

THE CHRISTIAN WARFARE.

WHEREIN IS FIRST GENERALLY
SHEWED THE MALICE, POWER AND

*politike stratagems of the spirituall enemies of our salvation,
Satan and his assistants the world and the flesh; with the
meanes also whereby the Christian may withstand
and defeat them.*

AND AFTERWARDS MORE SPECI-
ALLIE THEIR PARTICVLAR TEMPTATI-

*ons, against the severall causes and meanes of our salvation,
whereby on the one side, they allure vs to securitie and
presumption, and on the other side, draw vs
to doubting and desperation, are expres-
sed and answered.*

WRITTEN ESPECIALLY FOR THEIR SAKES

*who are exercised in the spirituall conflict of temptations, and
are afflicted in conscience in the sight and sense
of their finnes.*

By I. DOWNNAME, Batcheler in diuinitie and
Preacher of Gods word.

THE SECOND EDITION, CORRECTED AND
much enlarged by the Author, as further appeareth in the
Epistle to the Reader.

*Put on the whole armour of God, that ye may be able to stand
against the assaults of the Diuell. Ephes. 6. 11.*

AT LONDON

Imprinted by FELIX KINGSTON, for Elizabeth Burby,
widow, and are to be sold at her shop in Paules Church-
yard at the signe of the Swan. 1609.

Library of the
UNION THEOLOGICAL SEMINARY
New York

New York



TO THE GODLY, ZEALOVS, AND SIN- CERE PROFESSORS OF GODS

TRVE RELIGION, SIR IOHN SCOT,
Sir THOMAS SMITH, and their Ladies; Master RO-
BERT CHAMBERLAINE Esquire, and Mistris

ANNE CHAMBERLAINE his wife, his welbeloued
and most respected friends: I. D. wisheth the frui-
tion of all the true comforts of this life,
and eternall happinesse in
the life to come.



Manifold (Right Worshipfull)
and most dangerous are the
temptations and assaults of
our spirituall enemies, where-
by they labour to hinder the
saluation of Gods elect, and to
increase the greatnesse of their
hellish dominions, by with-
drawing (if it were possible) Gods seruants from their
subiection and alleageance, and making them their
slaves and perpetuall vassals. To this end they take in-
defatigable paines, going continually about seeking
whom they may deuoure; sometimes like roring
Lions, compelling by violent force, and sometimes

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like old Serpents, alluring and deceiuing with treacherous policies. Neither doe they rest in the time of our rest, but waking and sleeping they set vpon vs, one while inticing vs to swallow the poyson of sinne, with the sugred baites of worldly vanities, and another while driuing vs into their snares of perdition, with the sharpe pricking goads of miserie and affliction. Before vs they set carnall pleasures, deceiuing riches, and vaine honors, to allure vs to come into the broad way that leadeth to destruction: and behind vs they hold the three-stringed whip of losse, shame, and punishment, to keepe vs from going backe, and to hasten vs with winged speede to runne forward in this hellish iourney. Neither doe they greatly care what path we chuse in this common way of perdition; whether the spacious way of securitie and presumption, or the strait path of horror and desperation; whether the toyling way of vnstable couetousnesse, or the soft faire way of bewitching pleasures; whether the open way of worldlinesse and atheisme, or through the hidden thickets of hypocrisie and dissimulation: in a word, they regard not in what way we walke, so we goe forward in the waies of sinne; for though they seeme diuers and contrarie one to another, yet they haue all the same end, meeting together in hell and destruction. And howsoeuer they cannot with all their malice, power, and policies, attaine vnto their desires, by bringing Gods elect and faithfull ones to perdition and endlesse miserie; because God their heauenly father who hath taken vpon him their protection, frustrateth all their subrill policies with his all-seeing wisdom, and withstandeth all their might with his al-

migh tie

mightie power, yet doe they exceedingly with their assaults and remptations, foyle, vexe and trouble them; by working in some, forgetfulnesse of God and of themselues, securitie, and carelesse retchlesnesse; and turmoyling others with horrible feares, desperate doubting, and bitter agonies. Whereby it commeth to passe, that the one sort securely goe on in sinne, forgetting the end of their creation, redemption, and holie vocation, vnto which God hath called them, vntill with *Salomon* they haue found in the end of their worldly delights, nothing but vanitie and vexation of spirit: and the other are so affrighted, astonished, and continually tormented with doubtings, feares, and the continuall assaults of their spirituall enemies, that they goe mourning all the day long, pining away in griefe and anguish of mind, till at last they grow wearie of their liues, thinking their soules an intollerable burthen to their bodies, and their bodies to the earth. The consideration of which lamentable and too too miserable effects, as it should moue al Christians to stand vpon their guard, and to arme themselues with the spirituall armor, that they may not be ouercome of their temptations, and fall into these great mischiefes: so should it moue Gods faithfull Ministers (whose dutie it is, not onely themselues to walke in the waies of righteousness, but also as spirituall guides to leade others with them) in discharge of their conscience before God, and in Christian commiseration and compassion towards their brethren, to vse all good meanes both by speaking and writing, whereby they may bee preserved and freed from these snares which their spirituall enemies doe lay to intrap them; by beating

Iob: 32. 4. 5.

downe with the cannon-shot of Gods threatnings, the high forts of their proud presumption, and rousing them out of the deepe slumber of retchlesse securitie; as also by raising vp and comforting those that mourne in Sion, stooping, yea lying grouelling vnder the heauie burthen of their sinnes. The which howsoever it is performed by many, in respect of their seuerall charges committed to them; and some also haue briefly touched some points in writing, which concerned the comforting and raising vp of their priuate friends; yet not any (that I know of) haue in our language largely and generally handled these controuerfies, and spirituall conflicts betweene the Christian and the enemies of his saluation, for the common good of the whole Church. And therefore hauing with *Elihu* long waited to see if those who were more ancient, better experienced, and more richly furnished with Gods gifts and graces than my selfe, would vndertake this worke, which is to God most acceptable, and to his Saints and children so profitable and necessarie: at length after others long silence, I resolved to speake, and no longer to conceale such true comforts, as God hath reuealed vnto me; to the end that hereby I might relieue and comfort those who are poore in spirit, and humbled in the sight of sinne; or at least by offering willingly to this vse my small mite, I might giue an occasion vnto others better able, to vnlocke and open their rich treasuries, that they may bestow vpon their poore brethren their great talents and gifts of better value. The which my labours as I did not rashly vndertake them; so I haue not suddainely finished them; for almost three yeeres since I purposed to take this worke

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worke in hand, which I haue now by Gods assistance finished; but at the first (I confesse) I intended not that it should come into publike view; but onely (as others before me) propounded as the end of my labours, the comforting ~~and~~ raising vp of a most faithfull seruant of God, and my most deare friend, who hath bound me with many benefitis to the performance of all Christian duties. But afterwards finding it to grow to such a volume, that it was too great to passe in a written copie; and hoping that that which was profitable for one might bee beneficiall vnto many, at length I resolved to make my labours publike by committing them to the presse. The principall things that I propounded to my selfe in this treatise are these; first and specially I endeavour to comfort those who are afflicted in conscience, in the sight and sense of their sinnes; by offering vnto them certaine assurance, that their sinnes are remitted, and that themselves are elected to eternall life, in the state of grace, reconciled vnto God in Christ, and receiued into his blood and fauour. Secondly, I labour to leade the Christian in an euert course, vnto the hausen of eternall happinesse; that hee may not runne aside, neither on the right hand, and so falling vpon the rockes of presumption make shipwracke of his soule, nor yet on the left hand, and so plunge himselfe into the gulle of desperation. Wherein I haue purposely and aduisedly auoided their practise, who scatter their consolations they know not where; so bee applied they care not by whom; whereof it cometh to passe that those that are most secure and presumptuous arrogate them; to whom they doe not appertaine; and those that

are afflicted and humbled dare not appropriate them to themselves; because they are deliuered indefinitely to all, without all caution or any condition, whereby they might bee restrained rather to them than any other in whom ~~some~~ yet liueth and raigneth. Wherein they resemble negligent Physitions, who hauing made a good medicine for a sicke man, doe not giue it vnto him, but cast it carelesly into some corner, whither the sicke patient in respect of his faintnesse and weakenesse is likely neuer to come: which being found and greedilie drunken vp by those who haue no need of it, in stead of doing them good doth turne to their bane and vtter destruction. Lastly, I haue desired to giue solid and substantiall consolations, which are firmly grounded vpon Gods vndoubted truth, and such infallible reasons as cannot bee gainsaid; and haue withall deliuered the conditions, vpon which they are to bee receiued, and the vndoubted signes and markes of those, to whom of right they appertaine; to the end that those who find these things in themselves, may not doubt to apply them to their wounded consciences, whereby they may bee soundly cured and thoroughly comforted; and that those who find no such condition obserued by them, nor any such signe or marke in them, may bee debarr'd from participating of these consolations, which would nourish in them securitie and presumption; and contrariwise examining themselves according to these rules, and finding no correspondencie betweene themselves and them, may hereby bee awakened out of their lethargie of securitie, and attaining vnto a sight and sence of their miserable estate may neuer bee at rest.

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till by vsing all good meanes for this purpose, they may find these markes and signes of their election, vocation, iustification, and sanctification in them, that so they may boldly and fitly apply vnto themselues these comforts and consolations as rightly and truly appertaining vnto them. All which my labours I thought good to dedicate vnto your worships, partly because I desired to giue this testimonie of my true thankfulness, for those manifold benefits which from some of you I haue receiued, and of mine vn- fained loue which I beare to you all, for your vertues and approoued godlinesse; and partly because I thought none fitter to whom I might commend this discourse of the *Christian Warfare*, then your selues who are old experienced souldiers in fighting these spirituall battelles, and therefore haue iudiciall feeling and sensible apprehension, of those things which I haue written and commended to your patronage. Now the Lord our God, who is the fountaine of all goodnesse, and the sole giuer of all true consolation, increase in you more and more the gifts and graces of his sanctifying spirit, and so fill your hearts with all sound spirituall comfort, and the ioy in the holy Ghost, that you may through the course of your whole liues, cheerefully goe forward in the profession and sincere practise of his religion and true godlinesse, and after this life may receiue that crowne of righteousness, which is prepared and laid vp for you in his kingdome of eternall glorie.

Amen.

Your Worships in the Lord most assured,

JOHN DOWNAME.

TO THE CHRISTIAN READER.



Christian Reader, hauing been encouraged by diuers, no lesse godly then iudicious, who haue perused these my poore labours, and giuen them their approbation; and not a little comforted in my selfe, in that, through Gods blessing, I haue been a meanes of comforting others, for the refreshing of whose fainting soules I chiefly intended all my paines; I was made the more willing againe to reuiue them, for thy further benefit, and not onely to purge them from many faultis which escaped in the first impression, but also to adde some things which being wanting in the former edition did make it seeme maimed and imperfect. As namely, consolations for those who are troubled with tentations arising from blasphemous suggestions; and the refutation of those objections which impugne the certainty of our persseuerance. If yet there be any thing (as no doubt there are many things) wanting to make this treatise complete, or any thing already written which doth not giue satisfaction, I would intreate the godly learned, as also those who hauing been long trained in the schoole of these spirituall afflictions and tentations, are now growne expert scholars through their owne feeling and experience, that they would helpe by their Christian letters to supplie my wants, and to admonish me of my slips that I may reforme them. In the meane time I commend these and all other my labours to the blessing of God, and thy selfe to his most gracious and all-sufficient protection. From Lothbury in London the 20. of October. 1608.

Thine in the Lord,

JOHN DOVNAME.



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THE FIRST BOOKE
INTREATING OF THE POWER
and policies of our spirituall enemies, and of the
meanes how we may withstand the one
and defeate the other.

CHAP. I.

*That all the godly are assaulted with the spirituall enemies of
their saluation.*



THE Apostle hauing shewed the mysterie *h. Se. 7. x.*
of our saluation and the causes thereof,
for the confirmation of our faith, in the
three first chapters of his Epistle to the
Ephesians, and afterwards in the other
chapters hauing set down diuers duties
both generallie belonging to all Chri-
stians, and also particularly appertaining to men of sundrie
conditions, that he might moue them to repentance and a-
mendment of life; in the next place, like the Lords Centinel,
doth discouer and giue vs warning of the approach of mighty
enemies, willing vs to arme our selues at all points in our
owne defence, and courageously to stand vnder the standard
of Christ Iesus, that we may be continually in readines to en-
dure the encounter, chap. 6. 10. 11. &c. Whereby he giueth vs
to vnderstand, that as soone as we seeke for assurance of sal-
uation in Christ, and endeouour to serue the Lord in a holie
and a Christian life, we are to prepare our selues for a com-
bat, vnlesse we would suddenly be surpris'd; for the spiritual
enemies of our saluation bandie themselves against vs as

*All that will
liue like Gods
seruants must
prepare them-
selves for the
spirituall com-
bat.*

B

soone

I That all the godly are assaulted with tentations:

Gen. 4.

soone as we haue giuen our names vnto God, and taken vpon vs the profession and practife of Christianitie, which are the liuerie and cognifance of our heauenly Lord and Master. And this is manifest by the example of Gods children from time to time, who although they liued in peace and securitie before they were intertaind into Gods familie, yet no sooner were they admitted to bee of Gods household seruants, but Satan and the world haue raged against them, laboring both by inward temptations and outward furie, either to withdraw them from Gods seruice by flattering inticements, or vtterly to destroy and ouerthrow them by open violence. No sooner had *Abel* offered a sacrifice of sweete smelling sauour vnto God, but Satan stirreth vp *Cain* to become his butcher: whilest *Moses* was contented to bee reputed the sonne of *Pharaohs* daughter he enioyed all prosperity, but as soone as hee ioyned himselfe to Gods people and Church, *Pharaoh* seeketh his life: as long as the Israelites worshipped the Egyptian Idols, they sat by their flesh-pots in peace, and quietly enioyed the fruites of the land; but as soone as they made but a motion of seruing the Lord, the King stirred vp by the diuell, doth rage against them with more then barbarous crueltie: whilest *Paul* persecuted the Church of God, Satan did not so much trouble him either outwardlie in bodie or inwardly in mind; but no sooner was he truely conuerted to the faith and preached the Gospell, but presentlie he setteth his wicked impes on worke to take away his life; which the Lord not permitting, he mooueth them to persecute him by imprisoning, whipping, and stoning him; and not content with these outward afflictions, hee sendeth his messenger to buffet him, that he might be no lesse vexed inwardly in mind then outwardly in bodie. Yea he spared not our Saujour Christ himself, but as soone as he began to shew himselfe to be the sonne of God and Redeemer of mankind, in performing the duties of his calling, then especially he bendeth al his force against him, he tempteth and assaulteth him fortie daies together, and taking the soyle himselfe, hee stirreth vp his wicked instruments to persecute him, and at length to take away his life.

2. Cor. 12.

Math. 4.

Whosoeuer

That all the godly are assaulted with tentations.

3

Whosoever therefore resolve to be Gods servants, must make account to be his souldiers also; and whilst with *Nebemias* followers, with one hand they performe the workes of their callings and Christianitie, they must with the other hand hold their weapons to repell their spirituall enemies, who continually labour to hinder the Lords buildings: for no sooner doe we become friends to God, but presently Satan assaulteth vs as his enemies; no sooner doe wee receiue the Lords presse mony and set foote into his campe, but Satan aduanceth against vs his flagges of defiance, labouring both by secret treacherie, and outward force, to supplant and ouercome vs.

Nebem. 4. 17.

Here therefore is instruction for secure worldlings, and consolation and encouragement for Gods children. Worldly men in stead of fighting the Lords battailes, spend their time in chambering and wantonnes, in lusts and vncleannes, in Musicke and dalliance, in surfetting and al voluptuousnes, in couetousnes and idlenes, as though there were no enemy to assault them, and as if Satan were some meeke lambe and not a roaring lion, readie to deuoure them; so that good *Moses* coming neere them cannot heare the noise of them that haue the victorie, nor the noise of them that are overcome, but the noise of singing and meriment, for they are not fighting the battailes of the Lord of hosts, but solemnising a Sabbath to the golden Calfe, sitting down to eate and drink and rising vp to play. The spirituall Canaanites are quite forgotten, and they remember not the blessed land of promise, whereunto like pilgrimes they should bee traouailing, but make this world, this wilderness of sin, the place of their ioy and delight. In a word, they flourish in their outward states, and neuer in their minds feele any vexation of Satans temptations. And what is the cause of all this? If you aske them, they will say, that they haue such a strong faith and peace of conscience, that Satans temptations haue no power ouer them; neither were they euer troubled with any of his encounters. And not content with these bragges of their owne happie estate, they censure and condemne Gods children, accounting their state most desperate who are molested with

§. Sc. 7. 2.

The twofold use of this doctrine.

Exod. 32

That the worldlings peace proceedeth not from strength but carnall security.

4 That all the godly are assaulted with tentations.

Satans temptations, and goe mourning vnder the burthen of sinne all the day long; supposing either that they are in Satans power, and haue more grieuouſſie ſinned then other men, or that they are mad and frantick ſo to vexe themſelues with ſuch needeleſſe ſorrow. But let ſuch men know, that of all others their ſtate is moſt dangerous, for they are grieuouſſie ſicke, and haue no ſenſe of their diſeaſe, their wounds are ſo mortall that they depriue them of all feeling; they are aſſaulted, yea taken priſoners whileſt they ſleepe ſoundly in ſecuritie, and diſcerne not the approach of the enimie. *Non ergo repugnant, quia ſe impugnari ignorant*: They make no reſiſtance, becauſe they are ignorant of the aſſault. And what can bee more dangerous then to haue the enimie approach and lay hands on vs before we be aware? But this is the ſtate of thoſe men: for as one ſaith, *Tum maximè impugnantur, cum ſe impugnari nesciunt*: They are moſt aſſaulted when they feele no aſſault. Let them know, that they are not the Lords ſouldiers but the diuels reuellers, and therefore he fighteth not againſt them becauſe they are his friends. For there was neuer any of Chriſts ſouldiers in the Militant Church which haue not been exerciſed in this warfare; there was neuer any ſo ſtrong in faith but Satan durſt encounter him, euen the Apoſtles, yea *Adam* in the ſtate of innocency, yea our Sauour Chriſt himſelfe; there were neuer any ſo conſtant in the courſe of Chriſtianitie, but the world hath ſought to draw them out of the right way by her baites of proſperitie, or to force them to ſinne by threatning aduerſitie; there were neuer any that haue had in them one ſparke of Gods ſpirit (Chriſt excepted) who haue not felt it aſſaulted and often ſoiled by the fleſh. For *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and they are contrarie the one to the other*, as it is Galath. 5. 17. Yea the Apoſtle *Paul* himſelfe when he was moſt ſanctified, ſaw another law in his members rebelling againſt the law of his minde, leading him captiue to the law of ſin, as appeareth Rom. 7. 23.

Hierom.

Galat. 5. 17.

Rom. 7. 23.

ſ. Self. 3.

It is not therefore their ſtrength of faith, but their carnall ſecurity which ſo lulleth them aſleepe in the cradle of worldly vanities that they cannot diſcerne this fight; it is not their peace

peace with God nor the peace of conscience which makes them thus quiet, for *there is no (such) peace, saith my God, to the wicked*, Esa. 57. 21. but it is a peace which they haue made Esa. 57. 21. with Satan, *a covenant with death and an agreement with hell*, as the Prophet speaketh : Esa. 28. 15. *When the strong armed man Satan (quietly) keepes the house, the things that he possesseth are in peace; but when a stronger then he commeth to dispossesse him, he will neuer lose his possession without a fight, and we cannot chuse but feelee the blowes in so sharpe an encounter : Luk. 11. 21.* If a man neuer enter the field to fight against Satan, or if at the first encounter hee yeeld himselfe prisoner, and be content to bee tied in the pleasing fetters of sinne, it is no maruaile that hee doth not rage in his conscience, when as alreadie he is in his captiuitie readie to performe all those workes of darkenes wherein hee imployeth him: but if when Christ the Redeemer is preached vnto them by his Ambassadors, they would shew any desire of coming out of his thraldome, surely this spirituall Pharaoh would neuer lose their seruice but by force and compulsion, neither can so strong a man be forced but wee must needes feelee the conflict. While the prisoner lieth in the dungeon, loaded with bolts and tied in chaines, the keeper sleepeth securely, because he knoweth he is safe; but if his bolts being filed off and his chaines loosed, he haue escaped out of prison, then the Iaylor beginneth to bustle and pursueth him speedilie with Hue and cry: so whilest Satan holdeth vs imprisoned in the darke dungeon of ignorance, loaded and tied with the heauie bolts and chaines of sinne, hee is retchlesse and secure; but if our Saviour by his Ambassadors in the preaching of the word, loose and vnburthen vs of these chaines and bolts, and by the light of his Spirit so illuminate the eies of our vnderstanding, that we see the way out of Satans dungeon of ignorance, and so escape out of his captiuitie, then he rageth against and pursueth vs, as Pharaoh did the Israelites, that either he may bring vs backe againe into his bondage, or else destroy vs, if we make resistance. Lastly, they feelee not any fight between the flesh and the Spirit, because the flesh wholly ruleth them, and like a flood which

hath a cleere current carieth them whollie into a sea of sinne without any stop or resistance, and therefore no meruaile they feele not this fight, when the spirit which is one of the combatants hath no force nor residence in them.

§. Sect. 4.

That the true Christian may receiue comfort by feeling the spirituall conflict.

Reuel. 12. 17.

Secondly, Gods children who continuallie feele the assaults of their spirituall enemies, and see the breaches which are made in their soules with the continuall batterie of their temptations, may receiue no small consolation hereby, when as they consider that all who professe themselves Gods seruants, and resolute to serue the Lord in holines & righteousness, are thus tempted and tried. *For the Dragon is wroth with the woman* (that is, Gods Church) *and her seede which keepe the commandements of God, and haue the testimonie of Iesus Christ,* as is Reuel. 12. 17. and like a roring lion seeketh their destruction, because they haue renounced him, and fight vnder the standard of the Lord of hosts whom hee maligneth: and hence it is that whilest we liue without sense of sin, wee eate and drinke and take our ease without disturbance, but after we make any conscience of our waies and endeouour to serue the Lord, then Satau casteth against vs the fire darts of his temptations, and we feele many conflicts betweene the flesh and the spirit, with which the worldly man is neuer troubled. So that when we are thus tempted and assaulted by Satan, the world, and our corrupt flesh, it is a strong argument to perswade vs that wee are intainted for Gods souldiers, and haue receiued the presse monie of his Spirit; for Satans kingdom is not diuided, neither doth he fight against those who are his friends and seruants, but against those who wage warre against him and fight vnder the Lords standard. True it is, that when his seruants haue committed such abominable and grieuous sinnes, as haue made deepe wounds in their seared consciences, whereby they are awakened out of their sleepe lethargie of securitie, then Satan filleth them with horror and despaire, that hee may keepe them from true repentance, when he can hide from them their sinnes no longer; and the Lord in his iust iudgement, and for the example of others, doth suffer Satan to begin in them the torments of hell in this life; but if hee can by any meanes hide
their

their sinnes and keepe them quietly in his kingdome, he will neuer vex them. And hence it is that whereas one perisheth through despaire, many thousands perish through presumption and securitie. Let all those therefore who feele the burthen of their sins, and are vexed with the continuall assaults of their spirituall enemies, comfort themselues; for hereby they haue assurance that they are members of the Church militant, into which none but souldiers are intertained, and that now they begin to be Gods friends and seruants when as Satan opposeth himselfe against them.

CHAP. II.

Why God suffereth his seruants to be exercised in the spirituall conflict of tentations.



Where it may be demanded, why the Lord will suffer his seruants to bee thus tempted and assaulted, whereas the wicked are free from such conflicts. I answer, first for his owne glorie, for whereas our enemies are strong and mighty, and we weake & feeble, hereby is the Lords omnipotent power manifested to all the world, by whose assistance such impotent wretches conquer and subdue such furious and puissant enemies.

Secondly, God suffereth his children to be tempted, that so those spiritual graces which he hath bestowed vpon them may the more cleerely shine to his glory. For who can know whether they be Gods goldē vessels before they be brought to the touchstone of temptation? Who could know the faith; patience and valour of Gods souldiers, if they alwaies lay quietly in garrison and neuer came to the skirmish? Who could feele the odoriferous smell of these aromaticall spices, if they were not punned and brused in the mortar of afflictions? For example, who would haue discerned *Abrahams* faith, *Danids* pietie, *Iobs* patience, *Pauls* courage and constancie, if they had been neuer tempted, which now to the glorie of God shine to all the world?

8 *Why God suffereth his seruants to be tempted.*

Iob. 13. 26.

And as the Lord suffereth Satan and his impes to trie his children for his owne glorie, so also for their spirituall and euerlasting good: for first hereby he chastiseth the for their finnes past, and recalleth them to their remembrance, that so they may truly repent of them. And this cause Iob speaketh of: Iob. 13. 26. *Thou writest (saith he) bitter things against me, and makest me to possesse the iniquities of my youth.*

Secondly, hereby hee manifesteth vnto vs our secret and hidden finnes, which the blind eies of our iudgement would not discern, if their sight were not quickned with this sharp water of temptation. For so long as we liue in peace, our secure consciences neuer summon vs to the barre of Gods iudgement; but when wee are roused vp by temptation, we enter into a more strait examination of our selues, and search what secret finnes lie lurking in the hidden corners of our hearts, that so we may repent of them and make our peace with God, without whose assistance wee can haue no hope to stand in any temptation.

Thirdly, the Lord hereby preuenteth our finnes to come: for when we haue experience, that the most sharpe weapons, which Satan vseth to inflict deepe wounds in our consciences, are our finnes; this will make vs most carefull to abstaine from them, lest thereby we strengthen him for our owne ouerthrow. And as these temptations of Satan are in this regard so many bridles to restraine vs from sinne; so also they are so many pricks to let out the wind of vaine glory, where-with like bladders we be puffed vp, as wee may see in the example of Paul, who lest hee should bee exalted out of measure through the abundance of reuelations, receined a pricke in the flesh, the messenger of Satan to buffet him: 2. Cor. 12. 7.

2. Cor. 12. 7.

Fourthly, the Lord suffereth Satan to assault vs, that wee may hereby come to the sight of our owne weakenes and infirmities, when wee haue receiued many foiles; and learne to relie vpon his helpe and assistance in all our dangers; for so proud we are by nature, that before we come to the fight we think that we can repell the strongest assaults, and ouercome all enemies which oppose themselues against vs by our owne power; but when wee see our selues vanquished and foiled with

with.

with every small temptation, wee learne to haue a more humble conceit of our owne abilitie, and to depend wholly vpon the Lord. And this end is set down, Deut. 8. 2. and 13. 3. Deut 8. 2. and 13. 3.

Fistly, the Lord permitteth Satan continually to assaile vs with his temptations, to the end we may continually buckle vnto vs the whole armour of God, that we may be ready for the battaile. For as those who haue no enemies to encounter them, cast their armour aside and let it rust, because they are secure from danger; but when the enemies are at hand and sound the alarum, they both wake and sleepe in their armour readie for the assault: so, if we should not continually skirmish with our spirituall enemies, we would lay aside the spirituall armour; but when we haue continuall vse of it, both day and night we keepe it fast buckled vnto vs, that being armed at all points, we may be able to make resistance that we be not surprisid at vnawares.

Lastly, by this conflict the Lord strengthneth and increaseth all his graces in vs: for as by exercise the strength of the bodie is preserued and augmented, & in short time decaieeth through idlenesse and sloth; so the gifts of Gods Spirit, faith, affiance, hope, patience and the rest languish in vs, if they be not exercised with temptations. *For tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed,* as it is Rom. 5. 3. 4. 5. Rom. 5. 3. 4. For when once we haue been tempted and tried, and the Lord hath mercifullie deliuered vs from the temptation, afterwards being so assaulted we patiently endure it, hoping for the Lords assistance, beleueing and assuring our selues that the Lord who hath deliuered vs will againe deliuer vs, as it is Psal. 27. 9. 1. Sam. 17. 37. Psal. 27. 9. Moreover, when we see the great need of the graces of Gods spirit, this will be a strong motiue to intice vs to a carefull vse of al good meanes whereby we may attaine vnto them, whereas if we were free from this spirituall conflict, we should not so cleerely see nor apprehend the vse and necessitie of them.

CHAP. III.

Arguments whereby we may be encouraged to enter into this spirituall conflict.

§. Sect. I.



And thus haue I shewed that al that will be Gods seruants must fight his battailes against his and our spirituall enemies; and the causes why the Lord presseth vs to this seruice. Now that wee may go couragiously into the field, let vs consider of some reasons and motiues which may make vs resolute and valiant. The first is the iustnesse of our cause: For though souldiers be neuer so strong and wel furnished, yet if their consciences tell them that they fight in a bad quarrell, it will much abate their courage, and make them cowardlie and timorous. But our cause is most iust, and our warre most lawfull, for God who is iustice it selfe hath proclaimed it by his Heraulds the Apostles. So Ephes. 6. 10. *Finally my brethren be strong in the Lord, and in the power of his might.* 11. *Put on the whole armour of God, that ye may be able to stand against the assaults of the diuell, &c.* And 1. Cor. 13. 7. *Resist the diuell and he will flie from you.* And 1. Pet. 5. 8. *Be sober and watch, for your aduersarie the diuell as a roaring lion walketh about seeking whom he may deuoure: 9. Whom resist stedfast in the faith.*

Ephes. 6. 10.

1. Cor. 13. 7.

1. Pet. 5. 8.

The cause of our spirituall warre of great importance.

Gen. 3. 4. 5.

Secondlie, the cause of our warre is of great weight, as namely for the glory of God and our owne saluation; for in all Satans skirmishes, hee seeketh to impeach Gods glorie with false imputations, and to bring vs to vtter destruction. And this may appeare by his first conflict with our mother Eve, Gen. 3. 4. 5. where he accuseth God of a lie, who is truth it selfe; and of impotencie and enuious disdain, saying, that the cause why he did forbid them to eate of the fruite of the tree of the knowledge of good and euill, was not (as he had said) because they should die, but because he knew that when they should eate thereof, their eies should be opened, and they should be as Gods knowing good and euill. Where first he seeketh to dimme the beames of Gods glorie by accusing him

him of a lie, and to perswade them that he was not omnipotent, seeing that he was not able to hinder them from being Gods, if they tasted of this fruite: lastly, that he therefore forbade them to eate thereof, because he enuied them so glorious an estate. And secondly he laboureth to destroy our first parents both bodie and soule, by tempting them to disobedience and the transgression of Gods commandement: and therefore our Sauour Christ, Ioh. 8. 44. doth very fitly ioyne Iohn 8. 44. these two together, saying, that he was a lier and a manslaier from the beginning. A lier, in that he falsely accused God of lying; a manslaier, because he did it to this end, that he might murder our first parents and all their posteritie both bodie and soule. So that you see that the end of Satans fight is to dishonour God and destroy vs, and therefore if we haue any regard of Gods glorie (which should be more deare vnto vs then our owne soules) or any respect of our owne saluation, if we would not treacherously betray them both by our slothfulness or cowardize into the hands of Gods & our enemy; let vs valiantly enter the field, & neuer cease our courageous fight till we haue obtained a full victorie.

The second reason to moue vs to vndertake this fight, is *§. Sect. 2.* the profit which will accrew vnto vs thereby: for if the getting of some bootie and prize, or the receiuing of some trifling pay wil moue the souldiers of earthly Princes to vndergoe all dangers, and with wonderfull perill of life to fight euen at the Cannons mouth; how much more should the stipend of our heauenly King moue vs to fight this combat how terrible soeuer it seemeth to flesh and blood? For first, that is truly here verified, *Pax belli filia.* Peace is the daughter of war, neither can we sooner enter the field to fight against these enemies, but presently we shall haue peace with God, and soone after the fruit thereof the peace of conscience. Whereas if we betray Gods cause to Satan, and our soules to sinne, well may wee be lulled asleepe in carnall securitie, but we shall neuer enioy this peace with God and peace of conscience: *for there is no peace, saith my God, to the wicked.* Esa. 57. *Esa. 57. 21.* And whosoever haue taken this treacherous truce with Satan, shall finde that he will breake it for his best aduantage, if

The profit of this spirituall fight.

22 *Reasons to encourage vs to fight this spirituall conflict.*

if not in the whole course of their liues, yet at the houre of death when as they shall be able to make no resistance.

*Promises made
to those that
fight.
Apoc. 2 & 3.*

Secondly, if we fight against these enemies and valiantly overcome, the Lord hath promised to giue vs to eate of the tree of life which is in Paradise, and the Manna that is hid, and that he will write our names in the book of life, Apoc. 2. and 3. that is, he will in this life bestow on vs all his spiritual graces, and in the life to come replenish vs with such *ioyes as neither eie hath seene, nor eare heard, nor heart of man conceived,*

1. Cor. 2. 9.

1. Cor. 2. 9. Let vs therefore strue that we may overcome, *Nam brevis est labor, premium vero æternum:* Our labour is but short, but our reward shall be eternall. On the other side, if wee consider Satans pay which he giueth vnto his souldiers, we shall find that it is nothing but the pleasures of sin for a season, and in the end euerlasting death and destruction of bodie and soule: *For the wages of sinne is death,* as it is Rom. 6. 23. Who therefore is so slothfull and cowardly that would not be encouraged, to fight the Lords battailes against our spirituall enemies, with such promises made by him who is truth it selfe and cannot deceiue vs? Who is so desperate and foole-hardie as to fight vnder Satans banner, seeing the pay which he giueth is euerlasting death, and vnter confusion?

6. *Self. 3.*
*The honor that
will accompa-
nie our victory.*

The third reason to moue vs to this fight, is the honour which will accompanie this victorie: for if earthly souldiers will purchase honour with the losse of life, which is nothing else but the commendation of the Prince, or applause of the vaine people; what hazard shuld we not vndergo in fighting the spirituall combat, seeing our grand Captaine the Lord of hosts, and infinit multitudes of blessed Angels looke vpon vs and behold our combat, whose praise and approbation is our chiefe felicitie? What peril should we feare, to obtaine a crowne of glorie which is promised to all that overcome, and to become heires apparent of Gods kingdome? On the other side, the shame and confusion of face which shall ouertake them who cowardly forsake the Lords standard and yeeld vnto Satan, when as they shall not dare to looke the Lord in the face whose cause they haue betrayed, should

serue

serue as a strong motiue to encourage vs to the fight.

The fourth reason to perswade vs, is the necessitie of vndertaking this combat. There is no man so cowardly that will not fight when there is no hope in flight, no mercy to be expected in the enemy, no outrage and crueltie which will not be committed. But such is our enemy that we cannot possibly flee from him, his malice is vnreconcilable, his crueltie outrageous, for he fighteth not against vs, to the end that he may obtaine soueraigntie alone, abridge vs of our libertie, spoile vs of our goods; but he aimeth at our death and destruction of bodie and soule: if therefore wee so carefullie arme our selues against earthly enemies, who when they haue done their vtermoost rage can but shorten a miserable life, how much more carefully should we resist this enemy, who seeketh to depriue vs of euermlasting life, and to plunge vs into an euermlasting death?

*§. Sect. 4.
The necessitie
of vnder-
taking this war-
fare.*

Secondly, this fight is necessarie, because in our Baptisme we haue taken a military Sacrament, and promised faithfully vnto the Lord, that we will continue his faithful souldiers vnto the end, fighting his battailes against the flesh, the world and the diuell. There we haue giuen our names vnto Christ, to whom we owe our selues and liues by a double right, both because he hath giuen them vnto vs, and also restored them the second time when we had lost them. There we are put in mind of his bloudshed for our redemption, which should encourage vs to fight couragiously, that wee may be preserued from falling againe into the cruell slauerie of sinne and Satan.

Thirdlie, vnlesse wee fight this spirituall combat, and in fighting overcome, wee shall neuer bee crowned with the crowne of glory: for it is not giuen vnto any to triumph, who haue not fought valiantlie and subdued their enemies. The euermlasting peace of Gods kingdome is not promised to such cowards as neuer entred the field, or being entred haue presentlie yeelded themselues to bee the captiues of Satan: but vnto those that fight couragiously and gloriously overcome. *If any man (saith the Apostle) strine for a masteerie, he is not crowned except he strine as he ought to doe: 2. Tim. 2. 5.* So the

14 *Reasons to encourage vs to fight in this spirituall conflict.*

the Apostle James chap. 1. vers. 12. pronounceth the man blessed that endureth temptation; for When he is tried (or rather as the words are, when by triall he shall be found approued) he shall receiue a crowne of life, which the Lord hath promised to them that loue him. Whereby it appeareth, that none are crowned vnlesse they strue as they ought, and therefore much lesse they which strue not at all; that none are blessed but those who are tempted, and being tempted endure the temptation; that first we must be tried, and by triall approued, before we can receiue the crowne of life.

§. Sect. 5.
Those that will
fight against
our spirituall
enemies, are
sure of victorie.

August.

Lastlie, wee may be encouraged to this fight by certaine hope of victory, for we fight vnder the standard of Christ Iesus, who alone is mightier then all our enemies that assault vs. If wee did indeede regard our enemies strength and our owne weaknesse onely, we might wel be discouraged from vndertaking this combat, but if wee looke vpon our grand Captaine Christ, whose loue towards vs is no lesse then his power, and both infinit, there is no cause of doubting, for he that exhorteth vs to fight, wil so helpe vs that we shall obtaine victory, *Deficientes subleuat, & vincentes coronat*: When we faint he sustaineth vs, and crowneth vs when wee overcome. He hath already vanquished our enemies to our hand, and hath cooled their courage and abated their force. Hee hath brused the serpents head, so that he shall not be able to overcome the least of his followers, wel may he hisse against them, but he cannot hurt them, for his sting is taken away. Satan was the strong man who possessed all in peace, but our Sauour Christ who was a stronger then he, comming vpon him hath overcome him, and taken from him all his armour wherein he trusted, and diuided his spoiles, Luk. 11. 21. 22. We fought against mightie enemies and great potentates, Eph. 6. 12, but our Sauour hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed over them vpon the crosse, Col. 2. 15. and so through death hath destroyed him that had the power of death, that is, the diuell, that he might deliuer all them which for feare of death were all their life subiect to bondage, as it is Heb. 2. 14. 15. He was indeed a mightie prince of this worldly Canaan, but our good Joshua hath

Josh. 10. 24. 25.

Reasons to encourage vs to fight in this spirituall conflict. 13

hath subdued him, and hath left nothing for vs to doe who are his souldiers and followers, but to tread in his necke in token of victorie. But we alas are faint-hearted, like vnto *Leaber* the first borne of *Gedeon*, *Iudg. 8. 20. 21.* for though our Sauour Christ hath conquered these our spirituall enemies, and hath put the sword of his Spirit into our hands, wherewith we might also vanquish them, yet we are afraid to draw the sword, because we are but fresh water souldiers & white-liuered; and therefore we had need to encourage our selues, not onely by looking on the victorie of our chiefe Captaine, but also on the conquest of our fellow souldiers, who were weake & fraile like our selues. So likewise Christ hath overcome the world, and willett vs to be of good comfort, seeing we shal be pattakers with him in his triumph, if we wil ioyne with him in his fight, *Ioh. 16. 33.* And though our flesh be a treacherous enemy and stronger to vs then the spirit, yet so we will fight against the lusts thereof we shall be sure of victorie, for he will assist vs with his holie spirit, and therewith enable vs more and more to mortifie this old man and body of sinne. Well may we take a foile in this spirituall combat, but the Lord will raise vs vp againe; *For though we fal, yet shal we not be cast off, because the Lord putteth vnder his hand,* as it is *Psal. 37. 24.* And the Lord hath promised, that he wil not suffer vs to be tempted aboue our power, but will giue the issue with the temptation that we may be able to beare it, as it is *1. Cor. 10. 13.* and he that hath promised is faithfull and true, yea truth it selfe, and therefore he will be as good as his word. Though therefore Satan incounter vs with all furie, let vs not bee faint-hearted, but couragiously endure his assaults, and so in the end the victorie will be ours: for if wee *resist the diuell he will flee from vs*, *Iam. 4. 7.* if we fight the Lords battels valiantly, *the God of peace shall tread Satan vnder our feete shortly*, as it is *Rom. 16. 20.* For the promise of brusing the serpents head made by the Lord, *Gen. 3. 15.* doth belong not onely to Iesus Christ our head, but also to all those who are members of his bodie.

Let vs not therefore feare to fight against beaten and conquered enemies, slothfully pretending our weakenes to with-stand

§. Sect. 6.

Erasmus in En-
chir. milit.
Christ.

stand these sonnes of *Anakim*: for as one saith; *Nemo hic non vincet nisi qui vincere noluit*: Euerie one shall be a conqueror who desireth the conquest. For if we will be the Lords souldiers, he will not suffer himselfe to be so much disgraced, as to let vs be ouercome by his mortall enemies. He hath armed vs himselfe with his owne armour, and sent vs out to fight his battailes, and therefore he will not haue vs vanquished, being fortified with his strength, for so should himselfe be ouercome in vs, and his weapons would bee esteemed weake and insufficient. Yea he hath ingrafted vs into his own bodie, and we are liuely members thereof, and therefore let vs neuer think that all the power of hell shal be able to ouercome vs: for what head can with patience suffer his sound members to be pulled from his bodie, if he be able to defend them?

CHAP. IIII.

Of the malice of our spirituall enemy Satan.

§. Sect. I.



And so much concerning the reasons which may encourage vs to vndertake this combat. Now we are to speake of the spiritual warfare it self, wherein (as in al other warres) we are to consider of our preparation to the conflict, and the conflict it selfe. In our preparation we are first to consider of the state, qualitie, and condition of our enemies, and of our meanes how we may withstand and ouercome them.

Concerning the first, in an enemy who proclaimeth warre against vs, we are to consider two things: first of his wil, and secondly of his power. For if he haue will to hurt vs and no power, he is not to be greatly regarded; if power and no malicious and vnreconcilable will, he is not so much to be feared; but if his power be great and puissant, and his will malicious, then is it time to looke about vs, and to muster all our forces, that we may be readie to endure the encounter.

First therefore concerning the will of our grand and arch enemy Satan, if wee consider thereof aright, wee shall find that

that it is most maliciously bent against vs, so that there is no hope of truce or reconciliation with him, though wee could find in our cowardly hearts to labour and sue for a dishonorable peace with Gods and our enemy. For his malice is not newly conceived but inueterate, euen as ancient within a few daies as the world it selfe, and much more durable; for the world shall haue an end, but Satans malice to mankind is endlesse, because the cause thereof, namely, the loue and fauour of God toward the faithfull (whose estate he doth enuy and maligne, himselfe being eternally reprobated) shall be endlesse and eternall. And this appeareth in the example of our first parents, who were no sooner placed in the garden of pleasure, and possessed of Paradise, but Satan being almost burst with enuie to see their happie estate, neuer rested til he had disgorged his malice, and dispossessed them of that happiness which they enjoyed. Neither doth he lesse maligne and hate those who being fallen in *Adam* are raised vp in Christ, and haue the fee simple of euerlasting glorie, purchased by Christs merit, sealed and assured vnto them by the Spirit of God and a liuely faith. And hence it is that the Lord (knowing Satans malice towards his children, and that whether he fawneth or frowneth, he alwaies seeketh their destruction) hath proclaimed open warres betweene vs, Gen. 3. 15. Gen. 3. 15. that we may alwaies stand vpon our guard, and not be surprised at vnawares; that also we may not entertaine a thought of peace, though Satan offer it on whatsoeuer conditions: for what peace can there be betweene the children of God and the children of Belial, betweene the seede of the woman and the seede of the serpent, seeing God himself from the beginning hath put enmitie betweene them?

But as the malice of Satan is inueterate, so also it is mortal and deadly, not to be satisfied by offering a small iniurie, by taking away our goods and good name, or afflicting vs with sicknesse, no not by taking away our liues; for nothing will satisfie him but our finall destruction of body and soule. And this his malice is liuely deciphered vnto vs by diuers names which are giuen him in the Scriptures. For he is called Satan, that is, an aduersarie, still readie to crosse vs in all our

§. Sect. 2.

Satans malice
ioyned with
violence.

Zach. 3. 1.

Matth. 13. 39.

suities which we make vnto God, as he did *Iehoshua* the high Priest, Zach. 3. 1. He is called an enimie, Mat. 13. 39. and that a malicious one; for where Christ the good husbandman soweth wheate, there he soweth teares, that is, hypocrites amongst true professors, to the dishonour of God, the discredit of the Gospell, and the reproch of the true professours thereof.

John 8. 44.

And lest we should thinke that hee is some mild natured enimie who will be satisfied with some small reuenge, hee is called a murtherer and a manslaier, as though this were his profession and occupation. And lest we should imagine him to be one lately fallen to this trade, our Sauior telleth vs that he hath been so from the beginning, so that like an old hangman he is flesht in bloud and crueltie; and therefore seeing we can hope for no mercie at his hands, let vs so much the more couragioullie oppose our selues against him.

1. Pet. 5. 8.

But for as much as the most sauage man hath some reliques of humanitie left in him, therefore the holie Ghost compareth him to beasts, that we may expect nothing from him but brutish crueltie; as first to a lion, yea a lion roring after his pray, who is so hungrie and rauenuous, that he desireth nothing more then to leaze vpon that which he pursueth, 1. Pet. 5. 8. Now who would not be most carefull to keepe himselfe out of the pawes of such a rauenuous beast? or if hee were incountred by him, who would not resist him if he had any hope of victorie?

Apoc. 12. 3.

But in truth Satan is farre more cruell then the roring lion, who (if wee may giue credit to histories) spareth those that fall downe flat before him; whereas if he should get vs at such aduantage, he would proudly trample vs vnder foot, and make vs sure for euer rising; and therefore lest we should looke for any mercie at his hands by submission, the holie Ghost calleth him the *great red dragon*, Apoc. 12. 3. which beast beareth such naturall malice to mankind, that hee deuoueth them not onely for hunger, but also for sport or hatred, in satisfying whereof hee taketh great delight; such a beast is our enimie, who is so flesht in bloud and crueltie, and so ouercaried with malice and hatred, that he esteemeth

it his chiefe sport & pastime to destroy vs. Yea he is far more dangerous, for the other rageth but against the bodie, this against both bodie and soule; that beast we may easily auoid, but it is impossible to flee from this winged Dragon, and therefore there is no other meanes to escape his furie, but by arming our selues strongly, and fighting valiantly til we haue put him to flight.

And thus you see Satans malice ioyned with crueltie and raging violence, which hee vseth when hee hath any hope of surprising vs by assault; but if hee finde vs strongly fortified with Gods graces, and at all points armed with the compleat armour of a Christian, if he perceiue that we are hedged in and fenced on all sides (as he speaketh of *Iob* chap. 1. 10) that is, guarded and protected by Gods almightie and alruling providence, so that he hath no hope of ouercomming vs by assault and force, then hee sheweth no lesse malice and more subtiltie in seeking our destruction, by fauning vpon vs, and alluring vs to sinne, by offering the baites of honour, pleasure and commoditie, that so he may make entrance as it were by a posterne gate, and subdue vs while we are abandoned of the Lords assistance, and disarmed of our spirituall weapons, whereby we should make resistance. And thus he dealt with our first parents, who being inticed to sinne, and also yeelding to the inticement, and so being depriued of Gods protection and the breast-plate of righteousnes, were laid open to those deadlie wounds which hee inflicted on them. For assoone as they had tasted of the forbidden fruit, they perceiued their nakednes, and therefore couered themselves with figge leaues, too weake an armour to repell the fire darts of Satan. Thus he disarmed the Israelies, by tempting them to worship the golden Calfe, so that *Moses* saw that they were naked, that is, disarmed of Gods fauour and protection, *Exod. 32. 25.* And this his policie he taught his seruant *Balaam*, who when he could not curse them whom God had blessed, gaue this cursed counsaile to *Balaak*, that the Moabitish women should intice the Israelites to commit with them first carnal and then spirituall whoredome, knowing that to be the onelie meanes to bring Gods curse vpon them.

6. Selt. 3.
Satans malice
ioyned with
treacherous
falsehood.

Iob 1. 10.

Exod. 32. 25.

Num. 25. 1. 2.
and 31. 16.
Apoc. 2. 14.

them. As we may see if we compare Num. 25. 1. 2. with the 31. chapter and 16. verse, and Apoc. 2. 14. And thus also this wild boare would haue broken downe the hedge which defended *Iob*, by tempting him to blaspheme God. And thus our subtilt enemy *Simon*-like inticeth vs with deceiuing allurements, euen with our owne hands to breake downe the wall of our defence, and to make an open passage for whole troupes of sinnes to enter and surprize vs, whilst we (ouercome with a false ioy) glut and make our selues drunke with the cup of voluptuous pleasures, and lie snorting in the dead sleepe of carnall securitie, not so much as once dreaming of our approaching ruine and destruction.

§. Sect. 4.

Math. 4. 2.
1. Thes. 3. 5.

And hercof he hath the name of tempter giuen him, yea hee is not onelie called a tempter, but, *ὁ πειράζων, i. πειράζων, the tempter*, because he is a temper of tempters, and as it were a tempter by profession. Mat. 4. 2. 1. Thes. 3. 5.

The consideration whereof should make vs most carefull to withstand all his temptations, whereby he allureth vs vnto sinne. For if we yeeld vnto them, he will surely disarme vs of Gods fauour and protection, and so deadly wound our soules when he hath made them naked. There is no wise man will put off his armour and cast away his weapons in the presence of his cruell enemy, though he perswade him thereto with many flattering speeches and faire promises; and shal we let Satan disarm vs, because he allureth vs thereto, by promising some vnlawfull profit or vaine pleasure, especially seeing we know him to be an enemy no lesse treacherous then malicious?

1cb 11. 7.

But as he is a tempter to intice vs vnto sinne, so also hee is our accuser after that we haue sinned, requiring of God that he will execute his iustice vpon the offenders who haue deserved punishment. Of this there neede no further prooffe then his owne testimonie, *Iob. 1. 7.* where he professeth that he had been compassing the earth about; like a promoter to spie out faults, that hee might informe against the offenders. But because we will not rest in his testimonie, who is the father of lies, wee will adde thereunto another of vndoubted

Apoc. 12. 10.

authoritie: for Apoc. 12. 10. it is said, that the Saints reioyce, because

cause Satan, who was the accuser of their brethren, was cast downe, which accused them before God day and night. So that Satan can spare no time, from accusing vs for sinne, but that which hee imploie in tempting vs thereunto, or in inflicting those punishments which God permitteth him to lay vpon vs. Whereby we may perceiue the malice and treachery of our enemie, who though he be the chiefe cause which moueth vs to sinne, yet himselfe is the first that accuseth vs for it, and that vncessantly. Which may serue as a strong argument to make vs warie of our waies, lest falling into sin, we giue Satan occasion to insult ouer vs, and to preferre bills of inditement before our heauenly Iudge, whose exact iustice will not let sinne goe vnpunished. If there were a promoter continually prying into all our actions who were most maliciouslie disposed against vs, and readie to informe of all our misdemeanors vnto the Magistrate, how fearefull would we be to doe any thing which would bring vs within the compasse of the law? But such an informer continually obserueth all our behauiour, euen in our secret chambers; who will not faile to accuse vs euen of those sinnes which he himselfe hath tempted vs vnto: and therefore seeing this malicious blab still prieth into our actions, this shuld be of more force to withhold vs from all sinne, then if al the world did looke vpon vs.

But he is not onely an accuser, but a slanderer also, and thereof he hath his name *Satan*. If therefore he can spie but an apparance of euill in vs, he will not sticke to say, that wee haue or will commit that euill which he suspecteth vs of, for he wil wrest and misconstrue al we do to the worst sense, and make of euery molehill an huge mountaine. Thus wrongfully did hee slander *Iob*, that hee serued God for that end for which *Demetrius* serued his Goddesse, namely for aduantage, because he preserved him and blessed all he had; affirming that if he would take away his goods, and a little afflict his bodie, he would blaspheme him to his face, *Iob. 1. 10.* And *Iob. 1. 16.* this also teacheth vs to look warily to our actions, abstaining not onely from euill, but also from all apparance thereof, as *1. The. 5. 22.* the Apostle exhorteth, that so we giue not to our malicious enemie the least aduantage.

Neither is Satan only an accuser and slanderer, but also an executioner or hangman, readie with all alacritie and sauage crueltie to inflict that punishment the which the Lord adiudgeth vs vnto, as we may see in the historie of *Iob*; and this also sheweth vnto vs the extreame malice of our enemie, which maketh him to forget that glorious state wherein hee was created, & with al willingnes to execute so base an office.

6. Sect. 5.

Ephes. 6. 11.

By all which appeareth that our enemie Satan is most malicious, yea *malitiosus* esse it selfe, as hee is called Ephes. 6. 12. that is, the father and author of all malice and enuie, who laboureth might and maine to dishonour God and worke our destruction. The consideration whereof should rouze vs out of our carnall securitie (whereby men behaue themselves, as though either they had no enemie at all, or els such a gentle natured one; that they may haue peace with him at their own pleasure) seeing there is no hope of peace and truce, vnlesse wee can bee content to liue in his thraldome to our vtter destruction: for whomsoever he keepeth as his prisoners in this life, he wil at the houre of death and iudgement bring out to execution.

Let vs therefore oppose against Satans malice, Christian resolution; stedfastly purposing & endeououring to continue our fight in resisting Satan to our liues end, how troublesome soeuer it seemeth to flesh and bloud. For seeing there is no truce to be hoped for, nor to be desired if it were offered, by reason of the enmitie which is betweene vs and our enemie; seeing his malice is so inueterate and mortall, that there is no mercie to bee expected, but all barbarous and raging crueltie; seeing also wee fight the Lords battailes, who hath assured vs of victorie in the end: This should make vs so resolute, that though we be foiled, wounded, and as it were beaten downe on our knees, yet wee should neuer yeeld, but make resistance euen to the last gaspe. For what more honorable death then to die in fighting the Lords battailes? What death more profitable, seeing by dying we shall overcome and obtaine a finall victorie ouer all our enemies, and receiue the crowne of glory, eueralasting happinesse, promised to, all those who fight valiantly in this combat vnto the end?

CHAP. V.

Of the strength of our spirituell enemye Satan.

And thus haue I shewed the malicious will of our enemye. Let vs now consider of his power. For though he be most malicious, yet if hee wanted power to execute his malice, wee might well contemne him, and rest secure, making no great preparation to resist his weake assault. §. Sect. 1.

But with our enemye it is farre otherwise: for as his will is most maliciously bent to hurt, so is he strong and mightie to effect his will. And this his power and abilitie to execute his will, consisteth partly in his strength, and partly in his skill and warlike policie, whereby he imploieih al his strength to his best aduantage. His strength may be considered both in himselfe and in his aides.

In respect of his owne strength he is very mightie, so that if the Lord permitteth him he is able to raise the winds, stirre vp tempests, bring downe fire from heauen, and vtterly destroy vs in a moment. And this his strength the holie Ghost expresseih, by comparing him to things most strong, either in the sea or on the land, that so wee may be more carefull to arme our selues against him. He is compared to the great *Leuiathan* or Whale, *Esa. 27. 1.* whose inuincible force is described by the Lord himselfe, *Iob 41.* *Of Satans strength considered in himselfe.*

Hee is compared to a lion, yea to a *roaring lion*, *1. Pet. 5. 8.* which rauenuously hunting after his pray hath his force redoubled with his hunger. And also to a *great red Dragon*, hauing seuen heads and tenne hornes, whose strength is so great, that with his very taile hee drew the third part of the starres of heauen, and cast them to the earth, *Apoc. 12. 4.* that is, he vanquisheth and subdueth many in the visble Church which make some profession of religion, but in their liues denie the power thereof. And this his strength is so much the more dangerous, by reason of his mortall malice and deadly poyson which he casteth out of his mouth in great abundance. *Apoc. 12. 4.*

§. Sect. 2.

Luk 11. 21.

Ioh. 12. 31.

Ephes. 6. 12.

Math. 25. 41.

Math. 12. 24.

Math. 12. 45.

Mark 16. 9.

Luk. 8. 30.

Ephes. 6. 12.

And lest we should contemne this brutish might, which a weake man may with policie defeate, therefore he is compared to a *strong armed man*, Luk. 11. 21. who keepeth in peace all that he possesseth. And lest we should despise him because he is but one, the holy Ghost telleth vs that hee is a mightie prince, not of one land or countrie but of the whole world, Ioh. 12. 31. who therefore hath infinite multitudes at his commandement; neither is there one of these princes alone, but huge multitudes of them; and therefore the holy Ghost speaking of them vseth the plurall number, saying, that we *fight against principalities, against powers, and against the worldly governors, &c.* Whereas therefore the holy Ghost doth call him the strong man, Satan, and the diuel in the singular number; he would not haue vs to conceiue that there is onely one, but it is partly to note the chiefe of the kingdom of darknes, according to that Math. 25. 41. *Depart from me ye accursed into euerslasting fire, which is prepared for the diuell and his angels.* And in this sense he is called Beelzebub the prince of diuels, Matth. 12. 24. And partly to intimate vnto vs their great consent and agreement in seeking the destruction of mankind; for though they bee an huge multitude, yet they combine themselues together, as if they were but one, in seeking our destruction.

Otherwise the Scriptures evidently shew vs, that there is not one alone, but many to assault vs. Mat. 12. 45. One Spirit taketh vnto him seuen more, and they al enter into one man, Mark. 16. 9. It is said that Christ had cast out of *Mary Magdalen* seuen, that is, many diuels. So Luk. 8. 30. there is mention made of a man possessed with an whole legion, that is, with an huge multitude. So that as our enemies are powerful in strength, so are they in numbers numberlesse, enow to beset vs all, on all sides, and in all places, and therefore our fight must needes be dangerous: which danger the Apostle aggrauateth, by telling vs that they are the princes of darknes, and therefore as well able to assault vs in the night as in the day, which fight of all other is most terrible, when we cannot see our enemies, and therefore cannot tell on which side to defend our selues.

Secondly,

Secondly, he telleth vs that wee wraſtle not with enemies of fleſh and blood like vnto our ſelues, but with ſpiritual wickedneſſes, which are moſt dangerous; becauſe being ſpirits they can with incredible ſwiftneſſe paſſe from place to place which are farre diſtant, and therfore the more ſtily take all aduantages, either in aſſaulting vs at their pleaſure, or withdrawing themſelues when they finde reſiſtance; being ſpirits they can lie ſecretly in ambuſhment, euen in our bed-chambers, and ſo ſurprize vs when they finde vs moſt reſtleſſe and ſecure; for we cannot diſcouer them before we feele their aſſaults.

Thirdly, he telleth vs that they are in high places, to note vnto vs that they haue gotten the aduantage of the vpper ground; & therfore the fight muſt needs be dangerous, when our enemy fighteth againſt vs from an high place or fort, we ſtanding ſo low that we are ſcarce able to reach him. But becauſe earthly things cannot ſufficiently ſhew the power of our enemy Satan, therefore he is called *the God of this world*, 1. Cor. 4. 4. to note vnto vs, that in reſpect of worldly ſtrength and humane reſiſtance, hee is after a ſort omnipotent, that is, able to doe what he liſt, if he were not reſtrained by Gods diuine power, who alone is truly omnipotent, and ouerruled by no ſuperiour.

And thus you ſee the puiſſant power of this our ſpiritual ¶ *ſect. 3.* enemy. But though he were ſtrong, yet if withall he were a dafſard and void of courage, he were the leſſe to bee feared; but as he is very ſtrong, ſo alſo he is exceeding desperate and audacious, for there was neuer man that liued, who he durſt not encounter, yea and that after (by Gods aſſiſtance) he had taken many ouerthrowes. Though *Dauid* were a moſt holie man and according to Gods owne hart, yet he aſſaulted him, and gaue him diuers foiles, by tempting him to adulterie, murder, and in pride of heart to number the people. Though *Iob* was by Gods owne teſtimonie the iuſteſt man on earth, and therefore the beſt armed with the breſt-plate of righteouſneſſe, yet Satan durſt encounter him as long as God would ſuffer him. He reſiſted *Iehoiſua* the good high Prieſt, Zach. 3. 1. Hee buffered *Paul* the choſen veſſell of the Lord, Zach. 3. 2. 2. Cor.

2. Cor. 12. 7.

2. Cor. 12. 7. Yea so venturous hee is, that he assaulted our first parents in the state of innocencie, when they were armed with free will, and might if they would haue resisted his temptations. Nay, so desperately audacious is this our enemy that he durst encounter our grand Captaine Christ Iesus, who was God and man able to destroy him with a word of his mouth; and that not once but many times, after he was shamefully foiled and ouerthrowne: yea so insolent and foole-hardie he is, that he did not onely assault him here on earth when he was in the shape of a seruant, and whereas in respect of his outward state he might haue some hope of preuailing; but also he wageth warre against him in heauen, sitting at the right hand of his father in all glorie, power and maiestie, when as he hath no appearance of hope to preuaile, but is most sure that he shall haue the ouerthrow. And this

Apoc. 12. 7.

appeareth, Apoc. 12. 7. *And there was a battaile in heauen: Michael and his angels fought against the dragon; and the dragon fought and his angels, but they preuailed not, &c.* Where by Michael we are to vnderstand Christ himself, for he onely is the prince of Angels; and this name signifying such an one as is equall with God almightie, can agree to no other but vnto Christ alone. And by the Dragon we are to vnderstand Satan, as appeareth vers. 9. who fought against our Sauour, though he preuailed not.

If therefore hee durst encounter the most valiant souldiers that euer fought the Lords battailes, yea if he durst set vpon our Sauour Christ himselfe; then surely there is no doubt but that he hath courage enough to set vpon vs who are weake and feeble, altogether vnable in our selues to make resistace.

Seeing therefore our enemies are so puissant in strength, so innumerable in multitude, so dangerous and so audacious, let vs shake off all securitie, and continually stand in readines to endure the encounter: for what follie is it for vs with secure worldlings to contemne and make no reckoning of such enemies? Seeing euery one of vs must resist a huge multitude; seeing wee which are weake and feeble are to withstand those which are strong and mightie; seeing we which are flesh and bloud must enter cumbat with those which are

spirituall

spirituall wickedneses, principallities, powers, and princes of darknes; seeing we who are cowardly and fearefull must sustaine the encounter of those who are desperate and audacious; lastly, seeing we haue in our selues no aduantages against them, and they want no aduantages against vs: let vs not therefore foolishly contemne such puissant enemies; but with all care and diligence let vs arme our selues against them, and *worke out our saluation With feare and trembling*, as Phil. 2. 12. the Apostle exhorteth, Phil. 2. 12.

But as we are not securely to contemne these enemies: so we are not faintly to yeeld vnto them, nor cowardly to despair of victorie. For as all those which securely contemning them neuer stand vpon their guard, are most sure to bee surpris'd and ouerthrowne; so whosoever arme themselves against them, and enter into the spirituall combat with a desire to overcome, shall most certainlie obtaine victorie: for though their power be great, yet it is not infinite, and that which they haue, it is not from themselves: but from the Lord, who so curbeth them with his all-ruling prouidence, that they are not able to goe one iot further then hee looseth out the raines; as it plainely appeareth both by examples and testimonies of Scripture. Though Satan were most maliciouslie disposed against *Iob*, so that he did with all extremitie execute that which God suffered him to doe, yet he could not goe one iot further then his commission, hee could not touch his substance till the Lord had said, *All that he hath is in thy hand*, Iob 1. 12. And therefore not preuailing against him by depriuing him of his goods and substance, hee cometh againe to the Lord to haue his commission enlarged, Iob 2. 1. and then hauing gotten authoritie to afflict his bodie, yet could he not touch his life, because the Lord had not giuen him so much liberty. Though *Saul* were a wicked man, yet Satan could not hurt or vex him, till the Lord sent him, 1. Sam. 16. 14. And hence it is that he is called the *spirit of God*, ver. 15. and chap. 18. 10. because he is Gods slaue and wholly at his appointment. So hee could not deceiue the false prophets of *Ahab*, till he had gotten licence of the Lord, 1. King. 22. 22. Nay, so farre is Satan from hauing absolute authori-

§. Sect. 4.

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tie and power ouer the faithfull, that it is limited and restrained in respect of the meanest creatures; for a whole legion of diuels could not so much as enter into one heard of swine, till by earnest intreatie they had obtained leaue of our Sauour Christ, Luk. 8. 31. 32. And therefore much lesse can they preuaile against any of Gods children, seeing the very hairers of their head are numbred, Matth. 10. 29. Well may Satan maligne vs and earnestlie desire our destruction, well may he seeke to sift vs like wheate, as hee did *Peter*; but our Sauour Christ maketh intercession for vs, so that our faith shal neuer faile, Luk. 22. 31.

This also is manifest by plaine testimonies, Iude 6. it is said, that the Lord hath reserved the wicked angels in euerslasting chaines vnder darknes, vnto the iudgement of the great day. 2. Pet. 2. 4. God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknes to be kept vnto damnation. So Apoc. 20. 2. Satan is said to haue been bound by the Angell of the Lord for a thousand yeres, so that hee could not stirre till the Lord suffered him to bee loosed. By all which the holie Ghost noteth vnto vs, that Satan is no more able to doe vs hurt, then a malefactor who being bound hand and foote is cast into a deepe dungeon, or then a band-dog which is fast tied vp in strong chaines, till the Lord looseth him and giueth him leaue.

But here some man may obiekt, that Satan is said in the Scriptures, to resist God and to oppose himselfe against him, and euen to fight a battaile against our Sauour Christ himselfe and his blessed Angels, Apoc. 12. 7. I answere, that this resistance and fight dependeth on Gods permissiue prouidence, neither could he so much as stirre against God, if hee did not suffer him. He is indeede most malitiousslie disposed against the Lord, and by this his malice is stirred vp to doe those things which hee thinketh most displeasent in Gods eies: but because the Lord chaineth and curbeth him in with his omnipotent power, he is onely able to doe those things that God permitteth him, and, will he nill he, he is constrained to obey his Creator and to be at his commandement.

Seeing therefore Satans power is restrained by the omnipotent

Psal. 18. 2.

come, but let vs relie our selues on the almightie power of God, professing with the Prophet *David*, Pf. 18. 2. *the Lord is our rock and fortresse, & he that deliuereth vs, our God and our strength, in him will we trust, our shield, the horne of our saluation and our refuge.* Let vs with him call vpon God which is worthy to be praised, and so shal we be safe from al our enemies, ver. 3.

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Rom. 8. 31.

Exod. 14. 14.

2. Chro. 20. 15.

In like manner, when wee consider of the infinit number of our enemies, which dailie assault euery one of vs, let vs thereby bee awakened out of the slumber of carelesse rechelesnes, and be stirred vp to stand vpon our guard more carefully: but yet let not this discourage vs from the fight, because there are many to one, *for the Lord is with vs* whilest we fight his battailes, and therefore what murreth it who oppose themselves against vs? Rom. 8. 31. *The Lord will fight for vs, therefore let vs hold our peace,* Exod. 14. 14. *The battell is not ours but Gods, and therefore let vs not bee afraid of this great multitude,* as it is 2. Chro. 20. 15. for the greater the number is which fighteth against vs, the more will the Lord glorifie himselfe in our victorie, the greatnes of his power shining so much the more cleerely in the weakenes of the meanes, and our infirmities seruing as a foile, to make the riches of his omnipotencie and glorie appeare more glorious. So that the Lord standing on our side, it is not materiall how many wicked spirits assaults vs; if he take vpon him our preferuation, we neede not care though the whole power of hell seeke our destruction. But if such bee the frailtie of our faith, that we would oppose number against number, let vs consider that if we will fight the Lords battailes, he will send as many blessed Angels to our aid & rescue, as there are wicked spirits which assault vs; *for the Angels of the Lord pitch their tents round about them that feare him, and deliuer them,* as it is Psal. 34. 7. So that if the Lord open our eyes, as hee did the eyes of *Elishaes* seruant, wee shall plainly perceiue that there are more with vs then against vs, 2. King. 6. 16. 17.

Psal. 34. 7.

2. King. 6. 16.

6. Self. 6.

So when we consider that we wrestle not against flesh and blond, but against spirituall wickednesses, this should make vs labour that our care and diligence may counteruaile the disadvantage which we haue in the fight. But wee are not to

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be discouraged hereby from entring the combat: for though we be but flesh and bloud, yet the Spirit of God dwelling in vs, can easily discerne and defcate all Satans ambushments; for light and darknes are to him alike. And whereas Satan can with great agilitie giue the assault and retire back for his best aduantage, Gods spirit farre excelleth him, for he is present in all places at all times; so that Satan can no sooner offer to strike, but Gods Spirit is readie to defend; no sooner can the diuell tempt, then the Lord enableth vs to endure the temptation. And though Satan fighteth from high places, and so taketh the aduantage of the vpper ground, yet let not this dismay vs in our fight, for there is one higher then hee who laugheth him to scorue, and maketh frustrate all his enterprises.

Lastly, when we consider that our enemy is desperate and audacious, wee are not to cast away our spirituall weapons and forsake the field, but let it rather serue as a strong motive to make vs arme our selues with Christian resolution: for seeing Satan is so audacious and venturous in the assault, surely we should be as valiant and bold in giuing him the repulse; if he be desperate in seeking our destruction, it beho- ueth vs to be resolute in seeking our preservation, seeing this much more concerneth vs then the other him; especiallie considering that though wee take many foiles, and be often beaten downe with the violent blowes of his temptations, yet in the end we shall haue assured victorie. And why therefore should Satan shew more resolution when hee is sure to be vanquished, then we who are sure of the victorie, if we do not cowardly yeeld?

CHAP. VI.

Of Satans aides: and first of the world.

ANd so much concerning Satans strength, being considered in himself. But besides himself he hath the aide of other enemies to supplant vs, who though they doe not make so terrible a shew, yet they are no lesse dangerous, and.

6. Sect. 1.

and all these are led vnder the conduct of two Captaine Generals, the World and the Flesh.

*Howe the
world tempteth
by prosperitie.*

By the world I vnderstand impious, carnall and vnbeleeu-
ing men, with all their baites and inticements vnto vanitie,
and all their discouragements, afflictions and miseries wher-
with they hinder Gods children in traueilling the path of
righteousnes which leadeth to Gods kingdom. This wicked
world, the diuels darling & chiefe champion, doth assault vs
on both sides; on the right hand it encountreth vs with pro-
speritie, offering vs the baite of pleasure, that thereby it may
allure vs to swallow the hooke of sinne; it casteth before vs
the golden apples of riches, that by stooping down to gather
them, we may be hindred in running the Christian race, and
so lose the goale and garland of euerlasting glorie; it tempt-
eth vs with the honours and glorie thereof to dishonour
God, and to fall before Satan, worshipping him by our sins;
in a word, it promiseth whatsoeuer our corrupt mindes de-
sire, if we will liue in sinne, and turne aside out of the narrow
path into the broad way, which leadeth to destruction. And
how prone wee are to listen to these Syrens songs, it is but
too manifest by lamentable experience: for doth not our
first loue waxe cold, and our former zeale of Gods glorie
freeze as soone as the world fauneth vpon vs, and quencheth
in vs the heate of Gods Spirit, by casting on vs the watrish
vanities of pleasures, honours and riches? Doe not hereby re-
ligious seruants become irreligious masters? and young saints
in shew, old diuels in truth? Doe we not see that as soone as
Demas hath imbraced the world, hee forsaketh Christ? yea
that *Peter* himselfe denieth his Master, when he hath basted
himselfe by the fire of this wicked *Saiphas*? Are there not
many who haue been forward professors in the time of their
aduersitie and want, which cast off the cloake of their profes-
sion as soone as the warme sunne of prosperitie hath shined
vpon them? Are there not many amongst vs who in the time
of affliction could not be inforced by torments to prophane
Gods name by swearing an idle oath; or his Sabbaths by
following their pleasures, or by doing the workes of their
callings; and yet the same men after they haue fallen into
wicked

wicked companie, who haue inticed them by their words and euill examples to taste of the world & the vanities thereof, wil not sticke to sweare with the swearer, and follow their pleasures on the Lords Sabbath with the most prophane? so hard a thing it is to resist the world when it fauneth on vs.

But how hard soeuer it seemeth to flesh and blood, yet must we oppose our selues against this enimie also: for without a fight wee can neuer obtaine victorie, and without victorie we shall neuer receiue the crowne of glorie. And to the end that we may be prouoked to fight against the world and the vanities thereof, we are to know, that though it faune vpon vs, yet it is our mortall enimie; though it flatteringlie professeth it selfe our friend, yet in truth it fighteth against our soules vnder Satans banner, for hee is the prince thereof, *Ioh. 12. 31.* though it haue honie in the mouth, yet there is deadlie poison in the taile, for the end thereof bringeth destruction; though it offer vs many pleasing things to allure vs, yet they are but baites which intice vs to come within the compasse of Satans nets of perdition. Let vs consider, that though it make a shew, and seemeth a pleasant place like the paradise of God, yet it is a Sodome of sinne, which one day the Lord will destroy with fire and brimstone: and therefore let vs with righteous *Lot* hast out of it: neuer turning backe with a desire to enioy the vanities thereof, for *the world wholly lieth in wickednesse*, as it is *1. Ioh. 5. 19.* Let vs remember that it is impossible to *serue God and this Mammon*, *Mat. 6. 24.* *Matth. 6. 24.* to loue the world and God also: *For if any man loue the world, the loue of the father is not in him*, *1. Ioh. 2. 15.* and as the Apostle *Iames* telleth vs, *The amitie of the world is enmitie with God: and whosoener wil be a friend of the world, maketh himselfe the enemy of God*, *Iam. 4. 4.* Neither let vs desire the loue of the world, for it loneth those onelie which are her owne, as for those whom *Christ* hath chosen out of it, those the world hateth: nay therefore hateth them because *Christ* hath chosen them, as it is *Ioh. 15. 19.*

Let vs remember y^t it wil be to smal purpose to enioy these worldly pleasures of sinne for a season, and in the end plunge our selues into euerlasting death; that the worlds musicke is

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§. Sect. 2.

How we must resist the temptations of proseritic.

Ioh. 12. 31.

Gen. 13. 10.

1. Ioh. 5. 19.

Matth. 6. 24.

1. Ioh. 2. 15.

Iam. 4. 4.

Ioh. 15. 19.

but the Syrens song, which allureth vs to make shipwrack of our soules on the rockes of sinne, and while it tickleth the eare it woundeth vs to the very heart; that though the cup which it offereth bee of gold, and the drinke sweete in taste, yet it is deadly poyson in operation; for they that drinke thereof are so lulled asleepe in pleasures and securitie, that they neuer awake out of their spirituall lethargie; or if they doe, yet like *Sampson*, without strength to resist the spirituall Philistines, after the world (like *Dalila*) hath lulled them a while in her lap of carnall pleasures. Let vs remember, that they who drinke of this cup of voluptuous vanities, must afterwards drinke of that cup spoken of Psal. 75. 8. that is, the cup of Gods wrath; and shall bee tormented in fire & brimstone for euermore, as it is expounded Apoc. 14. 10. Let vs remember that the worlds chiefe good is vncertaine in getting, and momentanie and mutable in the possession, it being euerie day readie to leaue vs, or wee to leaue it. Lastly, let vs remember, that for this short, inconstant, and vaine ioy, we lose an eternall waight of vnspeakable glorie, and plunge our selues into grievous and endlesse miserie. What therefore will it profit vs to *gaine the whole world, and lose our owne soules?* as our Sauour speaketh, Mark. 8. 36.

And if we haue these meditations continually running in our mindes, then shall we easily stop our eares at the first hearing of this Syrens song; then shall we constantly go forward in our pilgrimage towards our heauenly home: and though honours stand before vs, riches on the one hand, pleasures on the other, alluring vs to enter into the broad way which leadeth to destruction; yet shall wee not forsake the strait path which leadeth vnto life cuerlasting, how vnpleasant soeuer it seemeth to flesh and blood.

§, Sect. 3.

How the world
tempteth by
adversitie.

But if the world cannot thus preuaile, then doth she turne her smiles into frowns, her allurements into threats, her beds of pleasures, into miseries and afflictions, her glorious offers of honours and riches, to proud menaces of pouertie and ignominie; all which being terrible in the eyes of flesh and blood so farre preuaile with some, that they moue them to make shipwracke of faith and a good conscience; and being

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wearie in trauailing thorow this desert and vnpleasant wilderness vnto the land of promise, they desire to returne back into the bondage of the spirituall *Pharaoh*, that they may quietly sit by the flesh-pots of Egypt, and glut themselues with the cucumbers and pepons of carnall pleasures: that is, they chuse rather to walke in the broad way which leadeth to destruction, because it is delightfull, then in the narrow way which leadeth to euerlasting life, because they must passe thorow the briars of affliction and thornes of tribulation, before they can receiue the crowne of glorie; they preferre the pleasures of sin for a season, before the recompence of reward, which God hath promised, euen the eternall ioyes of the kingdom of glorie. So vnpleasant a thing it is for flesh and blood to denie it selfe, and to take vp the crosse and follow Christ.

But though the world be farre more terrible to look vpon when it frowneth, then when it fawneth, yet is it farre lesse dangerous. For oftentimes this poyson of aduersitie is so tempered and corrected with those wholesome preseruatiues of faith, hope, patience and humilitie, that in stead of killing vs, it doth but purge away our corrupt humours of sinne; though the world whip vs, yet thereby it correcteth vs, and makes vs better; though it burne vs in the fire of afflictions, yet it doth not consume, but rather refine vs from our drosse; though like a stormie winde it shaketh vs, yet in stead of blowing vs downe, it causeth vs to take more deepe roote in all vertue and goodnes: in a word, as it plaicth the schoolmaster in scourging vs, so also in instructing & teaching vs to know God, and to know our selues; to know the vanitie of the world, and to labour after a more permanent felicitie.

Notwithstanding, howsoever by the grace and blessing of *God*, aduersitie (the worlds churlish sonne) oftentimes worketh these good effects; yet in it selfe it is a temptation, and that a strong one, to draw vs from God, by causing vs to murmur and repine: yea as Satan said of *Iob*, to curse God to his face, to enuie all who seeme vnto vs more happie then our selues, to despaire of Gods mercie, and to vse vnlawfull meanes, that thereby we may better our estate. And therefore

§. Sect. 4.

*How we are to
arme our
selues against
aduersitie.*

- it behoueth vs to arme our selues against the violence of this
 enemie also, lest building our houses vpon the sands of se-
 curitie they be ouerturned, when the winds of afflictions and
 floods of aduersitie and persecution blow and beate against
 vs. And to this end we are to remember, first, that these father-
 ly corrections are euident testimonies to assure vs that we are
 not bastards, but Gods deare children, whom he gently cha-
 stiseth, that wee may not be destroyed with the world; that
 now Christ hath chosen vs out of the world, seeing the world
 hateth vs; that now wee are the friends of God, when the
 world (Satans eldest sonne) becommeth our enemie: for so
 long as we are of the world the world loueth vs, for it loueth
 her owne. Secondly, let vs continually remember the recom-
 pence of reward, & then shal we with *Moses* volūtarily chuse
 Heb. ii. 3. 5. 26. rather to suffer aduersity with the people of God, than to enioy the
 pleasures of sin for a season; esteeming the rebuke of Christ greater
 riches, than the treasures of Egypt, as it is Heb. ii. 25. 26. The
 shall we endure to be tried and purified in the fornace of af-
 flictions, if we know that after we are found to be pure gold,
 the Lord will lay vs vp in his treasurie of euerlasting happi-
 nes. Lastly, let vs remember, that eternall blessednesse is pro-
 mised to those that mourne with a godly sorrow, and eternal
 woe denounced against those who pamper thein selues with
 Matth. 5. 4. 10. worldly delights, Matth. 5. 4. *Blessed are they that mourne, for
 they shall be comforted.* So vers. 10. *Blessed are they which suffer
 persecution for righteousnesse sake, for theirs is the kingdome of
 heauen.* Luk. 6. 21. *Blessed are ye which hunger now, for ye shall be
 satisfied: blesse are yee that weepe now, for yee shall laugh.* And
 vers. 25. *Woe be vnto you that are full, for ye shall hunger: woe vnto
 you that now laugh, for ye shall waile and weepe.* And lest the
 tediousnesse of our troubles should discourage vs, or the
 waight of them presse vs downe, the Apostle telleth vs, that
 2. Cor. 4. 17. they are but light and inomentany, causing notwithstanding
 vnto vs a farre most excellent and eternall waight of glory,
 2. Cor. 4. 17. Why therefore should this little spot of foule
 way, cause vs to stand still, or goe out of our course, which
 leadeth to euerlasting happines?

CHAP. VII.

Of the flesh, and the strength thereof.

And so much concerning the world. The second *§. Sect. x.*
 emie which assisteth Satan against vs, is the
 flesh, which is that inborne traytor which we
 nourishing in our selues, doth open a gate in our
 soules, into which Satan and the world may
 easily send whole troupes of temptations to enter and sur-
 prize vs. By the flesh we are not to vnderstand the bodie al- *What the flesh*
 lone and the flesh thereof, but that corruption of nature is,
 which hath defiled both bodie and soule, being spread and
 mixed with euery part of both, euen as the light is mingled
 with darknes in the twilight or dawning of the day; where-
 by wee are made prone to all sinne, and readie to entertaine
 all temptations, which promise the satisfying of any of the
 lusts thereof. This secret traitor conspiring with Satan and
 the world to worke our destruction, doth entertaine and fur-
 ther all their temptations; it fighteth and lusteth against the
 spirit, it rebelleth against the law of our mindes, and leadeth
 vs captiue to the law of sinne, it hindreth vs from doing the
 good we would, and maketh vs commit the euill which wee
 hate, as it is notablie set downe Rom. 7. So Gal. 5. 17. *The flesh Rom. 7.*
lusteth against the spirit, and the spirit against the flesh, and these Galat. 5. 17.
are contrarie the one to the other, so that ye cannot doe the same
things that ye would.

This enimie the holy Ghost in the Scriptures deciphereth
 by diuers names; for it is called the old man, the old Adam,
 the earthly, carnall, and naturall man, the sinne which is in-
 herent and dwelleth in vs, the adioyning euill, the law of the
 members, the lusts of the flesh which fight against the soule;
 by all which is signified our corruption of nature, which is
 deriued from our first parents, whereby wee are made back-
 ward vnto all good, and prone vnto all euill, vnapt to enter-
 taine any good motions of Gods Spirit, but most readie to
 receiue and imbrace all the suggestions and temptations of

the world and the diuell, as the waxe the print of the scale, or the tindar fire. And this the Apostle *Iames* sheweth chap. 1. 14.

Iam. 1. 14. 15.

Euery man is tempted when he is drawne away by his owne concupiscence and is enticed: 15. Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished bringeth forth death. So that as Satan is the father, so the flesh is the mother of sinne, which receiuing Satans temptations as it were into a fruitfull wombe, doth conceiue, nourish; and bring forth sinne, which no sooner is borne, but like a deadly stinging serpent, it bringeth death to bodie and soule, vnlesse the poyson thereof be ouercome and taken away by the precious blood of Christ.

§. Sect. 2.

The treacherie of the flesh.

And thus you see what the flesh is, and how it conspireth with Satan in seeking our destruction, whereby appeareth the treacherie and dangerousnesse of this our enemy. The treacherie thereof is hereby manifest, in that being in outward shew a deare friend, and more neere than an *alter idem*, another selfe, it notwithstanding aideth Satan to our owne ouerthrow. So as we may complaine with *Dauid*, Psal. 41. 9. *My familiar friend whom I trusted, which did eate my bread, hath lift up the heele against me.* For this *Iudas* which daily followeth vs, and eateth, drinketh and sleepeth with vs, doth betray vs into the hands of those enemies who seeke our life; and that, when it seemeth louingly and kindly to kisse vs.

Psal. 41. 9.

And as it is most treacherous, so also most dangerous, and hard to be ouercome, for as much as it is in our selfe, and the greatest part of our selfe, and therefore we cannot forsake it, vnlesse we forsake our selues; we cannot fight against it, vnlesse we raise intestine and ciuill warres in our owne bowels; we cannot vanquish it, vnlesse we subdue our selues; and if we seeke to runne away from it, we might as easily flee from our owne shadowes, yea from our selues, for we carrie it in our owne bosomes. How hard therefore is this enemy to be ouercome? how dangerous and irksome must this fight needs be, wherein our selues must be enemy to our selues? So that we cannot obtaine the victorie, vnlesse we be ouercome; we cannot be sure of life, vnlesse we mortifie and kill our greatest part; we cannot sustaine our selues, but we nourish our enemy;

Mark. 8. 24.

That the flesh is a most dangerous enemy.

mic;

mie; we cannot famish our enemie, but we our selues shall pine with hunger. Who would not thinke the estate of those citizens to be most dangerous, who being besieged by forraine forces, harbour amongst them more traitors which are hourelly in readines to open the gates and betray the citie into their enemies hands, than true subiects and loyall citizens to stand in their defence? But this is our case, we are besieged with forraine forces, the world and the diuell; and we nourish in vs secret traitors, euen the flesh, with whole legions of the lusts thereof, which are continually readie to open the gates of our soules, euen our senses of seeing, hearing, touching, tasting, smelling, whereby whole troupes of temptations enter and surprize vs.

The consideration whereof should make vs most watchfully to stand vpon our guard, and to vse such Christian policie to withstand our enemies, and preuent their treacherous attempts, as true-hearted citizens would vse in the like case; who if they were besieged with forraine forces, and knew that they harboured traitors, who sought all opportunities of betraying their citie into their enemies hand, they would if they were strong enough lay hand on them, draw them to the place of iudgement, condemne and put them to death; but if they found them too great and strong a partie, then they would vse all good policie to make them weaker, by depriving them of their foode and prouision, weapons, armour and munition, and all other meanes wherein consisted their chiefe strength; and then they would set vpon them being thus disabled, and proceede in the course of iustice before mentioned: so we being in continuall danger to haue the citie of our soules sacked through the treacherousnesse of our flesh, must, if we be strong enough and powerfull through Gods spirit, mortifie, kill, and abolish the flesh, and the lusts thereof; but if we finde the spirit weake and the flesh strong, we are to disable it by fasting and watchfulnes in prayer, by withdrawing from it the foode with which it is nourished, that is, voluptuous pleasures and worldly delights; but especially being weake in our selues, we are to implore the aide and assistance of Gods spirit, whereby we may be strengthened

h. Sect. 3.

How the flesh is to be weakened.

1 Pet. 2. 11.

Luk. 11. 13.

PROV. 24. 21.

ned and enabled to subdue and mortifie the lusts of the flesh, which rebell and fight against our soules, being assured by Gods mercifull promise, that if we aske and desire his Spirit, he will giue it vs, Luk. 11. 13. and hauing the Spirit of God to assist vs, we shall be sure of victorie.

But if in stead of mortifying and taming the flesh and the lusts thereof, wee pamper them like Epicures with all voluptuous delights; wee shall but strengthen our enemies to cut our owne throates: if wee delicately bring vp this seruant, which we should vse as a slaue, at length it will be not onely as our sonne, but a tyrannous Lord and master, which will bind vs hand and foote in the fetters of sinne, and cast vs into the prison of hell. What follie therefore is it to nourish and arme our enemy to our owne destruction?

CHAP. VIII.

Of Satans policy.

6. Sect. I.



And thus much of the flesh, which is the second enemy that ioyneth with Satan in working our destruction; & thus much also concerning the first part of our enemies power, which consisteth in the strength either of himself or of his aides. Now we are to consider of the second part, which consisteth in his warlike policie and skill, in imploying this his strength to his best aduantage.

If our enemy had great strength, and yet wanted policie, he might the more easily be resisted, and the sooner vanquished; for strength without wit is like a giant without eyes. But as our enemy is exceeding strong, so is hee also no lesse subtil and politike, in imploying all his strength to his best aduantage; and therefore as in regard of his strength hee is called in the Scriptures a lion, and a mightie dragon; so in respect of his subtiltie and wilines he is called a Serpent; yea an old serpent, which being the subtillest of beasts, hath his craft redoubled by his age and experience, Apoc. 12. 9. and hereof he is called in the Scriptures, *ὁ ὄφις ὁ ἔχων κεφαλὴν ὡς δράκοντος* *quasi draconis*, to signifie vnto vs his great knowledge.

Apoc. 12. 9.

No maruaile therefore though Satan should bee an expert fouldier, seeing he is not only of wonderfull strength, but also of great knowledge by creation; which though in respect of good things it was much decreased by his fall, yet in sleights and stratagems it is much increased by his long experience from the beginning of the world, euen almost fixe thousand yeeres; which is sufficient to make one wise that is by nature foolish and simple, and therefore much more Satan, who is by nature very politike; being also a spirit, and hereby fit to diue as it were into the secrets of nature, and with incredible swiftnes to passe from place to place, readie to intrude himselfe into all companies secretly, and to learne the nature, qualities & dispositions of al men, against whom he fighteth. And though he cannot know our thoughts directlie and certainly, for this is proper to God alone to bee the searcher of hearts, yet he hath such intelligence from our affections, lusts, inclinations and outward actions, that hee can shrewdly gesse at them, if he doe but a while keepe vs companie, and see our disposition and conuersation. So that we cannot giue Satan the least aduantage, but hee is readie to take it and make vse thereof to our ouerthrow; we can lay no plot against him but he discerneth it, and is readie to preuent it. And therefore in this respect our state is like the king of Arams, 2.King.6.12. for Satan our enemie knoweth all our counsailes and consultations which we take and hold in our must secret chambers.

1er. 17. 10.

2.King. 6. 12.

And thus you see what Satans policie is: against which we must oppose no lesse wisdom and skill, if wee will haue the victorie. Whereas therefore wee are foolish by nature, or wilie to beguile our selues; that wisdom which we haue naturally being worldly and carnall, which is enmitie against God, Rom. 8. 7. and therefore more fit to betray vs into the hands of our enemie, than to defend vs from him; it behooueth vs to goe out of our selues into the Lords treasure of wisdom, and there to furnish vs with such spirituall sauing wisdom, as shall be fit to oppose against the subtil policie of our spirituall enemie. That is, wee must continually heare and meditate in Gods word, which will make vs wise and skilfull.

§. Sect. 2.

How we
may defeat
Satans policie.

Rom. 8. 7.

skilfull in descrying all Satans stratagems, and also in preventing them being discouered. For howsoeuer in the darke night of ignorance and error we may easily fall into his ambushments, yet the light of Gods word shining vnto vs, will plainly disclose them to the eyes of the most simple.

But besides this theoreticall wisdome seated in the vnderstanding, there is also a practicall or operative wisdome required in Gods word, which sheweth it selfe in our affections and actions. And it consisteth in the feare of the Lord, that is, true godlinesse and sinceritie of heart. Of this *Iob* speaketh, chap. 28. vers. 28. *The feare of the Lord is wisdome, and to depart from enill is vnderstanding.* So *Psalm*. 111. 10. *The feare of the Lord is the head or beginning of wisdome.* And *Pro*. 28. 7. he is called a wise sonne which keepeth the law. So that our chiefe wisdome consisteth in the feare of the Lord, and in a godly endeouour of performing obedience to the Lords commandements.

If therefore we would attaine vnto such spirituall wisdome that we may resist our spirituall enemy, we must be conuersant in hearing and reading the word of God, meditating therein with the Prophet *David* both day and night; and withall we must by all meanes seeke the feare of the Lord, labouring to leade our liues in a constant course of true godlinesse. And though we are full of infirmities, yet at least let vs haue an holy endeouour to performe seruice vnto God, in truth, vprightnesse, and integritie of heart. And so we may assure our selues that though we be neuer so simple and foolish by nature, yet shall we be wise enough to withstand and ouercome our spirituall enemies: for the Lord who is wisdome it selfe will direct vs in our waies, and he also will so infatuate this cursed *Achitophel*, and turne his wisdome into foolishnesse, that we shall neuer thereby be hurt or circumvented.

But on the other side, though we be neuer so wise in carnall wisdome, and though our heads be a storehouse of politike stratagems, yet if we neglect Gods word, and voluntarily giue our selues ouer vnto sinne and disobedience, we shall be so besotted with follie, that Satan will easily deceiue and circumvent

circumuent vs. An example whereof we haue in our first parents, who though they were more wise by creation than euer were any liuing (Christ excepted) yet when they cast the word of God behinde their backe, giuing more credit to Satans suggestions, and withall transgressed Gods commandement; their wisdome was turned into ignorance and follie, and they became an easie pray to their malicious enemy. And whereas they thought by that meanes to haue gone beyond the Lord in policie, and to haue obtained a farre greater measure of knowledge and glorie, they were in stead thereof besotted with follie, and ouerwhelmed with ignominie and shame, by being made the bondslaues of sinne and Satan. And thus also the heathen neglecting the true worship of God, and giuing themselves to idolatrie, became *Rom. 1. 22.* fooles, whilest they professed themselves very wise, as the Apostle witnesseth, *Rom. 1. 22.* for the *Lord destroyeth the Wisdome of the wise, and casteth away the understanding of the prudent,* as it is *1. Cor. 1. 19.*

Seeing then our chiefe wisdome consisteth in the studie of Gods word, and in vprightnesse of heart, integritie, Christian sinceritie and simplicitie, and in a holy care of performing obedience to Gods will, let vs therefore continually meditate in Gods word, and with the Prophet *David* make *Psalm. 119.* it our counsellor, *Psalm. 119.* And whensoever Satan doth assault and tempt vs to sinne, let vs haue recourse to this our counsellor the word of God, there inquiring whether that whereunto we are tempted be lawfull or no; and if it tell vs that it is a sinne, let vs with all care and conscience auoide it: for though Satan lay ouer it neuer so faire a glosse, and intice vs to the committing thereof, by offering vnto vs the greatest pleasures, riches and honours of the world, yet let vs assure our selues that he thereby seeketh to circumuent vs; and to purchase worldly vanities, he inticeth vs to sell our soules; and therefore in Christian wisdome let vs auoide his stratagems.

CHAP. IX.

Of the spirituell armour, described Ephes. 6.

§. Sect. I.



And thus haue I shewed the nature and qualitie of our enemie against whom we must fight; both in respect of his will, & also his power, consisting in his strength and policie; and also I haue shewed some meanes which in our preparation against him we must vse carefully, that wee may withstand him; namely, by opposing against his malicious wil, christian resolution; against his strength, the omnipotent power of Gods might; against his subtil policie, christian wisdom, consisting in the knowledge of Gods word, and true integritie and simplicitie of heart.

That the weapons of our Christian warfare must be spirituall.

Now wee are to speake of the last meanes which we are to vse in our preparation immediatly before our combat; that is, we are to arme our selues against the encounter: and to this end (because we are but fresh-water-souldiers & of small experience) let vs take the counsaile and aduice of the Apostle *Paul*, one of Gods chiefe champions and expert souldiers, as he setteth it down, Eph. 6. 11. 12. 13. 14. &c. where first he describeth the quality, and as it were the mettall of our armour; in which respect hee telleth vs, that wee must put on the armour of God which is spirituall, and that our weapons and armour must not be carnall. For being of this nature, though they were neuer so strög, they were to no purpose, seeing our enemie is spirituall; neither do we *wrestle against flesh & blood, but against principalities, powers and spirituall wickednesses*, as it is Eph. 6. 12. In vaine therefore it were with the Papists to seek to defend our selues with holy water, or Crucifixes, or ragges and reliques of Saints, from the violent assaults of this our enemie; or els with desperate hacksters to trust in our sword, buckler and speare: for well is that verified of this spirituall Leuiathan, which the Lord speaketh of the earthly Leuiathan, Job 41. 17. 20. *When the sword doth touch him, he will not rise up, and he laugheth at the shaking of the speare.* And therefore when we are to encounter this great Goliah, wee are to lay

Eph. 6. 11. &c.

1. Cor. 10. 4.

Ephes. 6. 12.

Job 41. 17. 20.

lay aside the carnall weapons of *Saul*, which are altogether vnfit for a Christian, seruing rather to burthen and so hinder him, than to defend and further him in this spiritual combat; and we are to go against him in the name of the Lord, strengthened in the power of his might, putting on vs the armour of God, that is, such diuine and spirituall armour as the Lord hath giuen and appointed vs to vse. For it is not sufficient that we prepare vs this armour, if we let it lie by vs, or suffer it (as it were) to hang vpon the walles, there to rust without vse; but we are to put it on, and keepe it fast buckled vnto vs both night and day, that wee may be alwaies in a readines to endure the assault of our enemies.

Neither is it enough that we put on one peece of the armour, and like young souldiers leaue off the rest for lightnes sake, or else through foole-hardines to shew needles valour; we must not put on the helmet of saluation, and leaue off the breast-plate of righteousness, nor take vnto vs the girdle of veritie and the shield of faith, and cast away from vs the sword of the Spirit, but we are to put on the whole armour of God, and like valiant souldiers, who meane indeede to stand to it, wee are to arme our selues at all points in compleat armour of prooffe, which will keepe vs from fleeing, and our enemy from ouercomming. For if we take none of the Christian armour, or but some of the lightest parts, if wee take the shield of faith, and leaue behinde vs the breast-plate of righteousness, we shal either desperately fight & be ouerthrowne in the battaile, or else cowardlie runne away and forsake the field. But on the other side, if we buckle vnto vs the whole armour of God, we shall not need to flee away for feare, being so well defended; nor to doubt of victory, for we shall surely overcome; the Lord hauing giuen, and wee hauing receiued this armour to this end, as the Apostle noteth vnto vs in these words; *that you may be able to stand against the assaults of the diuell*, or his treacherous ambushments, as the word here vsed, signifieth. So that the Lord hath giuen vs this armour, and we put it on, to the end that we may be enabled to resist Satan; and therefore seeing it is armour of Gods owne making and bestowing, we may assure our selues that he will not

§. Sect. 2.

That we must put on the whole armour of God.

not suffer his workmanship & gift to be so much disgraced, as that Satan should pearce thorow it and wound vs. For the Lord knoweth the force of Satans darts, and bullets of temptation; and he hath made his armour high prooffe; and therefore strong enough to repell all the batterie of Satans suggestions.

§. Sect. 3.

*The necessitie
of the spirituall
armour.*

And that we may be the rather stirred vp with all care and diligence to provide and buckle fast to vs the armour which he after describeth, hee sheweth the necessitie thereof, by describing the dangerousnesse of our enemies, who, being not flesh and blood, but principalities, powers, worldly gouer-nours, princes of the darknesse of this world, and spirituall wickednesses, which are in high places, cannot possibly be resisted by our owne strength and meanes. And (therefore) for this cause he willeth vs to take vnto vs the whole armour of God, that we may be able to resist in the euill day, that is, the time of temptation, which is therefore called the euill day, partly because therein Satan tempteth vs vnto euil, and partly because it is a time of trouble, aduersitie and affliction, when Satan sifteth vs with his temptations. And thus the euill day is taken Psalm. 41. 1. *The Lord will deliuer him in the euill day*, (that is) as our translation also reades it) in the time of trouble. And thus also it is vsed, Ephes. 5. 16. *Redeeming the time, because the daies are euill*, that is, full of troubles and afflictions. And therefore Beza doth translate in this place *iniquis et temporibus, tempore aduerso*, the time of aduersitie.

*What is
meant by the
euill day.*

Psalm. 41. 1.

Ephes. 5. 16.

By which we learne not to esteeme our spirituall fight as a May-game, but as a time of trouble and aduersitie, wherein we are assaulted by mightie enemies, and oftentimes foiled and wounded; and therefore we must not voluntarily runne into temptations, seeing the time of them is euill and full of trouble; but rather seruently pray vnto the Lord that hee wil not leade vs into temptation, considering our owne weaknes and our enemies power; or if it please him to make triall of vs, that he wil not suffer vs to fal therein, but that he wil deliuer vs from euill, for as much as the kingdome and power and glorie is his alone, and therefore he is of power sufficient to saue and deliuer vs.

But as we are not securely to rush into the field of temptation against our spirituall enemies, so we are not when they sound the alarum to battaile, and assault vs, cowardlie to cast downe our weapons and to runne away: for the Apostle would not take away from vs true valour and Christian fortitude, but carnall securitie and retchlesnesse; and therefore though our enemies be mightie, and the time of temptation full of trouble, yet he biddeth vs not to cast off our armour and to runne away, whollie despairing of victorie, but he exhorteth vs for this cause, to take vnto vs the whole armour of God, that we may bee able to resist in the euill day, and hauing finished all things may stand fast; that is, hauing put our enemies to flight and obtained the victorie, we may like conquerors stand last in the field, as it were triumphantly insulting ouer them; whereby hee intimateth thus much, that if wee will take vnto vs the whole armour of God, how weake foeuer wee bee in our selues, yet shall wee be enabled to resist our spirituall enemies in the euill day; and not onely so, but also obtaine victorie and triumph ouer them.

*That we must
not cowardly
flee in the spi-
rituall conflict.*

And therefore hee willeth vs not bee dismaied, neither with our enemies power, nor our owne trouble, but to stand to it, saying, vers. 14. *Stand therefore:* by which word he intimateth vnto vs diuers duties: first, as in the campe euery man hath his place appointed him, and his proper colours. vnder which he is to keepe him; so al Christian souldiers haue their stations, that is, their vocations whereunto they are called of God, within the limits whereof they are to containe themselves: and these are first their generall calling whereby they are intainted into the Church militant, which is Gods campe or army, where they are to fight vnder the standard of their Captaine Christ: and secondlie their speciall callings, whereby there is appointed to euery member of the militant Church, a certaine standing, and particuler and proper duties and functions which he is to execute, as it is in the armies of earthlie princes. First therefore we must containe our selues within our generall vocation and station, that is, wee must keepe vs in Gods armie and campe, the Church militant: for as those stragling souldiers who depart from the armie and

*§. Sect. 4.
That euery one
must abide in
his vocation.*

range.

range abroad to forrage, or get some bootie, are easily vanquished by their enemies; so those who depart and make an apostasie from Gods Church, to gaine or retaine their pleasures and worldly preferments, are easily ouerthrowne, falling into Satans ambushments. And secondly, euery one is to containe himselfe within the limits of his speciall vocation, and to keepe his peculiar standing appointed him by God: for as there is nothing more pernicious to an armie than disorder, when as some intrude themselves into others place, as when the common souldier will be an officer, the Lieutenant Captaine, and the Captaine, Generall of the armie; so nothing is more hurtfull to the Church militant, than when disorderly one vsurpes anothers place and office, as when the Ministers will bee Magistrates, and the Magistrates Ministers, and when the common people vsurpe the office of them both.

Secondly, when as he biddeth vs stand in our places, he restraineth vs from two extreames: the one, that wee doe not wilfully thrust our selues into the combat of temptations before we be assaulted, and so as it were runne out of our standing to seeke an enemy; and secondly, that when wee are assaulted we doe not flee away, but stand to it valiantly and endure the violence of the assailants. Lastly, he exhorteth vs to watchfulnes & painefull diligence, for we must not drowsily and securely lay vs downe and giue our selues to sleepe, nor yet sit idly as though wee had nothing to doe; but we are to stand vpon our guard, and to watch continuallie, that wee may alwaies be in readines to withstand the assaults of our enemies; otherwise if wee sleepe in securitie, they will suddenly set vpon vs and surprize vs at vnawares.

CHAP. X.

Of the particular parts of the Christian armour: and first of the girdle of veritie.

§. Sect. I.

AND thus the Apostle hauing taken away all retchlesse securitie and foole-hardines, and also strengthened vs
with

with true valour and Christian fortitude, in the next place he describeth the armour of God which we are to buckle vnto vs. Where first we are generally to obserue, that we are not curiously and scrupulously to search out the reason why such and such vertues are likened to these or those peeces of armour: as for example, why he calleth truth a girdle, righteousness a breast-plate, faith a shield, &c. for it was not the Apostles purpose so exactlie to fit the similitudes, as may appeare 1. Thes. 5. 8. where he indifferently ascribeth the name of breast-plate both to faith and charitie, by which here he vnderstandeth righteousness; but onely briefly and generally to shew what vertues and graces of Gods spirit are most necessarie for a Christian, wherewith he may be enabled to resist his spirituall enemies, continuing his former allegorie taken from warres.

But let vs come to the armour it selfe, which is both defensue and offensue: the first part is the girdle of veritie. The word here vsed signifieth a broad studded belt vsed in wars in ancient times, wherewith the ioints of the breast-plate, and that armor which defended the belly, loines and thighes were couered. And by this, truth is resembled: whereby some vnderstand the truth of religion and of the doctrine which we professe; others vnderstand hereby truth and vprightnes of heart, or the integritie of a good conscience, whereby we performe all duties of religion belonging to God and our neighbour in simplicitie, without all hypocrisie and dissimulation. But because both are notable and necessarie parts of our Christian armour, I see no reason why wee may not take it in both senses, seeing the Apostle doth of purpose set downe vnder these metaphoricall words, the chiefe vertues and graces wherewith wee are to arme our selues against our spirituall enemies. First therefore here is required truth of our religion which we professe: and secondly, that we professe it truly, that is, with vpright & simple hearts.

For the first: it is the foundation vpon which all other duties to God or man are to be built; for if they bee not grounded on Gods truth, but deuised by mans' braine, they are but humane dotages which the Lord will not accept; neither is

*What we are
to vnderstand
by the girdle of
veritie.*

§. Sect. 2.

*That our religion
must be
grounded on
Gods truth.*

it to any purpose that wee shew our selues earnest and forward in religion, vnlesse it be true and consonant to Gods word. For as the faster that those trauaile which are out of the way, the further they are from their iournies end; so the more earnest and forward that wee are in traouelling the by-paths of error, the further we are from Gods kingdome: and therefore Satan careth not greatly whether we be of no religion or of a false religion, whether wee worship no God at all, or a false God, or at least the true God after a false manner, whether wee performe no duties vnto God; or such as being not agreeable to Gods truth are abominable vnto him. First then we must containe all our actions within the compasse of Gods word, and whatsoeuer wee professe and practise, it must haue his ground and warrant from this truth, if wee will bee accounted true members of Gods militant Church, which is therefore called *the pillar of truth*, 1. Tim. 3. 15. because condemning all errors and doctrines of men, it faithfully keepeth the truth of Gods word. And as souldiers were girt about with that strong and broad studded belt, wherewith their loynes were strengthened, and so enabled to sustaine the fight without wearinesse; so we are to compasse our selues about with truth, whereby wee may be strengthened when as we know that we fight in a iust quarrell; neither shall wee easilie bee deceiued with Satans temptations and false suggestions, if we be girt about with the girdle of veritie. And hereby appeareth the necessitie of this peece of armour: for seeing Satan is a lier from the beginning, it beho- ueth vs to bee compassed about with truth, that the bright beames thereof may discouer and desperse al the foggie mists of Satans errors and lies.

§. Sect. 3.

*That we must
professe the
truth, in truth
and simplicity
of heart.*

But it is not sufficient that we professe the truth, vnlesse it be in truth, that is, in integritie and simplicitie of heart, without all hypocrisie and dissimulation. For how glorious soeuer our profession euen of the true religion be before men, yet it is abominable in the eies of God, if it be not in truth and from an vpriight heart, but counterfeit and hypocriticall. Whatsoeuer duties and good works we performe, though neuer so excellent in the selues, yet are they not acceptable in Gods

Gods sight, if they be not ioyned with integritie and simplicitie. For example, prayer is a notable part of Gods worship; but if we doe not call vpon God in truth, but with fained and deceitful lips, that we may haue the praise of men, our praiers are odious and Pharisaicall, Matth. 6. Thanksgiuing is an excellent dutie, but if with the Pharisee we giue thanks rather to boast of our gifts, then to shew true thankfulnes to the giuer, we shall not be approoued of God. Giuing of almes is a worke acceptable vnto God, for it is a sacrifice wherewith he is well pleased, Heb. 13. 16, but if they be not giuen in simplicitie of heart, but in hypocrisie, that we may be seene of men, it shall haue the hypocrites reward, Matth. 6. In a word, this truth and simplicitie of heart is so necessarie, that without it, whatsoeuer we doe it is not regarded; for *God is a spirit, and he will be worshipped in spirit and in truth*, Ioh. 4. 24. According to that, Iosh. 24. 14. *Feare the Lord, and serue him in vprightnes and in truth*. Which if wee performe, our seruice of God will be acceptable in his sight, though performed in great weaknes, and mingled with manie imperfections: otherwise, though wee offer thousands of rammes, and whole riuers of oyle, that is, omit no outward cost and labour in Gods worship, yet wil it be abominable in his eyes, Mich. 6. 7. 8. Let vs therefore with our Sauour pray vnto God, that we may be sanctified with his truth, that not onely whatsoeuer wee doe may be grounded on Gods truth, but that wee may doe it in truth and vprightnes of heart.

CHAP. XI.

Of the breast-plate of righteousness.



He second part of our armour is the breast-plate of righteousness; whereby we are to vnderstand a good conscience, true sanctification and a godly life, which also we are to put on according to the example of our grand Captaine Christ, Efa. 59. 17. *He put on righteousness as an habergeon, and an helmet of saluation vpon his*

§. Sect. I.
Efa. 59. 17.

*The excellency
of this breast-
plate of right-
eousnesse.*

Rom. 7. 15. 21.

Rom. 7. 17.
1. Ioh. 3. 9 and
ver. 6. 8.

Psal. 119.

his head. And then shall not Satans darts pearce vs, so long as we armed with a good conscience, and a godlie and innocent life. Yea as long as our breasts and hearts are armed with righteousness, though our other members fall into sin, our wounds shall not be mortall: for as the breast-plate doth defend the breast and vitall parts of a souldier, so the studie and holie endeouour of a Christian to liue in righteousness and true sanctification, doth so arme his mind, that Satan cannot deadly wound the heart with any of his temptations. True it is that the Saints doe receiue wounds and foiles, when as Satan hath drawne them to commit sinne, but they are not wounded at the heart, because they doe not sinne with full consent of will; for they allow not that which they doe, neither doe they what they would, but what they hate, and they delight in the law of God concerning the inner man, when the flesh leadeth them captiue to the law of sin. And hence it is that *Paul* saith hee did not transgresse Gods law, but sinne that dwelleth in him, Rom. 7. 17. And the Apostle *Iohn* affirmeth, that *they who are borne of God sinne not*, 1. Ioh. 3. 9. and that *they who are in Christ sinne not*: and that *whosoever sinneth is of the diuell*, ver. 6. 8. Not that Gods children are exempted from all sinne, but because they sinne not with the full consent and swinge of their will; and when they doe fall, their hearts are defended with the breast-plate of righteousness, that is, with an holie endeouour and desire of seruing God. *Dauid*, a man according to Gods owne heart, may be a notable example hereof: for euen after he was indued with the knowledge of the truth, and had this godlie endeouour of seruing God, he notwithstanding fell grieuouuslie manie times, and was wounded often with Satans darts; but his wounds were not mortall, neither did they pearce the heart, because he was armed with the breast-plate of righteousness; for he kept Gods law in his heart, and it was sweeter than honie vnto his mouth, he meditated therein, and sought after it continually, as appeareth Psal. 119. Would we therefore be preferued from the deadly wounds of Satans darts of temptation? then let vs studie and labour after true holiness, let vs keepe a good conscience; and howsoeuer we fall
often

often through infirmitie, yet let the heart alwaies be armed with the breast-plate of righteousness, that is, with an earnest desire and holy endeavour of serving God; and so shall Satan neuer mortally wound vs.

But on the other side, if we once lay aside the breast-plate of righteousness, not so much as endeavouring to serve the Lord in holiness of life, but embrace sinne with full consent of will, we shall lay our breasts open and naked to all Satans thrusts, yea and as it were put swords in his hands wherewith he may wound and murder vs: for vntill we disarm our selues, and put weapons into the hands of Satan by our sinnes, he cannot hurt vs; as we may see in the example of our first parents, who whilst they continued in their righteousness and integritie, Satan could not offer them any violence by assault and force, and therefore he allured them to entertaine a treacherous parley, wherein hauing inticed them to disarm themselves of this breast-plate of righteousness, by wilfull transgressing Gods commandement, he inflicted on them deadly wounds, pearcing them thorow to the very heart, and so like *Isab* whilst he seemed louingly to embrace them, hee did most treacherously stab them.

*§. Sect. 2.
That the lacke
of this armour
is most pernicious.*

The consideration whereof should make vs repell most carefully all Satans temptations, whereby he inticeth vs to sinne; but especially let vs neuer be allured to put off the breast-plate of righteousness, and then though Satan wound our soules with sinne, yet his wounds will not be mortall so long as we doe not fall into sinne with full consent of will, but through infirmitie; in the meane time loathing the sinne which we commit, and delighting our selues in the law of God, in respect of the inner man; for though we fall, yet the Lord will raise vs vp by vnfained repentance, so that though sinne dwell in vs, yet shall it neuer raigne in vs.

CHAP. XII.

Of the preparation of the Gospell of peace.

§. Sect. 1.
What the Gos-
pell of peace is.



The third part of our Christian armour is, that wee haue our feete shod with the preparation of the Gospell of peace; where he alludeth to the custome of souldiers in former times, who going into the field strongly armed their legges and feete with legge-harnesse, war-graues or buskins, to preserue them from the iniurie of the weather, the piercing of briars, thornes, & such other things as might hurt them in their way as they marched, and from the violence also of their enemies blowes when they were incountred; for all which vses the Gospell serueth in our spirituall warfare: for they who are armed with the true knowledge thereof, and are assured of the merciful promises therein contained, they will walke and march valiantly in the waies of godlinesse and Christianitie, though they are ful of the briars and thornes of afflictions and persecution; preferring the rebuke of Christ before the riches of Egypt, because they haue an eye to the recompence of reward, which they shall receiue at the end of their iournie. And this maketh them little to regard the foulness and vnpleasantnes of the way, and though Satan trouble them in their march, setting vpon and assaulting them, yet they easily resist the furie of his temptations, and goe on forward in the profession and practise of Christianitie, if they be armed with the knowledge of the Gospell of peace; for it is therefore called the Gospell of peace, because it bringeth peace to our soules, not onelie as it is the ambassage of God, whereby we being reconciled vnto God, haue peace with him, from the assurance whereof we haue the peace of conscience, but also because if we be armed therewith, we shall obtaine a finall victorie ouer our spirituall enemies, after which shall follow euerlasting peace, which shall not so much as bee disturbed with the attempts of any enmies.

Luke 10. 5.

Rom. 10. 15.

Luk. 1. 7. 9.

§. Sect. 2.

But it is not sufficient that we know and beleue this Gos-
pell

*What it is to
be prepared
with this
Gospell.*

pell of peace, vnlesse we be alwaies prepared to make confession and profession thereof, though thereby we incurre worldly shame, losses, afflictions and persecution. And this the Apostle signifieth, by telling vs that our feete must bee shod with the preparation of the Gospell of peace; that is, as those who are well shod are in readines to goe thorow rough and vnpleasant waies: so those that are indued with the knowledge of the Gospell, must alwaies be in readines to make profession thereof in the middest of affliction and persecution. *For as with the heart man beleeneth vnto righteousness, so with the mouth he must confesse vnto saluation,* Rom. 10. 10. And this is that which the Apostle Peter requireth of vs, 1. Pet. 3. 15. 1. Epist. 3. 15. That we doe not only sanctifie the Lord in our hearts, but also that *we be readie alwaies to giue an answer to euery man that asketh vs a reason of the hope that is in vs.*

But if we lay aside this armour, we shal be as vnfit to trauel in the afflicted way which leadeth to Gods kingdome, as those souldiers who are barefoote be vnfit to march thorow waies which are full of briars and thornes; neither shall we be readie to make confession and profession of our faith in the time of persecution and trouble, but rather to slide backe into a generall apostasie from all religion, vnlesse we be confirmed and comforted with the sweete promises of the Gospell, made to those who suffer affliction for Christs sake, namely, that *if we confesse him before men, he will confesse vs before his father in heauen,* Mat. 10. 32. That *whofoener shall lose his life for Christs sake and the Gospels, shall saue it,* Mark. 8. 35. That *whofoener shall forsake houses, or brethren, or sisters, or father or mother, or wife and children, or lands for his names sake, shall receiue an hundred fold more, and shall inherit euerlasting life,* Mat. 19. 29.

CHAP. XIII.

Of the shield of faith.

THe fourth peece of the Christian armour which the Apostle exhorteth vs aboue all to put on, is the shield of faith, which of all other parts is most necessarie, because how

§. Sect. I.

weake soeuer it be in it selfe, yet it doth defend and protect vs against all the temptations of Satan; for he that putteth on faith, doth put on Iesus Christ also, it being a propertie inseparable of faith, to applie vnto vs Christ Iesus and all his benefits, that is, his merits and righteousness, and euerlasting life it selfe. And this will be not onely a glorious garment to couer our deformitie out of Gods sight, to preserue vs from the heate of Gods wrath, and to obtaine the euerlasting blessing of our heavenly father, but also it is armour of prooffe to defend vs from the violent assaults of our spirituall enemies. Let vs therefore take vnto vs the shield of faith, that we may also *put on the Lord Iesus Christ*, as the Apostle exhorteth vs, Rom. 13. 14. for hauing him we shall want nothing, which may either defend our selues or offend our enemies; the Lord himselfe will be our shield and buckler, and therefore it will be impossible for our foes to preuaile against vs.

Rom. 13. 14.

*What is meant
by quenching
Satan's fire
darts.*

But let vs consider further of the excellencie and necessitie of this shield of faith, which appeareth by the vertue thereof, in repelling all the fire darts of Satan. The Apostle saith, *that thereby we may quench his fire darts*, alluding to the custome of souldiers in ancient time, who maliciously poysoned their darts, whereby the bodies of those who were wounded were so inflamed, that they could hardly be cured, or eased of their raging and burning paine. And such darts are all Satans temptations, whereby we are wounded with sinne; for if they be not repelled and quenched with the shield of faith, they will inflame our lusts to sinne, and one sinne will inflame our hearts to another, till there be kindled in vs a world of wickednesse. And this we may see in the example of *David*, who after that he gaue himselfe to idlenesse and sloth, and so was pearced with one of Satans fire darts, it presently inflamed his heart to commit adulterie, and hauing giuen place to that, he was prouoked to murther; so that if we admit one of these fire darts, they will inflame vs to receiue another, and so our burning wounds will torment our consciences, and most hardly admit of any cure.

And therefore it behooueth vs to take vnto vs the shield of faith, whereby we may quench these fire darts. But why
doth

doth the Apostle vse this improper speech, seeing the shield doth not quench, but repell the darts that beate vpon it? I answere, partly to shew the nature of our enemies temptations, namely, that they are firie, mortall, raging, and pernicious (as before I said) and partly to set foorth a double vertue of faith; for first thereby wee repell and beate backe his temptations, and so *resist him stedfastly in the faith*, as the Apostle speaketh, 1. Pet. 5. 9. And secondly, if Satans darts haue pearced and wounded vs, faith also doth coole the scorching heate of sinne, by applying vnto vs the pretious baulme of Christs blood, so that our wounds are not mortall vnto vs, though mortall in themselues, if they were not cured by this soueraigne saluc of sinne, which being applied by faith, doth ease the burning torments of our euill consciences, and preserueth vs from all danger of death. The first of these vertues is signified hereby, in that he calleth faith a shield, which repelleth Satans temptations, as the shield doth the darts that are cast against it: the second by the word (quenching) namely, that as water quencheth the fire, so faith quencheth the firie darts of Satans temptations, as is aforesaid.

Lastly, wee are to note that hee calleth Satan the wicked one, to shew vnto vs that hee is the father and author of all wickednesse and sinne, both by sinning himselfe, and prouoking others to sinne by his temptations. And therefore he is called the wicked or euill one both here and Matth. 6. 13. *But Math. 6. 13. and 13. 38. Iohn 8. 44. deliuer vs from the euill one.* So Matth. 13. 38. *The tares are the children of the wicked one*, as also Ioh. 8. 44.

CHAP. XIII.

Of the helmet of Saluation.



He fift peece of our Christian armour is the helmet of saluation, which is so called by a metonymie of the effect, because it bringeth saluation to them that weare it, for we are saued by hope, as it is Rom. 8. 24. which we are to vnderstand by the helmet of saluation, as appeareth 1. Thess. 5. 8. where

Esa. 59. 17.
Rom. 8. 24.
1. Thess. 5. 8.

Hope, the helmet of saluation.

where he exhorteth vs to put on the hope of saluation for an helmet. As therefore souldiers when they goe into the field put on their helmet, that thereby they may defend their head, which is their chiefe part, from the cruell blowes of the enemy; so we being to fight the spirituall battell, must put on hope both of victorie, and the glorious crowne belonging thereunto, and so shall wee neuer turne our backs when wee are assaulted, seeing by the Lords assistance we doe assuredly hope for victorie, and through his mercie and the merits of Christ doe expect after our combat is finished, the garland of euerlasting happines, promised to all that ouercome. For though Satan assault vs on the one side, by offering vnto vs the riches, honours and pleasures of the world, that thereby he may intice vs to sinne, and so yeeld our selues his captiues, he shall not preuaile against vs, if we be armed with this helmet of saluation: for as no man in his right wits would sell his certaine interest vnto a goodly inheritance for a bright shining counter; so much lesse will any man, who is not starke mad, sell his assured hope of the eternal kingdom of glorie, by yeelding himselfe the slaue of sinne and Satan, to purchase for the present the worlds counterfaite shining excellencies, which are in truth but mutable, or at least momentanie vanities. And though he assault vs on the other side with afflictions, crosses and persecutions, as hee did *Paul*, yet wee will with him, for the hope of Israel, be content to bee bound in the chaines of miserie and affliction. For the heauiest crosse will seeme tolerable, yea an easie yoke and a light burthen, to those who doe expect and hope for a farre most excellent and an eternall waight of glorie; neither can the strait way and the narrow gate discourage those, that in the end of their iournie assuredly expect a palace of pleasure and neuer fading felicitie. But on the other side, if we do not put on this helmet, we shall not dare to lift vp our heads in the day of battell: for as those who are encouraged with hope of victorie and the spoyle ensuing, doe fight valiantlie; so those who are quite forsaken of hope, doe forsake also the field, and casting downe their armour and weapons, doe either runne away, or cowardly yeeld vnto the enemy.

Acts 28. 30.

2. Cor. 4. 17.

CHAP. XV.

Of the sword of the Spirit.



And so much for the defensue armour which wee must put on. That which followeth is both defensue and offensue, fit to defend our selues, and repell and foile the enemy. The first is *the sword of the spirit, the word of God*. This the Apostle calleth the sword of the Spirit; because it is a spirituall and not a carnal weapon, which the Spirit of God himself hath as it were tempered, made, sharpened, and put into our hands, to repell our spirituall enemies whensoever they assault vs. If therefore we would defend our selues and driue backe Satan, wee must not onelie buckle vnto vs the defensue armour before spoken of (for he that standeth altogether vpon defence, standeth vpon no defence) but wee must take vnto vs the sword of the Spirit, wherewith we may repel and deadly wound our spirituall enemies. Wherein we are to imitate the example of our chiefe Captaine Iesus Christ, who though he was able to haue confuted Satan by other arguments, or to haue confounded him by the omnipotent power of his Deitie, yet as *Math. 4.* he suffered himselfe to be tempted in all things like vnto vs, so he vsed also the same weapons; which he hath appointed vs to vse in this spirituall combat of temptations, to the end that we might be taught how to handle them, hauing his example for our imitation, and also may conceiue assured hope of victorie, considering that our Captaine subdued Satan with the selfesame weapons.

Whensoever therefore wee are assaulted by Satan, let vs draw out the sword of the Spirit, that wee may defend our selues, and giue him the foile, as being the most fit weapon for this purpose: for if Satan seeke to blind the eyes of our vnderstanding with ignorance, that thereby hee may leade vs as it were hoodwinkt into sinne, the word of God is a lanthorne to our feete, and a light vnto our paths to discouer Satans darke illusions and secret ambushments, and to guide

*§. Sect. 1.
Of the sword of
the spirit.*

*§. Sect. 2.
That the sword
of the spirit is
a most fit wea-
pon to repell
Satans tempta-
tions.*

guide our feete in the way of peace. If he seeke to deceiue vs with his lies, and to seduce vs into errors; the word of God is the touchstone of truth, by which wee discerne the pure golden veritie from the drossie conceits of humane inuentions; and the subtil delusions of Satans probable falsehoods, from the vndoubted certaintie of Gods infallible truth. If he transforme himselfe into an angell of light, Gods word doth pull off his vizard, and maketh him appeare in his owne likenes: if hee come vpon vs like a roaring lion to deuoure vs, it protecteth vs from danger, and maketh vs strong enough to withstand his violence. Seeing therefore this weapon is so excellent, let vs most highly esteeme it, and manfully vse it whensoever Satan doth assault vs and tempt vs vnto sinne. For example, when hee inticing vs to commit sin, doth extenuate and mince it as though it were but a May-game, and a trick of youth which God regardeth not; let vs draw out the sword of the Spirit, saying, it is written, that all they are accursed who continue not in all that is written in the booke of the law to doe it, Gal. 3. 10. that they who liue according to the flesh, cannot please God, Rom. 8. 8. that the burthen of sinne cannot bee light, seeing it pressed out of Christ himselfe a bloodie sweate, &c.

*How we are to
vse the sword
of the spirit in
the conflict of
temptations.*

Gal. 3. 10.
Rom. 8. 8.

Ezec. 18.

23. 32.

1. Tim. 1. 15.

Matth. 9. 13.

Matth. 6. 24.

1. Iohn 2. 15.

Iames 4. 4.

On the other side, if hee aggrauate the hainousnes of our sins, to the end hee may draw vs into despaire of Gods mercie; let vs say, it is written, *I will not the death of a sinner* (saith the Lord) *but that he repent and liue*, Ezec. 18. 23. 32. And, *that Iesus Christ came into the world to save sinners*, 1. Tim. 1. 15. And *that he came not to call the righteous, but sinners to repentance*, Matth. 9. 13. Ioh. 3. 16. If he tempt vs to the loue of the world, and to the seruice of this vnrighteous Mammo; let vs answer him, that it is impossible to *serue two masters* of such contrary disposition, as it is written Matth. 6. 24. *That if wee loue the world, the loue of the father abideth not in vs*, 1. Ioh. 2. 15. *That the amitie of the world is enmitie against God*, Iam. 4. 4.

Contrariwise, if renouncing the world, and endeououring to serue the Lord in vprightness and in trueth, hee seeke to draw vs from our integritie, by threatening afflictions and persecution; wee are to strengthen our selues and resist him with

with the sword of the Spirit, remembreing that they are blessed
which suffer persecution for righteousness sake, for theirs is the Matth. 5. 10.
kingdom of heauen, Mat. 5. 10. That al that wil lue godly in Christ 1. Tim. 3. 12.
Iesus shal suffer persecutiō, 1. Tim. 3. 12. That who soeuer loseth a-
ny thing for Christs sake, shal receiue in recompence an hundred Matth. 19. 29.
fold more, and haue euerlasting life to boote, Matth. 19. 29.

If he tempt vs to the neglect of Gods word, wee are to tell
 him, that all Christs *sheepe heare his voyce and follow him,* Ioh. 10. 27.
10. 27. That who soeuer is of God heareth Gods words, Ioh. 8. 47.
 that they who know God heare his Ministers, whereas hee
 that is not of God heareth them not, 1. Ioh. 4. 6. And if he ob- 1. Ioh. 4. 6.
 iect that wee cannot heare it without great labour and cost,
 wee are to remember, that whosoever is a wise Merchant fit
 for the kingdome of God, will rather sell all he hath to buy
 this pretious pearle, than be without it, Matth. 13. 44. 45. 46. Mat. 13. 44 45.

On the other side, if he tempt vs to content our selues with
 the bare hearing thereof, neglecting obedience thereunto,
 we are to tell him, that *not the hearers of the word, but the doers* Rom. 2. 13.
thereof shall be iustificd, Rom. 2. 13. that they who are hearers
 of the word and not doers also, doe deceiue themselues, if Iam. 1. 22.
 they thinke hereby to haue any assurance of eternal life, Iam. 1. 22.
1. 22. That not euery one who saith Lord, Lord, (that is, maketh Matth. 7. 21.
a goodly profession of religion) shall enter into the kingdome of
heauen, but hee that doth the will of the father who is in heauen,
Matth. 7. 21.

So when he tempteth vs to pride, wee are to say vnto him,
 Satan I may not yeeld vnto thy temptation, for it is writ-
 ten; *God resisteth the proud, but giueth his grace to the humble,* 1. Pet. 5. 5.
1. Pet. 5. 5. If he tempt vs to couetousnes, we are to resist him,
 saying, it is written, that *the desire of monie is the roote of all* 1. Tim. 6. 10.
euill, 1. Tim. 6. 10. If to carking care, we are to tell him, that
 the Apostle exhorteth vs to *cast all our care on the Lord, for he* 1. Pet. 5. 7.
careth for vs, 1. Pet. 5. 7. If to vnthrifte mispending of Gods
 gifts, and carelesse consuming of our estates, wee are to tell
 him, that he *that provideth not for his familie, is worse than an* 1. Tim. 5. 8.
idell, 1. Tim. 5. 8.

And thus may we repell the violence of all Satans temp- 6. Sect. 3.
 tations and giue him the foile, if wee will take vnto vs the
 sword.

That it behooveth vs to be skilfull in handling the sword of the spirit.

sword of the Spirit, and skilfully vse the same in the fight; for it is not sufficient that we haue this sword lying by vs, nor to be able to shew the goodnes thereof in discourse, if in the meane time we neuer draw it out to fight the spirituall combat, but let it rust in the scabberd; but we must alwaies haue it readie for the combat, and (as it were) naked in our hands, that we may strike home, and cut off all the temptations of Satan, and the lusts of our owne flesh when they doe assault vs. And to this end we must be skilfull in the vse thereof: for though a man haue an excellent weapon, yet if he know not how to vse it, it will little helpe him either to defend himselfe or offend his enemy: so if a man haue this two edged sword of Gods word, and haue no skill to rule it, he will strike flatlong and not cut, and sometime wound himselfe in stead of hurting his enemy; yea so politike a Warriour is Satan against whom we fight, that if we be not skilfull in the vse of this sword, he will turne the edge and point thereof against our selues, and so in stead of defending vs, it will, like the sword of *Goliath*, be readie for the enemy to cut off our owne head. And therefore it behooueth vs to come into Gods schoole continually, that there we may learne how to vse and handle this sword of Gods word so cunningly, that wee may resist Satan in all his assaults, and giue him no aduantage in the fight. Otherwise he will vse it to our owne ouerthrow; for if hee durst fight against our Sauour Christ with his owne weapon the word of God, whose knowledge was exquisite and without measure, saying, It is written; how much more busie will he be in vsing it against vs, who haue not attained vnto the least part of his skill?

The folly of those who neglect this spiritual weapon.

Whereby appeareth, first the carnall retchlesnesse of many men, who, as though there were no enemy to assault them, haue not this weapon in their houses at all, or if they haue, yet they bestow more time in prophane exercises, than in studie how to vse the sword of the Spirit for their owne defence; or at least trusting to their owne skill as sufficient in itselfe, they seldome come to the Lords schoole, where they might learne to vse the weapon of Gods word for their best aduantage.

Secondly,

Secondlie, hereby appeareth the wicked practise of the enemies of Gods truth, who take from Gods people this sword of the Spirit, which the Lord hath given vnto all for their defence. Neither doth the Apostle in this place exhort onelie the Clergie to take this weapon, but all Christians whatsoeuer, who are assaulted with their spirituall enemies: but they notwithstanding conspiring with Satan to worke the ouerthrow of Gods Church, depriue them of the vse of the sword of the spirit, the word of God, and so betray them into the power of Satan being able to make no resistance, when their chiefe weapon is taken from them.

CHAP. XVI.

Of Prayer.



He last and chiefe meanes wherby we may both

§. *Self. 1.*

defend our selues and offend our enemy, is feruent and effectual prayer, which the Apostle exhorteth vs to vse, Eph. 6. 18. And pray alwaies

Eph. 6. 18.

That prayer is

the meanes of obtaining Gods assistance, and the rest of the spirituall armour.

with &c. The necessitie and profit of which ex-

ercise is exceeding great in this spirituall combat, because thereby we doe obtaine all our strength to fight, and victory also ouer our enemies. For first wee cannot endure the least assault of Satan by our owne strength, vnlesse wee be armed with the power of Gods might, as before I haue shewed. And the Lords assistance, whereby onely we can ouercome, is obtained by earnest and effectual prayer, according to that Psal. 50. 15. *Call vpon me in the day of trouble; so will I deliuer thee, and thou shalt glorifie mee.* And our Sauour prescribeth vs this meanes to free our selues from temptation, or at least from being overcome by them, by crauing the Lords assistance, saying, *Leade vs not into temptation, but deliuer vs from euill,* Matth. 6. 13. So hee exhorteth his disciples vnto prayer, *lest they should enter into temptation.* Luk. 22. 40. 46.

Psal. 50. 15.

Matth. 6. 13.

Luk. 22. 40.

Secondly, we cannot obtaine the spirituall armour (before described) by any meanes of our owne, but those graces of Gods Spirit are his gifts, from whom euery good and perfect gift

1. Iam. 1. 17.

Matth 7. 7.

Iohn 16. 23.

Verf. 24.

Luk. 11. 13.

gift descendeth, Iam. 1. 17. and therefore are to be begged at his hands by earnest and effectuell prayer, we hauing his gracious promise, that if we aske we shall receiue, Mat. 7. 7. And our Sauour hath assured vs, that whatsoeuer we aske the father in his name, he will giue it vs, Ioh. 16. 23. And to this his promise hee addeth his commandement in the verse following, saying, *Aske and you shall receiue*. Yea, if we doe but trulie desire the holie Ghost, the Father will giue him vnto vs, Luk. 11. 13. And hee commeth not alone, but bringeth with him our spirituall armour, euen all his graces fit for to arme vs in the spirituall combat, against all the assaults of Satan and his assistants.

§. Sect. 2.

The rest of the spirituall armour is not sufficient without prayer.

But whereas these graces are in this life but weake and imperfect in vs; our truth being mixt with wil-worship and hypocrisie, the puritie of our conscience being stained with our corruption; our knowledge of the Gospell but in part, and shadowed with the vaile of ignorance; our faith mixt with doubting, and weakened with incredulitie; our hope shaken from our anker-hold, when the promises of God are delaied; and whereas we also are ynskillful to vse this spiritual armour for our best aduantage; therefore it behooueth vs after wee haue armed our selues at all points, not to trust altogether in our armour, but to haue our recourse vnto our grand Capitaine Christ Iesus, acknowledging our owne weaknesse, and desiring his aide and assistance, that being armed with his power, we may obtaine a glorious victorie ouer our spiritual enemies. And as *Moses* ioyned with *Iosuahs* sword his owne effectual prayer, which was of farre greater efficacy; for when he held vp his hands in prayer, Israel preuailed; but when he fainted, *Amaleck* had the vpper hand: so wee being to fight against the spirituall Amalekites, are not whollie to trust in our spiritual weapons, but we are to implore continually the Lords assistance by heartie prayer, assuring our selues that if we lift vp our hands and hearts vnto God, we shal in the end obtaine a full victorie; but if we faint, the spirituall *Amaleck* will preuaile against vs. Whilest our minds lie groueling on the earth, it is an easie matter for these spiritual wickedneses to ouercome vs, seeing they fight against vs from high places;

ces; but if wee lift vp our hearts in prayer vnto God, our mindes and soules shall bee as it were transported into heauen which is a tower of strength, into which our spirituall enemies cannot approch. Whensoever therefore wee are assaulted by Satan, let vs lift vp our soules into heauen by effectuell prayer, and so we shall be out of his reach.

Now that our prayers may bee effectuell, there are diuers *§. Sect. 3.* conditions and properties required in them by the Apostle in this place. First, that we pray continually, which also our *Luke 18. 1.* Sauour Christ enioyneth vs, *1. Thes. 5. 17.* And *Paul* also *1. Thes. 5. 17.* Not that wee must neglect all other exercises and doe nothing but pray; for there is a time to heare the word, to do the works of mercie and of our callings; but his meaning is that we be alwaies readie to pray vpon all good occasions: especially in the time of temptation this dutie is required, according to that, *Psal. 50. 15.* And therefore the Apostle saith *Psal. 50. 15.* not, that wee must pray *in omni tempore*, in euery particular time and season, but *in omni tempore*, in euerie fit time when iust occasion and opportunitie is offered. Seeing therefore in the time of temptation we doe especially need the Lords helpe; therefore, that about all other is the opportune and conuenient time wherein we are to implore the Lords assistance. Where by the way the stinted prayers of the popish rabble, which they restraints to set houres is confuted, for the Apostle willesh vs alwaies to be in a readines when any fit occasion is offered.

The second thing required, is, that wee pray with all manner of prayer and supplication. The former word here vsed is *oratio*, which signifieth the earnest desiring of any good thing: the other is *supplicatio*, which is the deprecation of some euill; so that whether wee want any thing that is good, or would be deliuered from any thing which is euill, we must haue recourse vnto God by prayer, that we may obtaine the one and auoide the other; but more especially when we feele the want or weaknes of any part of the spirituall armour, the graces of Gods Spirit, wee are to begge them at Gods hand, that so wee may bee enabled to stand in the encounter; and when wee apprehend the extreame malice, ioyned with the

great power and cunning policie of our spirituall enemies, wee are earnestlie to pray that the Lord wil not leade vs into temptation; or if he doe, yet that he will not suffer vs to fall therein and to be ouerthrowne. And these our prayers must not onely bee publike in the Church, but also priuate in our chambers; neither must wee be alwaies begging these benefits at Gods hand, but hauing obtained them, we must be as readie to giue him thanks, and to ascribe the glorie of all vnto him, who is the author and bestower of all vertue and grace which is in vs; and so calling vpon God with all manner of prayer, he will be continually readie to assist vs in our spirituall combat.

The third thing required, is, that wee pray in or by the spirit, for the word here vsed may signifie both. First therefore we must pray in the spirit; to which is required, first, that we pray with vnderstanding; in which respect the ignorant Papists offend, who pray in an vnknowne tongue; and the ignorant Protestants also, who though they pray in their owne language, yet know not the sense and meaning of that they speake.

Esa. 29. 13.

Secondly, that we pray with attentue minds, ioyning our hearts with our tongues, and thoughts with words; to which is opposed the prayer of the lippes alone, when as wee draw neere vnto God with our mouthes, our hearts in the meane time being farre from him, as it is Esa. 29. 13. Which kind of prayer is odious and abominable vnto God: for what more grosse discord then when the tongue and hart disagree from one another, which should be tuned in vnifone? And as the carcase being seuered from the soule is presentlie corrupt and stinketh; so the prayer of the lips being seuered from the prayer of the heart, which is the life and soule of it, is but a dead carcase of prayer, and stinketh in Gods nostrils.

1. Tim. 2. 8.

Thirdly, that we pray with a pure conscience and faith vnfained, *lifting up pure hands to God; without wrath or doubting*, as it is 1. Tim. 2. 8. to which is opposed prayer proceeding from a polluted conscience, when as men liue in their sinnes without any true sorow for those which are past, or anie sincere purpose to forsake them in the time to come; which

prayers

prayers must needs proceede from an heart full of incredulitie, seeing they haue no promise in the word whereupon they may ground their faith: nay, contrariwise it is said, that *Iohn 9.31.* *God heareth not sinners.* Ioh. 9.31, that is, such as go on in their sinnes without repentance, hauing no purpose of heart to leaue and forsake them.

And thus you see what it is to pray in the spirit, which wee cannot performe, vnlesse we pray through and by the spirit of God, which helpeth our infirmities, and teacheth vs to pray as wee ought, yea it selfe maketh request for vs with sighes which cannot be expresse, as it is *Rom. 8.26.*

Rom. 8.26.

The fourth thing required is watchfulnes; which dutie is required ioynlie with prayer in many places. Our Sauour three times ioyneth them together, saying, *Watch and pray* *6. Sect. 4.* *that yee enter not into temptation,* *Math. 26.* And the Apostle *Of watchfulnes* *Math. 26.*

Peter 1. Epist. 4. 7. saith, *Now the end of all things is at hand: Be yee therefore sober and watching vnto prayer.* *1. Pet. 4. 7.*

As though hee should say, Your enimie the diuell as a roaring lion walketh about, seeking whom he may deuoure, and therefore it behooueth you at all times like valiant and carefull souldiers, who are still in danger to bee assaulted by their enemies, to be sober and watch, as it is *1. Pet. 5. 8.* but now more especially seeing the end of all things is at hand, for Satan knowing that his time is but short, will redouble all his forces to work our destruction, euen as souldiers will most fiercely assault a town, when as they cannot long lie at the siege, either by reason of winter drawing on, or the approching of new forces to releue the towne or raise the siege. Seeing therefore Satan redoubleth his force and care in working our destruction, let vs redouble our care and watchfulnes in seeking to preuent his force and malice. For if Satan watch continually that he may murder vs, shall not wee be watchfull in withstanding his assaults? He is continuallie in armes to ouerthrow vs, and shall not wee watch night and day in our Christian armour, that we may defeat his forces and obtaine victorie?

Now this our watchfulnes is partly of the bodie, and partly of the soule. The bodily watching is the abstaining from naturall sleepe, to the end that wee may giue our selues vnto

- Psalm. 6. 6.
- Psalm. 88. 1.
- Psalm. 119. 62.

Ephes. 5. 14.

Ephes. 2. 1.

1. Thes. 5. 6.

Rom. 13. 12.
&c.

prayer; when as with *David* we water our couch with teares, Psalm. 6. 6. and call vpon God not onely in the day, but in the night also, as it is Psalm. 88. 1. And whē as euen at midnight we rouze vp our selues to giue thanks vnto God for his mercie and benefits, as it is Psalm. 119. 62. The watchfulnes of the soule is when as wee doe not sleepe in our sinnes, being rocked in the cradle of carnall securitie, but shake off our drowlines by vnfaigned repentance, rising vp to newnes of life. And to this watchfulnesse the Apostle exhorteth vs, Eph. 5. 14. *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light, &c.* for we are dead in our sinnes, till Christ by his spirit mortifie them and reuiue vs, raising vs vp to newnes of life, as it is Ephes. 2. 1. Though therefore we take our rest and sleepe in that measure which nature requireth, yet *let vs not sleepe as doe other*, (to wit, in carnall securitie) *but let vs watch and be sober*, as it is 1. Thes. 5. 6. because in this respect it is time that we should arise from sleepe, for the darke night of ignorance is past; and the bright sun-shine day of the Gospel is come, *let vs therefore cast away the workes of darknes, and let vs put on the armour of light: So that we walke honestly as in the day: not in gluttony and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying: but putting on the Lord Iesus Christ, taking no thought for the flesh, to fulfil the lusts thereof*, as it is Rom. 13. 12. 13. 14.

And this is the Christian watch which we are to ioyne with prayer: but as I would not haue vs put our whole confidence in the spirituall armour, so much leise in our owne care and watchfulnes; for wee must relie our selues vpon God onelie, desiring him to watch ouer vs while we sleepe; but yet with the Lords assistance wee must ioyne our endeouour, and not dro wslie and sleepely receiue his aide: and as the godly husbandman expecteth the fruites of the earth from the blessing of God, and yet notwithstanding vseth all paines, care and diligence in plowing, sowing and harrowing his ground; so we are to seeke deliuerance from the force and malice of our spirituall enemies of God alone, but yet wee are to ioyne our good endeouour carefully and diligentlie, vsing all the good meanes which are ordained of God for this purpose.

The fift thing required is perfeuerance in prayer; for it is *§. Sect. 5.* not sufficient to pray earnestly and feruently for a spirt, but *Of perfeuerance in prayer.* we must continue therein, expecting the Lords leisure. And vnto this we are exhorted Rom. 12. 12. *continuing in prayer.* So Rom. 12. 12. the Prophet *Danid* perswadeth to expect and waite for the Lord, and to bee strong in continuing constantly in our Psa. 37. 14. course, and then in the end God will comfort our hearts, Psa. 27. 14. And the Apostle *Paul* willeth vs to pray incessant- 1. Thes. 5. 17. lie, like importunate suiters who will haue no nay, though they receiue many denials. To this dutie our Sauour encourageth vs by the parable of the vnrighteous Judge, who though hee neither cared for man nor feared God, yet was Luk. 18. 1. moued through importunitie to do the poore widow iustice; and therefore our heauenly father will much more graunt the importunate suites of his elect, especially hauing bound himselfe thereunto by his most gracious promises. True it is *by the Lord* that the Lord doth many times deferre to graunt the prayers *delaieth to* of his children, as though he heard or regarded them not; *graunt the pe-* when as in truth he neuer delaieth any of their lawfull suites, *titions of his* vnlesse it be to this end that hee may thereby either conuay *children.* vnto them greater benefits than they desire, as when hee giueth spirituall graces in stead of earthly benefits; or els that thereby he may moue them to pray more feruentlie, and so exercise and increase their faith, hope and patience; or that he may shew these his graces to the praise of his glorie who hath bestowed them, both to others and the parties themselves; or that hee may mooue vs more thankfully to receiue and highlie to esteeme his benefits, after by long suite wee haue obtained them, which wee would not so greatly regard if he bestowed them at the first motion. A notable example hereof we haue in the Canaanitish woman, both for our comfort and imitation, Matth. 15. To whose prayers our Sauour *Matth. 15.* Christ gaue (as it seemed) no eare; and when he did take notice of her suite he giueth her a double repulse, first by telling her that he was sent onely to the lost sheepe of the house of Israel; and when this would not moue her to surcease her suite, he vseth a more bitter deniall, telling her that it was not fit to take the childrens bread and to cast it to whelpes: but when

when she was not hereby discouraged, nor her faith extinguished, but rather of a sparke increased to a great flame, at the last she doth not onely receiue what she desired, but also was sent away with great commendation. But wherefore did not our Sauour graunt her petition at the first hearing? Surely not that he grudged her her suite, or was loth to entertaine it, but to the end that he might make her more earnestly implore his helpe, and manifest to all the world her singular faith; and lastly, that she might be an example to vs for our imitation, both to encourage vs in asking of God the supply of our wants, and also to perseuere in prayer, though at the first God seemeth not to regard vs, yea though wee receiue diuers repulses and many discouragements: which if we performe wee shall haue a notable testimonie of a true faith, when as we can patiently abide the Lords leisure, though he doe deferre his helpe, *for he that beleeneth, will not make haste,* as it is Esa. 28. 16. and in the end wee shall be sure to obtaine our godly and honest desires, if not as we would, yet as it shal be most for our good, and withall eternall blessednes. *For the Lord is the God of iudgement; and blessed are all they that waite for him,* as it is Esa. 30. 18.

Esa. 23. 16.

Esa. 30. 18.

When therefore we are assaulted by our spiritual enemies, and readie to faint in the combat of temptations, let vs call vpon the Lord for his assistance, that wee may be freed from danger and deliuered from them; and if the Lord do seeme to deferre his helpe, and suffer vs still to beare the brunt of the battaile, after wee haue many times implored his assistance, yet let vs not be discouraged, but constantly perseuere in prayer, assuring our selues that the Lord will either free vs from the temptation, or else giue vs strength to endure and ouercome it: for he hath promised that he will not suffer vs to be tempted aboue our power, but that he will giue a good issue to the temptation that wee may be able to beare it, and he is faithfull and true of his word: as it is 1. Cor. 10. 13. It may be that the Lord will not quite free vs from the skirmish of temptation, though we haue often desired it of him, either because he would further trie our Christian valour, and exercise our faith, or restraints vs from sinne, especially spirituall pride,

2. Cor. 10. 13.

pride, to which wee are too too subiect; as wee may see in the example of *Paul*, who being buffeted by the messenger of Satan, besought the Lord thrice that hee might depart from him: but the Lord answered, that his grace which he bestowed on him was sufficient, and that his power was made manifest in *5* Apostles weaknes, as appeareth 2. Cor. 12. 8, 9. Now the cause why the Lord would not altogether release him, was, that he might be humbled hereby, the pricke of the flesh letting out the winde of vaine glory, which would haue puffed him vp, by reason of the multitude of reuelations which hee had receiued. Let vs not therefore send for the Lords assistance (as it were) by poste; and prescribe the Lord a time with the Bethulians, wherein if we be not relieued we will faint and cowardly yeeld: for that which the Prophet speaketh from the Lord concerning the vision, may fitly bee spoken of the Lords aide and helpe; *Though it tarie, watch; Hab. 2. 3. for it shall surely come and not stay, Habac. 2. 3.*

The last thing required in our prayers, is, that wee doe not onely pray for our selues, but also for all the Saints. For wee are fellow members of the same bodie, wee are fellow souldiers which fight vnder the same Captaine Iesus Christ, and consequently their victorie is our victorie, and their foiles are our foiles. As therefore souldiers do not only stand vpon their scuerall guards, but ioyne their forces together, whereby it cometh to passe, that they who being scattered might easily bee overcome, hauing vnited their forces are vnresistable; so wee are not opely to stand vpon our owne defence, but to ioyne in prayer with the whole Church militant, and then shall not our spirituall enemies stand against vs: for if the prayer of one righteous man auaieth much, being feruent and effectuell, of what efficacie and power are the prayers of all the righteous ioyned together?

And thus haue I described the Christian armour, which euery man is to put on before hee enter into the combat with our spirituall enemies: amongst all which there is not any peece appointed for the backe, to note vnto vs that wee must neuer retire, but manfully stand to it euen in the face of our enemy. For if wee resist Satan, he will flee from vs, *Iam. 4. 7.*

No armour appointed for the backe.

Iam. 4. 7.

but if we giue ground and betake our selues to flight, he will pursue vs swiftly and deadly wound vs; for wee haue no armour on the backe to defend vs from the violence of his blowes, neither will the Lord protect such faint-hearted cowards as runne away from his standard, not daring to trust and relie vpon his almightie power and neuer failing assistance, which hee hath promised to all that fight his battels. Seeing therefore there is no safetie in flight, and assured victory to those that faint not but endure the brunt of the skirmish vnto the end, let vs manfully stand vpon our guard, neither fleeing nor yeelding to our spirituall enemies; for where can wee be more safe, than vnder the Lords standard? where can we be more honourable employed, than in fighting his battels? how can our state bee more dangerous, than when we flee and Satan pursueth vs? how can it be more desperate, than when wee yeeld our selues captiue to Satan to be bound in the setters of sinne, vntill the sentence of condemnation be pronounced on vs in the general sessions at the day of Christs appearing?

CHAP. XVII.

Of Satans stratagems.

§. Sect. I.



And so much concerning our spirituall armour, as also our preparation to the spiritual warfare. Now we are to speake of the battell it selfe: where first we are to consider of Satans stratagems, and the manner of his fight; and secondly, of the speciall conflicts or temptations wherewith he assaileth vs. Concerning Satans stratagems, wee are to know that they are many and dangerous; with which he wil easily circumuent and ouerthrow vs, if wee doe not carefullie preuent or cunninglie auoid them. For first he dealeth not with all alike, neither vseth the same weapons to foile euery one, but hee obserueth the qualitie and disposition of his enemies, and accordingly he fitteth his temptations, so as they may bee most forcible to preuaile against them. And to this end he obserueth to what sinnes we

are

Satan worketh vpon our owne corrupt affections.

are most inclined, either by nature, or by present occasion, and to those he inciteth vs, thrusting vs as it were downe the hill, where we are apt to runne headlong of our owne accord; and seconding his assault with the aide of our corrupt flesh, which intertaineth willingly his suggestions, and vrgeth vs violently to yeeld to his temptations. So that Satan neuer striueth against the streame, but vseth the tide of our affections to carrie vs swiftly into a sea of sinne.

For example, if hee find a man ambitiouslie affected, then he couereth his hooke with the baite of honours: and thus he tempted *Abimelech* to murder all his worthie brethren, *Iudg. 9.* that he might obtaine the soueraigntie: thus hee tempted *Joab* to stab traitorouslie *Abner* and *Amasa*, that he might still be Captaine Generall: thus he tempted *Abolon* to vsurp the kingdome, though it were by the vtter destruction of his owne father. And thus he tempted our Sauior Christ to worship him, by offering him all the kingdomes of the world, thinking belike that he was inclined to ambition, seeing hee professed himselfe a great King, and had no worldly kingdome in his possession. So in our daies hee tempteth the ambitious subiect to aspire, without iust title, to the Crowne of their lawfull Princes; and those who are Kings already to affect a Monarchie, by vsurping wrongfully their neighbour kingdomes: so hee tempteth the Spiritualltie to come by Church-preferments, rather commended by the gifts of the purse then of the mind; and the Laetie to buy great offices at so high a rate that they cannot liue of them, vnlesse they sell iustice by taking bribes to betray the innocent, and their honestie also by vsing all extortion.

If he find that men are addicted to voluptuousnesse, then he tempteth them to sinne by offering carnall pleasures; and thus hee tempted *Noah* to drunkennes, *Dauid* to adulterie; *Salomon* to idolatrie and all wickednesse. And thus now hee tempteth some to good fellowship, that is, to spend their whole time in drunkennes, belly-cheare, and all riotous excessse and Epicurisme; some to lust, incontinencie, and all voluptuous pleasures of the flesh. Or if he cannot bring them to such carnall grossenes, hee will intice them to vse lawfull recreations

creations vnlawfullie, and immoderatelie spending all their time in pleasure, which they should bestow in the seruice of God, by imploying themselues in the generall duties of Christianitie, and in the speciall duties of their callings.

§. Sect. 2.

1. Tim. 6. 1. 10.
How Satan
worketh vpon
mens couetous-
nes.

But if hee finde that men are giuen to couetousnesse, then hath he matter enough to worke vpon: for as the Apostle saith, 1. Tim. 6. 9. 10. *They that will be rich fall into temptations and snares, and into many foolish and noisome lusts, which drawne men in perdition and destruction: for the desire of monie is the roote of all euill.* With this baite hee allured *Laban* to deale churlishly and vniustly with *Jacob*, and his own children; and to enrich himselfe by impouerishing them, for whose sake he should haue gathered his riches. He inticed *Balaam* to curse the people whom God had blessed, by offering him monie, the wages of wickednesse. Hee tempted *Gebazi* to take the talent and change of raiment of *Naaman*, selling for this small trifle Gods honour and his Masters credit. He allured *Ahab* to murder *Naboth*, that he might purloine his vineyard, and so purchase a place of pleasure with the blood of his faithfull subiect. With this baite hee inticed *Indas* to betray his Master, selling him for thirtie peeces of siluer, whose worth could not be valued with many worlds. And hereby also hee prouoked *Demetrius* to oppose himselfe to the preaching of the Gospell, because hee would not lose his gaine in making siluer shrines to the Idol, Act. 19. 25. Neither was this argument drawne from profit forcible onely in former times, but now also it doth no lesse perswade to sinne. For whom almost doth not Satan catch, or at least intangle in this golden net? Doth he not insnare as well professors of religion, as professed worldlings, so that in greedy seeking of gaine it is not easie to discerne the one from the other? Doth hee not ouercome all sorts and conditions of men, as well those who abound in al things, as those that enioy little, by proportionating his offers of riches, according to their seuerall estates; much to those that haue much, and little to those that possesse little? For hee commeth to Princes, and promiseth them huge summes of monie, if they will lay intolierable taxations on their subiects, or rob the Church of

Act. 19. 25.

her

her liuings, that is, God himselfe of his right. He commeth to Magistrates & Iudges, and offereth vnto them great bribes, if they will peruert iustice, and so putteth out their eyes that they cannot see right from wrong: for, *reward blindeth the eyes of the wise, and peruerteth the words of the iust*, as it is Deut. 16. 19. If he see one in office couetous, he promiseth great renewes and stately houses, if hee will deceiue the Prince of his right, and oppresse the subiect with grieuous extortion: and the like offers he maketh to couetous gentlemen, if they will build their houses with the blood of their tenants, and by grinding the faces of the poore, and by inhaunting their rents, and increasing their fines to such vnrasonable rates, that the poore tenant can scarce with the sweate of his face earne his bread.

Neither doth hee angle with this baite in the Court and countrie only, but hee thinketh it fit for the citie also: for he commeth to the couetous Merchant, and promiseth him that in such a countrie he shall haue good trafficke, if he will dissemble his religion, that is, denie Christ before men: he offereth to the shop-keeper increase of wealth, if he will vse false waightes & measures, and false lights, or els sell such wares as are neither profitable for the Church nor Common-wealth; or adulterate and falsifie his stuffe by mixing bad with good; or aske double the price, swearing that it cost him more than afterwards himselfe is contented to take: in a word, if in buying and selling he wil vse fraud, lying, swearing and forswearing, hee promiseth to make him a rich man, though oftentimes hee deceiueh him; for in stead of increasing in wealth by these vngodly practises, oftentimes hee becomes bankrupt, the Lord laying his curse on those wicked means, without whose blessing the builder buildeth and the labourer laboureth but in vaine, as it is Psal. 127. 1. 2. So also he commeth to the Artificer, and telleth him that if he wil be rich, he must make false ware: and what is that? such as is sleight and altogether vnfit for vse; as though that were most fit for sale which is sleight and altogether vnprofitable. And so common now adaies is this fault, that no greater dispraise can be giuen, then to say it is false ware, as though now nothing

which is good and substantiall were fit to bee sold. And with these and such like snares doth Satan intangle those that are couetous, and haue set their hearts vpon the earthly Mammon; which I haue the longer stood vpon, because it is a temptation most dangerous; neither doth Satan by anie meanes more easily sacke our soules, and spoile vs of Gods graces, than when hee ascendeth by these golden ladders, or maketh a breach in our hearts with these rich bullets.

*h. Sect. 3.
How Satan
tempteth the
vaine-glorious
to sinne.*

If Satan see men proud and vaine-glorious, then hee inticeth them to sin, by offering them gorgeous attire farre vnfitting their state and callings, and so causeth them to commit a great absurditie: for whereas our Sauour Christ saith, that the bodie is of more worth then raiment, they make their raiment of more worth than their bodies, in other mens iudgement, and preferre gay apparrell before the health of their soules, in their owne estimation; for that they may iet it out in rich attire, they vse vnlawful meanes, either by iniuring and oppressing their inferiours, or at least by keeping the poore from their right: (for their superfluitie of wealth was not giuen them to spend in such excessse, but that they should like the Lords Almners relieue the poore with their surplussage) and by both, they wound their soules with sinne, and without repentance plunge them into euerlasting death.

So also Satan taketh aduantage of our complexion and temperature; by tempting the Sanguine to pleasure and lust; the Flegmaticke to idlenes and sloth; the Melancholicke to enuie and malice; the Cholericke man he prouoketh to quarrels and braules, and inticeth him to take reuenge by aggravating the iniurie, and suggesting that it will be great disparagement to put vp such a wrong. In a word, Satan carefully obserueth to what sinne we are most prone by nature, custom or occasion; and to that he eggeth vs forward vnto which our owne lusts leade vs, changing his temptations as we change our affection. And therefore the Apostle *James* telleth vs, that whosoeuer is tempted, is drawne away by his owne concupiscence, because Satan neuer assaulteth vs, but hee is sure that the flesh will further him in his temptations.

1. Jam. 1. 14.

h. Sect. 4.

And thus haue I discovered Satans first stratagem, which he

he vseth in tempting vs to sinne; which if wee would withstand and defeate, we are as carefully to obserue our own nature and disposition, that we may finde to what vices wee are most prone, and so with greater watchfulnes we may auoide them. For as when a citie is besieged, the inhabitants will most strongly man that place, which by nature is most weak and assaultable, because they know that the enemy will giue the onset there where he is like to finde the easiest entrance: so wee being besieged with our spirituall enemies, are most carefully to obserue where our soules are weakest to make resistance, and ouer that part wee are to watch with greatest diligence, assuring our selues that there Satan will plant all his engines of batterie, that hauing made a breach hee may enter and surprize vs. And because the heart of man is deceit-
 full about all things, and none but God doth know it, let vs summon it often before the throne of Gods iudgement, and examine it by his law, that thereby we may see our secret corruptions, and after labour to kill and mortifie them.

*Of the meanes
to defeate Sa-
tans former
policies.*

Jerem. 17. 9.

If we finde that we bee ambitiously affected, we are to vse all good meanes that true humilitie may bee wrought in our hearts, and whensoever (honors being offered) we are tickled with ambitious and aspiring thoughts, let vs suspect that vnder honour Satan hath hid a hooke to catch vs. And therefore before wee accept it, we are to examine our selues whether we be fit for so high a place, and whether we can attaine thereto by honest and lawfull meanes, and whether the place it selfe be such, that therein we may glorifie God, benefit his Church, and keepe a good conscience.

So if we finde that we are addicted vnto pleasures, wee are with all care to studie and practise true mortification; and when any pleasures are offered vs, wee are to looke narrowly into them, that we may discerne if Satan hath not laid vnder them a snare to intrap vs, either by tempting vs to pleasures which are vnlawful, or to the immoderate vse of those which be lawfull; and as we loue the saluation of our soules, let vs auoide the baite when we see the snare.

In like manner if yee finde that we are prone to couetousnes, let vs carefully labour to weane our selues from this vice;
 by

1. Tim. 6. 9. 10. by considering that it is idolatrie, and the roote of all euill;
 Ephel 5. 5. that the rich (that is, such as set their hearts vpon riches) shall
 Col 3. 5. as hardly enter into Gods kingdome, as a Camell thorow an
 Maith. 19. 14. needels eie; that riches are momentanie and mutable, and
 wee mortall, and therefore haue no assurance of them for the

Luk. 12. 10.

space of one day. And when any commoditie is offered vs, we
 are to looke twice on it before we accept thereof, examining
 whether wee may compasse it by honest and good meanes,
 and without the hurt of our brethren, and then we may take
 it as sent from God; otherwise we may assure our selues, that
 how pleasantly soeuer the baite looketh, yet Satan hath hid
 vnder it a deadly hooke, and therefore if we swallow the baite
 the hooke will choake vs.

And thus also are we to behaue our selues in respect of all
 other finnes, to which we finde after due examination we are
 addicted, if wee will be safe from the diuels malice and cunning
 furie, knowing that where we are most weake, there he
 will giue the most violent assaults.

CHAP. XVIII.

*How Satan sitteth his temptations to our
 state and conditions.*

§. Sect. I.



Vt as Satan sitteth his temptations to our nature and disposition, so also to our state and condition: for this also he obserueth, and according to the qualitie thereof hee tempteth vs to such finnes, as by reason thereof wee are most inclinable: and this he doth both in respect of our worldly and also our spirituall estate. In regard of our worldly estate, he obserueth whether we are in prosperitie or aduersitie. If we be in prosperitie, then he tempteth vs to those finnes whereunto that estate is most subiect, namely, to pride and forgetfulness of God, to contempt of our poore brethren, to the loue of the world, to coldnes in religion, and carnall securitie; for he will perswade vs, how wickedly soeuer we liue, that we are highlie in Gods fauour, otherwise he

How Satan sitteth his temptations to our worldly estate.

would

would not bestow so great and manifold benefits vpon vs, as pawns and pledges of his loue.

If we be in aduersity, then he will labour to perswade vs to vse vnlawfull meanes for the repairing of our estates, distrusting in Gods al-ruling prouidence and neuer deceiuing promises. If we be poore, he inticeth vs to steale, defraud and oppress our brethren, that so wee may become rich by others spoiles. If wee haue lost any thing by theeues or other casualtie, he tempteth vs to goe to witches and wizards, that so we may hazard our soules, which are of more value than the whole world, for the recouerie of some earthly trifle. If wee suffer any great crosse or affliction, hee will perswade vs that God hath forsaken and hateth vs, or els he would not so grievously afflict vs; and hereby he moueth vs to despaire, murmuring and repining against God. Which temptation he findeth so forcible, that he confidently presumed that he could thereby haue caused *Iob* to haue blasphemed God to his face. Yea hee thought it a fit weapon to vse against our Saviour Christ; for, wanting ordinary meanes to sustaine his hunger, Satan tempteth him to distrust Gods prouidence, and to shift for himselfe, by turning stones into bread, *Matth. 4.*

Now if wee would withstand Satan in this his cunning practise, wee also are carefully to obserue our estates, and to arme our selues against those temptations, to which that estate wherein we liue is most subiect. In the time of prosperitie we are continually to meditate, that whatsoever we haue it is the gift of God, bestowed on vs not for our deserts, but of his freemercie and goodnesse, that by the consideration hereof we may be stirred vp to true thankfulness, and as often as wee looke vpon the gifts may thinke vpon the giuer, and praise his name for his benefits, and imploy them to his glorie, and the good of our brethren the poore members of Iesus Christ. Let vs remember that wee are but stewards of these earthly treasures, and therefore must one day be called to an account, and consequentially the greater our receipts bee, the greater will be our reckoning; that these earthlie things are momentanie and mutable, and we also mortall, and therefore there is no reason that wee should be proud of them, or continue

Matth. 4.

§. Sect. 2.

*How we are to
defeat Satans
former policies.*

temne our brethren who want them, seeing in an instant they may abound; and we may be stripped of all we possesse.

So if we be in aduersitie, wee are to relie our selues on the Lords prouidence, who hath promised to all that depend vpon him all things necessarie, so farre soorth as they tend to the saluation of our soules: neither are wee to belecue Satan when he telleth vs that afflictions are signes of Gods hatred, seeing there are innumerable examples of Gods deare children grieuously afflicted, and plaine testimonies of Scriptures which proue the contrarie, as shall appeare hereafter.

*h. Sect. 3.
How Satan
frameth his
temptations in
respect of our
spiritual estate.*

In respect of our spirituall estate Satan obserueth whether wee be meere worldlings or professors. If worldlings, then whether we be notoriously wicked, or ciuill honest men; those that be notoriously wicked he plungeth headlong into a gulse of all wickednesse and outrageous rebellion against God, hee tempteth them to Atheisme, and to contempt of Gods worship and seruice, to swearing and blaspheming, to the prophaning of the Sabbath, and scorning of all religion, to murders, adulterie, drunkennes, theft, and all diuellish practises, because they are his slaves readie at his appointment to execute all those workes of darknes wherein he will employ them. For such men it is but lost labour to shew them how they may resist Satan, seeing they take their whole delight in seruing and obeying him; and therefore before they be taught how to resist him, they must be perswaded to a desire of comming out of his thraldome, of whom they are taken prisoners to doe his will, as it is 2. Tim. 2. 26.

2. Thess. 2. 16.

If they be ciuill honest men, he perswadeth them that it is sufficient if they deale iustly and vprightly with their neighbours both in their words and actions; and for Gods seruice consisting in the duties of pietie, which is commanded in the first table, that it is enough if they haue a good meaning, though they be vtterly ignorant of the principles of religiō, and that it is onely required of Preachers and those that be book-learned, to be able to render an account of their faith; as for them God wil haue them excused, so they leade an honest life amongst their neighbours, and be not tainted with grosse and outrageous sinnes.

But

But beloved, if we would not be subdued by Satan, let vs be most carefull in withstanding this dangerous assault: for there is not any one temptation wherewith Satan preuaileth more, than by perswading men to content themselves with a ciuill kind of honestie, which is destitute of religion and the true feare of God. And to this end let vs consider, that ciuill honestie seuered from true pietie is but glorious iniquitie: for when we haue attained to as great a measure thereof, as possibly we can in this age of corruption, we shall come short in diuers duties of many of the Heathens, who haue excelled in these morall and ciuill vertues: and consequently when we are at the best we shall be but honest Infidels and good natured worldlings, if we doe not ioine thereunto the duties of pietie. And how goodly a shew soeuer our workes make in the eyes of men, yet are they odious in Gods sight, if they be not done in knowledge, and grounded on Gods word and commandement, but in ignorance & according to our owne inuentions and the fond conceit of our blind vnderstanding; if they proceede not from the true loue of God, which is the onelie fountaine of all acceptable obedience, but from the loue of our selues and other carnall respects; if they bee not the fruites of a liuely faith, but done in ignorance and infidelitie; for, *what soeuer is not done in faith, is sinne*, as it is Rom. 14. 23. and therefore cannot please God, Heb. 11. 6. By which we are not to vnderstand an historicall faith, whereby we know and are assured that those workes wee doe are commanded in Gods word; but a true iustifying faith which doth applie vnto vs Christ Iesus, and all Gods mercifull promises made in him. For, that our workes may be acceptable before God, there is required first that our persons bee acceptable vnto him, neither can any thing we doe please him, so long as wee remaine his enemies, in which state we are by nature, till we are reconciled in Christ our Mediatour, as appeareth, Rom. 5. 10. Now vnlesse we haue faith, we cannot apply vnto vs Christ nor his merits and righteousness, by whom onely wee are reconciled vnto God, and consequently we remaine Gods enemies, who can doe nothing pleasing in his sight.

Secondly, the best of our workes are imperfect, and mingled

G

led

§. Sect. 4.
How we may
resist the
first temptation.

Rom. 14. 23.
Heb. 11. 6.

Rom. 5. 10.
Col. 1. 10.

led with many corruptions, and therefore cannot abide the examination of Gods exact iustice, till their imperfections be couered by Christs righteousness, and their corruption washed away with his most precious blood; now Christ and his merits cannot by any other meanes be applied vnto vs, but by the hand of a liuely faith.

Matth. 5. 16.

Lastly, if all our works and honest dealing be not done in zeale of Gods glorie, & referred to this end that Gods name may be magnified, they are not acceptable before God: for, the cause why he would haue our light shine before men, is, that he our heavenly father may be glorified, as it is Matth. 5. 16, and the maine end wherefore wee should haue our conuersation honest amongst the Gentiles and vnbeleeuers, is, that they which speake euill of vs, as of euill doers, may, by our good works which they shall see, glorifie God in the day of their visitation, as it is 1. Pet. 2. 12.

1. Pet. 2. 12.

And therefore let not Satan deceiue vs, in perswading vs to rest in ciuill honestie; for if it be seuered from true pietie, from sauing knowledge, from sincere loue of God, iustifying faith, and a zeale of Gods glorie, it will not bee acceptable in his sight; as proceeding from the loue of our selues, and other carnall respects, namely to obtaine praise or profit thereby.

§. Sect. 5.

How Satan
dealeth with
professors of re-
ligion.

And thus Satan dealeth with ciuill worldlings. But if those which he incountrere be professors of religion, then he seeketh to perswade them, that if they outwardly performe the duties of pietie, as the hearing of Gods word, the publike and priuate calling vpon Gods name, the frequent receiuing of the Sacraments; if they attaine to the knowledge and profession of religion, and can tip their tongues with godlinesse; then they may liue how they list amongst their brethren, neglecting all the duties of the second table, so they outwardly obserue the first; for though they be barren of good works, destitute of charitie, filled with pride, addicted to couetousnesse, oppression, and all deceitfull dealing, yet they shall bee iustified by their faith, and approoued of God for their outward profession sake. But let such men know that this is a notable stratagem of Satan, to cause vs to fall into

his

*That pietie and
honestie are in-
separable.*

this secret ambushments to our destruction; which if they would preuent and auoid, let them consider that pietie and charitable honestie are two such twinnes as are borne, liue, and die both together, that they are the life and soule of a Christian which cannot possiblie be seuered; that it is as possible for the good tree to bring forth bad fruite, for the fire to be without heate, and the Sunne without light, as it is for a liuelie faith to be void of good workes, true profession to be seuered from holie practise, and iustification before God from sanctification and holinesse of life before men; that whosoever braggeth of his loue to God and loueth not his brethren is a liar, and there is no truth in him, 1. Ioh. 4. 20. 1. Ioh. 4. 20. that though they profess themselves the children of God, yet if they doe not the workes of righteousnes as well as the workes of piety, and loue their brethren, they are in truth the children of the diuell, as appeareth 1. Ioh. 3. 10. that not the hearers of the word, but the doers thereof are iustified, Rom. 2. 13. that *not every one who saith Lord, Lord, shal enter into the kingdome of heauen but they who doe the will of the father which is in heauen*, Matth. 7. 21. that they deceiue themselves who looke to be saued by hearing the word, if they practise not that which they heare, 1. Iam. 1. 22. for in stead thereof they shall plunge themselves into deeper condemnation: *For the servant that knoweth his masters will and doth it not, shall bee beaten with many stripes*, Luk. 12. 47. And it shall be more easie for Tyre and Sidon, Sodome and Gomorrah, who had not the Gospell preached amongst them, nor saw Christs miracles, than for Corazin and Bethsaida which enioyed both, Matth. 11. 21. for there as the Lord soweth much, he looketh to reape much, and there as he giueth great meanes of knowledge, there he expecteth great fruites in practise, and as he will be honoured in all, so especially in those that come nigh vnto him; as it is Leuit. 10. 3. Lastly, that the sentence of saluation and damnation shall not bee giuen according to our words and profession, but according to our deedes and the holie practise of the workes of mercie and Christianitie, which are the inseparable fruites and vndoubted signes of true faith. And therefore let not Satan delude vs, by per-

1. Ioh. 4. 20.

1. Ioh. 3. 10.
Rom 2. 13.

Matth. 7. 21.

1. Iam. 1. 22.

Luk. 12. 47.

Matth. 11. 21.

Leuit. 10. 3.

Matth. 25.

§. Sect. 6.

*How Satan
dealeth with
sincere profes-
sors, and first
with the weak
Christian.*

swading vs that pietie without honestie, profession without practise, faith without workes are sufficient for our saluation.

But if they be sincere professors, then hee obserueth whether they be babes or strong men in Christ; if he finde them babes, then he seeketh to abuse their simplicitie, by drawing them either into errors and heresies, or at least into blind zeale and superstition. If he cannot so preuaile, by reason that the bright beames of the Gospell shining in the preaching of the word doe discouer his errors and lies, giuing light to those that sit in the darknes of ignorance, and in the shadow of death, whereby their secte are guided into the way of peace, then he laboureth to ouerwhelme them with the burthen of their sinnes, and to plunge them into the bottomlesse gulfe of horreur and despaire, by aggrauating the odiousnes of their rebellion, and huge multitudes of their outrageous transgressions, by setting before them the curse of the law, the vengeance of God due vnto them, his infinite and exact iustice which must bee satisfied; and vnspeakable and endlesse torments prepared for the damned. But if he cannot aggrauate their sins, which in truth they haue committed, and make of them such an huge mountaine as may serue to ouerwhelme them, hee addeth vnto them his owne sinnes, by casting into their minds outrageous blasphemies against God, and such horrible suggestions of impietie, as it will make their haire to stand on end when they do but think of them, perswading them that they are their owne thoughts, and therefore horrible sinnes, whereas in truth they are but his suggestions, and therefore if wee doe repell and reiect them, they are not our sinnes but the sinnes of the tempter: for as it is not our fault if a theefe intice vs to steale, so wee doe not intertaine his motion, but shew our detestation of his sinne; so it is not a sinne to be tempted, if wee presently doe repell the suggestion, and doe not yeeld vnto the temptation. And this may appeare by our Sauour Christ himselfe, who though he were free from sinne, yet he was tempted in all things like vnto vs, and so not free from Satans suggestions, for he was tempted to diffidence, to tempting God, yea to the worshipping of the diuell himselfe; but resisting Satans suggestions,

suggestions, he was not guiltie of sinne. Whose example if we imitate, Satans blasphemous temptations shal neuer bee laid to our charge; neither is it possible to be free from temptations, although it be possible by Gods grace to resist them. But more of this hereafter.

If by this meanes he cannot ouerthrow their faith & bring them to despaire, then hee taketh aduantage of their simplicitie, by inticing them to commit sinnes of ignorance. For example, he will tell them that it is lawfull, nay expedient to vse their Christian libertie, when he tempteth them to licentiousnesse; and to the end he may more easily deceiue them, he will set a faire glosse vpon foule sinnes, and seeke to iustifie them by Gods word, apparelling vices in the habite of those vertues which most resemble them. He will tempt to couetousnes, vnder shew of frugalitie, telling them that they who prouide not for their familie are worse than Infidels; and to prodigalitie, vnder the pretence of liberalitie, alleaging that they who sow plentifully shall reape plentifully. Hee will allure them to tempt God, by neglecting those meanes which he hath graunted them, vnder the colour of affiance in God; and to trust in the meanes, vnder the vizard of carefull prouidence. He will tempt them to propound this end of their good workes, that they may be saued by them, because God hath promised to reward them; or to neglect good workes, as vnneccessarie to saluation, because faith alone iustificieth. Which temptations if we would withstand, wee must labour after true sauing knowledge that we may discern betweene vertue and vice, truth and error, that which God hath forbidden as vnlawfull, from that which hee hath commanded as lawfull; to this end vsing diligentlie all good meanes which tend to this purpose, as hearing, reading, meditating, & conferring of God word, that so the cloudes of ignorance being dispelled with the light of knowledge, wee may discouer Satans delusions and deceits. Otherwise if he depriue vs of knowledge, which is the eie of the soule, hee may easily seduce vs out of the right way into the gulfes of perdition.

And thus Satan dealeth with the weake Christian: but if he finde those whom hee assauleth strong men in Christ, so

See lib. 3.

Cap. 12.

§. Sect. 7.

How Satan inticeth the weak Christian to commit sinnes of ignorance.

§. Sect. 8.

*How Satan
dealeth with
the strong Chri-
stian.*

Psal. 19. 13.

2. Cor. 11. 14.

that he cannot take any aduantage of their ignorance, nor overthrow their faith, then he laboureth to make them wound their conscience, by committing sins of presumption against their knowledge, vsing the violence of their affections, to abuse their reason and misleade their iudgement; the danger of which temptation *Dauid* well discerning by his own wo-
full experience, doth earnestly intreate the Lord to preserue him from presumptuous sins, *Psal. 19. 13.* And thus hath Satan preuailed with so many of Gods owne children, that he durst therewith assault our Sauour Christ himself, by offering him the whole world and the glory therof, if he would fall down and worship him; that his affections tickled with ambition, might moue him to commit this sin for the satisfying his desires. But if he cannot thus preuaile, he wil transforme himself into an angell of light, and tempt them to the doing of a lesse good, that they may neglect a greater; or that which is in it selfe lawfull and commanded in his due time & place, he will tempt them to performe it vnseasonably, whē as other duties in respect of present occasion are more necessary; and so vseth one vertue or duty to shoulder another, & thrust it disorderly out of it own place and standing. For example, in the hearing of the word he wil cast into their minds meditations, in their owne nature good and acceptable to God in their due time and place, to the end he may distract their mindes and make them heare without profit: in the time of prayer he will not stick to recall to their memories some profitable instructions which they haue heard at the sermon, to the end he may disturb them in that holy exercise, and keep them from lifting vp their hearts wholly vnto God. Moreouer, in al his temptations he will alleage scripture; but then either hee depraueth the place by adding or detracting, as whē he alleageth scripture to our Sauour Christ, *Matth. 4. 6. It is written, he will give his angels charge ouer thee, &c.* and leaueth out to keepe thee in all thy waies, which is expressed in the place he quoteth, *Psal. 90. 11.* because that made quite against him; or if hee recite them right, he will wrest the words vnto another sense, than the holie Ghost hath written them, that so he may deceiue vs and leade vs into error.

CHAP. XIX.

How Satan allureth vs into sinne by degrees, and draweth vs from one extreme to another.



And thus haue I shewed at large Satans first poli- *§. Sect. 1.*

tick stratagem, which hee vlieth to circumuent vs by sitting his temptations according to our nature and disposition, or our state and condition. A second policie which Satan vseth to

circumuent vs, is this; if he cannot at the first intice vs to fall into outrageous wickednes, he will seeke to draw vs thereunto by degrees, beginning at the least, and so bringing vs from that to a greater, till at last wee come to the highest step of wickednes: whereby it commeth to passe, that as those who walke to the top of an high hill, whose ascent ariseth by little and little, come to the top without wearines, before they wel perceiued that they did ascend; so they who goe forward in the waies of wickednes by degrees, do without any controlment or checke of conscience climbe vp to the highest top thereof, whence Satan casteth them down headlong into the pit of destruction. For example, if he see a professor of religion which maketh conscience of his waies, he doth not vsually seeke at first to draw him into heinous sinnes, vnlesse the cords of his temptations be exceeding strong; but first he allureth him to come into the companie of wicked men, by offering some pleasure or profit, or by occasion of affinitie and mariage, ioining him if he can with such a yokefellow as will draw him faster backe, than he can draw her forward in the course of godlines. If he thus farre preuaile, then he tempteth him to winke at their sins which in conscience hee condemneth; that he may still inioy his pleasure and profit, or continue in their loue and fauour; then in the next place hee moueth him to thinke them tolerable sinnes which they commit, and nothing so outrageous as others fall into; and when he hath made this progresse, then he inticeth him to taste of sinne, which he so sweeteneth with the sugred delights of this

*Satan labour-
eth to draw
vs into out-
ragious sinnes by
degrees.*

vaine world that he swalloweth it downe without all loathsomnesse, and neuer tasteth the bitternesse thereof, till the heat of Gods spirit doe cause it worke in his conscience, so as he is neuer at rest til he haue cast it vp againe by vnfained repentance. Otherwise if hee be not preuented thus by Gods spirit, Satan will by this meanes cause his conscience to swallow and to digest such loathsome finnes, which in former times he abhorred to see others commit. And as those who from their infancie are accustomed to take poysons in small quantities, doe enable their stomackes to digest more, till by long custome and increasing the quantitie by degrees, it becomeeth so familiar to their stomackes, that in stead of poysoning them they are nourished thereby, as Histories doe record of some of the Indian Kings: so Satan inticeth vs to swallow downe the poyson of sinne at the first in such small quantitie, that our consciences may not be sicke thereof: but hauing well digested the least, he increaseth the measure till by long custome he hath made it so familiar to our consciences, that those sins are euen meate and drinke vnto vs, which at the first we loathed as deadly poysons.

Now if wee would defeate this policie of Satan, wee must continuallie watch ouer our owne hearts, and pull them backe when wee see that they but incline vnto any sinne; we must not lightly esteeme of any sinne, nor willingly giue intertainment to the least wicked thought: for though in it selfe it be not so hainous, yet it will enlarge our consciences and make roome for a greater, til at last we keep open house, readie to receiue all wickednes which offereth it selfe vnto vs; and as wee are carefull to auoide the finnes themselves, so with as much diligence wee are to shunne the occasions and means by which we might be drawne, or inticed thereunto. But of this point more hereafter.

Chap. 22.

§. Sect. 2.
Satan's third
policie in
drawing men
out of one ex-
treame into
another.

A third policie which Satan vseth to circumuent vs, is to bring vs from one extreame to another. For example, when we see the vilenesse of prodigalitie, so as wee will no longer be possessed of that vice, then will Satan make it as odious as he can, & indeuour to bring vs into extreame hatred thereof, that so he may the more easily draw vs into the contrary vice of

of couetousnesse. If he cannot any longer keepe vs asleepe in sinne, by rocking vs in the cradle of carnal securitie, and singing vnto vs the sweete tunes of Gods mercie and Christs merits, the will he labour to plunge vs in despaire, by setting before our eyes the hainousnesse of our sinnes, and sounding in our eares the thundring threatnings of the law. If he cannot any longer nuzzle vs in superstition, and cause vs to place all our religion in ceremonies, and in restraining our selues of the vse of things indifferent, he will draw vs to the other extreame by mouing vs to thinke all ceremonies vnlawfull, and to practise al licentiousnes vnder pretence of Christian libertie. If he can no longer perswade vs to seeke for iustification by the workes of the law to the end wee may not relie on Christs merits and righteousnes, he will bring vs into vtter dislike of this doctrine, by shewing vs the absurdities thereof, that he may draw vs to the other extreme, namely, to neglect good workes, as altogether vnnessearie to saluation because faith alone iustifieth. If he cannot hide out of our sight the shining graces of Gods spirit, by casting before our eyes the cloud of our sins and corruptions, then he will cause vs to looke on them thorow the spectacles of selfe loue and affection, to the end we may imagine them much greater then in truth they are, and so be puffed vp in pride, and too securely rest in those gifts we haue, not seeking for increase. If he cannot perswade vs to diffidence and distrust, he will moue vs to tempt God vpon no necessarie occasions: and thus he dealt with our Sauour Christ, for first he tempted him to distrust Gods providence, and to provide for himselfe by turning stones into bread; but when he could not so preuaile, he moued him to make an vnnessearie experiment of his providence and care, by casting himselfe down headlong from the pinnacle of the Temple, whereas there were ordinarie meanes whereby he might descend.

Now the end why Satan vseth this policie, is more violently to cast vs into one extreame of sinne, when with full swing of will we do auoide the other: as also to make vs beleete that the latter temptation is the motion of Gods spirit, seeing it is cleane contrarie to the former suggestion of Satan,

tan, whereas in truth they are but vnlike children of the same father.

§. Sect. 3.

*That we are to auoide the former temptati-
on by keeping
vs in the gol-
den meane.*

The danger of which temptations if we would auoid, we must keepe vs in the golden meane, auoiding both extremes; and because we are ignorant and vnskillfull in traouelling the strait path which leadeth to Gods kingdome, and euerie houre readie to take the bywaies of error which leade to destruction, let vs vse the word of God for our guide: and as the Israelites traouelling towards the land of promise, were directed by the cloud and pillar of fire, going forward when that went before them, and pitching their tents where that staid; so let vs constantly and boldlie trauaile in our Christian pilgrimage so long as we haue the word of God for our direction, not staying where it biddeth goe, nor going when it staieth. Let this bee the touchstone to discern the golden truth from the drossie extreames on either side; let it be the line to leade vs out of this laborynth of errors; let it bee the starre of Bethlehem to conduct vs in our tedious iourney vnto the place where our Sauior Christ is, not now lying in the armes of his mother, but sitting at the right hand of his father in all glorie, power and maiestie. And because we are vnskillfull pilots in sailing the dangerous sea of this tempestuous world, readie to fall vpon the rockes while wee auoide the sands; let Gods word bee our Card, to direct vs to the holie land: otherwise Satan will raise against vs such stormie tempests, and contrary blasts of temptations, that our soules will suffer shipwracke vpon the rockes of sinne, and bee drowned in a sea of destruction.

CHAP. XX.

Of three other stratagems which Satan vseth.

§. Sect. 1.

*How Satan
moueth vs to
propound bad
ends to good
actions.*



Fourth policie which Satan vseth to intrappe vs in his secret ambushments, is this: When by the violence of his temptations he cannot altogether restraine vs from doing that which is good: then he will tempt vs to doe good actions to bad ends, In giuing
of

of almes, he will moue men to propound this end, that they may be scene of men; in doing of good works, he will tempt them to forget Gods glorie, and to set before them as their maine end of all their good actions, the meriting of heauen; and if men will needes appeare vertuous and religious, hee will intice them to vse outward vertues as a cloake to hide their inward vices, & religion as a faire vizard to couer their foule impietie. And thus he tempteth men to vse all outward shewes of humilitie, to the end they may the better disguise their hidden pride and ambition; as we may see in the example of *Abolon*; and all complements of curtesie and floue, as a maske to hide their enuie and malice. And thus he allureth men to profess religion, heare sermons, and vse glorious speeches, that they may (seeming religious and men of good consciences) haue their shops the better custumed, and their words credited, and so haue the fitter opportunitie of deceiuing them, who for their profession repose trust in them.

A fifth policie whereby hee seeketh to surprise vs, is by tempting men to vse wicked meanes for the accomplishing of good ends, and to doe euill that good may come thereof; and thus hee tempted *Saul* to transgresse Gods commandement in reseruing the fat of the cattell, to the end hee might sacrifice therewith vnto the Lord; and *Isaac* to say that *Rebecca* was his sister to saue his life; and *Peter* to vse dissimulation that he might not offend the Iewes. And thus he tempteth men to tell officious and profitable lies for the auoiding of greater euils; hee moueth seruants to giue their masters goods to the poore without their priuitie or liking, and so to commit theft that they may giue almes; he tempteth nonresidents to possesse many liuings that they may keepe good hospitalitie, and so starue the soule to feede the bodie; and citizens to vse all fraud and deceit that they may provide for their familie. Which policies of Satan are exceeding dangerous; for hardly can wee escape them both, namely doing good things to bad ends, or vsing of euill meanes for the atchieuing of good purposes: but the more difficult the thing is, the greater must bee our care; the more secret and dangerous Satans ambushments are, the more diligence and watch-

6. Sect. 2.

How Satan
moueth vs to
vse euill
meanes for the
effecting good
ends.

Galath. 2.

watchfulnes must we vse in auoiding them. In all our actions therefore let vs be carefull to propound vnto our selues good ends, and vse good meanes for the accomplishing of our honest and godlie purposes; for if we neglect the first, we shall bewray our hypocrisie and impietie, if the latter we shall pollute a faire worke with filthie tooles, and shew our diffidence in God in not daring to vse those godly and honest meanes which he hath commanded and commended vnto vs, vnlesse wee bolster and prop them vp by our owne foolish inuentions, and wicked practises. And whensoever wee are moued to propound euill ends of our good actions, or to vse euill meanes for the accomplishing of good ends, let vs assure our selues that they are not the motions of Gods Spirit, but the suggestions of Satan, at least so farre forth as wee are tempted to the euill of the end or meanes; and therefore wee are to purge the wheate from the chaffe, the pure gold from the drosse, and to doe the workes of God for those ends, and by those meanes, which he hath appointed.

§. Sect. 3.

*How Satan
tempteth vs to
be proud of our
vertues.*

A sixt policie which Satan vseth, is to take aduantage of our vertues to plunge vs headlong into vice; for example, when we haue mortified our sinnes, and are plentiful in all good workes, he taketh occasion thereby to puffe vs vp with pride, and a pharisaicall conceite that wee are not as other men are; yea if we be so humble that hee cannot make vs proud of anie thing else, he will labour to make vs proud of our humilitie. Let vs not therefore be retchlesse and secure, but haue an eye to our hearts, euen in our good actions: and when we entertaine any excellent vertue, let vs take heede lest pride thrust in with it, seeing most commonly it attendeth vpon vertue, and taketh vp his standing where it lodgeth, for we are not quite at libertie, and out of the danger of Satans thraldome, so long as pride like a iaylour attendeth on vs.

CHAP. XXI.

Of the manner of Satans fight.



And so much concerning Satans stratagems and *§. Sect. 2.*
 warlike policies. Now let vs consider of the
 manner of his fight. In which we are first to ob-
 serue that it is most cruell and cowardly, for he
 obserueth no complements of true valour, but *That Satans*
 then most violently assaulteth vs whē we are least prouided; *obserueth no*
 if he cannot preuaile when we are waking, he will set vpon vs *complements*
 while we are sleeping; if he cannot hurt vs when we are rea- *of true valour.*
 die in the field armed with the compleat armour of a Chri-
 stian, the girdle of verity, the breast-plate of righteousness, the
 shield of faith, the sword of the spirit, &c. he wil watch a time
 when he can spie vs vnarmed, and then he will assaile vs; if *Iob 1. 10.*
 cannot ouercome vs in the time of prosperitie, when God
 hath hedged vs in with his blessings, as it is Iob 1. 10. he will
 watch till wee be cast downe with some aduersitie, and then
 he will lay load on vs whilest we are vnder foote; and where-
 as all our hope of victorie is in the Lords assistance, hee will
 perswade vs to yeeld vnto him, for as much as the Lord is
 become our enemie.

Now if wee would resist Satan, wee must so prepare our
 selues that he doe not hurt vs by this his dastardly fight. See-
 ing therefore he vseth to set vpon vs on all aduantages, wee
 are alwaies to be so prouided as that we giue him no aduan-
 tage; being awake, wee are alwaies to stand vpon our guard,
 readie armed with the graces of Gods spirit; being to sleepe,
 we are to desire the Lord to watch ouer vs, and to command
 his angels to pitch their tents about vs, that so we may be de-
 fended from Satans furie; seeing hee is readie to assault vs
 when he seeth vs disarmed, we are alwaies to keepe the coat-
 armour of a Christian buckled vnto vs: lastlie, seeing in the
 time of prosperitie he is readie to pusse vs vp with pride, and
 in the time of aduersitie to plunge vs into despaire, let vs
 humble our selues when God exalts vs, by thinking of our
 unworthines.

2.Tim.3.12.
and 2.12.

§.Sect.2.

Satan assaulteth vs when we are most secure.

vnworthines to receiue the least of Gods mercies; and comfort our selues in the time of our affliction, by remembering that it is the portion of all that will liue godlie in Christ Iesus, and that *whosoever suffer with Christ, shall also raigne with him*, 2.Tim.3.12. and 2.12.

The second thing to be obserued in his manner of fight, is, that he setteth vpon vs when wee are most secure, and then soundeth the alarum to battaile, when wee most flatter our selues with hope of peace, and that not drowsily and faintly, but with all celeritie and speede, whereby hee ouercommeth oftentimes, or at least foileth vs, before we can arme or prepare our selues to make any resistance. And thus he assaulted our first parents in paradise, when they securely promised vnto themselues the continuance and increase of their happiness; and *Dauid* also after all his trouble when he was retchlesse and idle, sleeping in the day, and after walking on his house top, letting his eies wander after pleasures.

If therefore we would withstand Satan, let vs shake off all drowsie and carnal securitie, and continually watch, standing on our guard to resist his encounters whensoever he setteth vpon vs: and as in calme weather the carefull Mariner prouideth all things against a tempest, and the valiant souldier doth arme and furnish himself with all necessaries before the assault; so when Satan seemeth to offer vs a time of truce, let vs therein prepare our selues more strongly against the day of battaile; for when this raging lion seemeth to sleepe as though he did not regard vs, then if through retchlesnesse we giue him the least aduantage, he will suddenly runne vpon vs and deuoure vs, if he get vs within his cruell pawes.

§.Sect.3.

Satan neuer wearieth in assaulting vs.
1.Pet.5.8.
Iob 1.7.

The third thing to be obserued, is his indefatigable paines in tempting and assaulting vs, for he neuer taketh rest, but stil goeth about like a roring lion seeking whom hee may deuoure; and this is euident by his owne confession, Iob 1.7. where he professeth that he had been compassing the earth to and fro, and walked from place to place. So that he omitteeth no paine nor labour in seeking our destruction. And though he ouercome vs not at the first, but retire foiled, yet he will gather his forces againe and againe, and incessantlie

set

set vpon vs. And therefore if we would obtaine victorie, wee must not thinke much of our labour, but vse all paines, diligence and watchfulnes in repelling his assaults. And seeing Satan is so vigilant and painfull in seeking our destruction, let vs thinke no paines too great in seeking our preseruatiō; and considering that Satan after one, or two, or twentie foiles is as readie to set vpon vs againe as at the first, let vs neuer faint, but like valiant souldiers alwaies stand readie in the field to endure his incounters. But alas, the practise of most is farre otherwise, for they watch and drudge night and day to attaine vnto riches and preferment, and in the meane time little regard this dangerous foe, but to the end they may attaine vnto their worldly desires, they intangle themselves in the snares which hee hath laid to intrap them to their viter destruction.

The fourth thing to be obserued in Satans fight, is his often changing of his temptations, and taking as it were into his hand another weapon, whē he perceiueth the first woundeth not. For example, hee will tempt vs to the contempt of Gods word; if he cannot so preuaile, he will intice vs at least to neglect it; and if thus he cannot hurt vs, he will, if he can, choake the seede of Gods word with the thornie cares of the world, and so make it vnfruitfull. Hee will moue vs to thinke that Christ was no Sauour; if he cannot perswade vs to this, then he will tell vs he is not our Sauour. Yea so shamelesse is this tempter, that he will now tempt vs to belecue one lie of his coyning; and presently after when he seeth wee giue no credit to that, he wil tell vs the cleane contrary. For example; hee will sometimes tell vs that wee are such grieuous sinners that there is no way but damnation: and if we withstand this assault, hee will soone after perswade vs to an overweening conceit of our own excellencie, and to a Pharisaicall opinion that wee are not as other men are. Sometimes he will moue vs to doubt of our election, and if he cannot thus preuaile, he will presently perswade vs to thinke our election so sure, that though wee follow our owne lusts, and giue our selues ouer to all outrageous wickednesse, yet in the end wee shall be saued. In a word, this wicked *Prothens* will transforme himself

§. Sect. 4.

*That Satan
often changeth
his temptations
for his better
advantage.*

into.

into a thousand diuers shapes, and in a short space will varie many waies his temptations, that if hee cannot preuaile by one meanes, he may ouercome vs by another. And therefore it behooueth vs, if we will withstand him, to arme our selues, not on one side alone, nor to bee prepared against two or three assaults of our spirituall enemy, but wee must be ready to answer all obiections, and not so whollie incline to one side and to the defending one part, as that in the meane time wee leaue the other naked to bee wounded with Satans blowes. And to the end we may the rather be encouraged to stand constantlie in our defence, wee are to know, that when Satan doth so often shift his temptations, and in a short distance of time doth seeke to bring vs into quite contrarie vices, it is a manifest signe that he doth not yet preuaile: for as no enemy is so foolish as will after that hee hath made one sufficient breach for entrie, or forced one gate of the citie, go from that to another, but rather enter where the way is made; so Satan laying siege to our soules, would not seeke to make a new battry with his temptations, if the former had made way for him to enter and surprize vs; hee would not tempt vs to pride and presumption, if he had ouercome our faith and plunged vs into despaire; hee would neuer transforme himselfe into an angell of light, if he could haue ouercome vs in his owne likenes; he would neuer tell vs of Gods mercie, if hee had alreadie ouerwhelmed vs with the sight of our sins, and consideration of Gods iustice; nor yet of Gods iustice, if he could keepe vs in carnall securitie, by setting before vs his mercie: but that way whereby he perceiues he any whit preuailes, he will follow and continue earnest in the same pursuite, till he perceiue he cannot catch vs. As therefore when the fit of the ague shifteth from time to time, it is a good signe that our nature waxing strong doth preuaile against the disease; so when Satans temptations in a short time often change, and that from one contrarie to another, it is a signe that Gods spirit being strong in vs, doth resist Satan and putteth him to these shifts, whereas he would hold on a constant course if he preuailed against vs.

The oft changing of Satans temptations a probable signe that he doth not preuaile.

6. Sect. 5.

The fift thing to be obserued in the manner of Satans fight, is,

ts, that sometimes he setteth vpon vs immediatly in his owne person, & sometimes mediately vsing for his instruments the world & the flesh. Of the first we haue an example. 1. Chro. 21. 1. where it is said that Satan prouoked *Dauid* to number *Israel*. So *Ioh. 13. 2.* the Euangelist sheweth that the diuell did put in the heart of *Iudas Iscariot* to betray Christ. And the Apostle *Peter Act. 5. 3.* telleth *Ananias* that Satan had filled his heart with his suggestions that he should lie vnto the holie Ghost. And thus also he tempted our Sauour Christ immediatly forty daies together in the wilderness, *Mat. 4.* When he thus fighteth against vs in his owne person, he giueth the assault either in his owne likenes, or els transformeth himself into an angell of light. When he incountreth vs in his owne likenes and like a diuell indeede, then he doth as it were proclaime open warres, tempting vs not onelie to those sinnes, which hauing some apparance of good in them, our corrupt conscience doth approue of, or at least, can without any great terror winke at, but also to all outrageous wickednesse and hellish impietie, which euen a ciuil worldling would abhorre to thinke of; namelie, to Atheisme, Idolatrie contempt of all religion, blasphemies against God, periury, sacriledge, persecuting the knowne truth, heresie, murther, adulterie, and such like: all which at the first fight may easily be discerned to be the suggestions of Satan, because this hellish brood doe resemble their wicked father in their verie countenance and outward appearance. And therefore Satan who subdueth more with the serpents wiles than with the lions force, doth seldome vse this fight against any which haue but the ciuill restraining grace of God, vnlesse he intice them therunto by degrees (as before I haue shewed) or except hee finde them exceeding ignorant, to the end he may make them beleue that his suggestions are their owne thoughts; but hee practiseth these temptations, for the most part, against those who haue euen sold themselues to worke wickednes, hauing their hearts hardened and consciences seared with their customable sinning.

And therefore most commonly hee transformeth himselfe into an angell of light, tempting vs to sinne by vsing friendly
H perswasions,

That Satan assaulteth vs sometime himselfe, and sometime by his instruments.

§. Sect. 6.

*How Satan
transformeth
himselfe into
an angell of
light.*

perswasions, and making liberall offers of pleasure, profit or preferment, or else mingling those sins to which hee tempteth vs as though they were nothing, or masking them vnder the vizard of vertue. Neither doth he often moue vs to commit those sins which nature (restrained by Gods common grace, or sanctified by his spirit) doth abhorre and tremble to think of; vnlesse it be either to vexe Gods children with such suggestions, rather than for any hope of ouercomming them; or else that whilest their mindes are wholly intent in withstanding his outward violence, hee may more cunningly intrap them in his secret ambushments, which they regard not: but otherwise hee vsually tempts vs to commit such sinnes, as through our corruption wee are prone vnto, as not thinking them to be sinnes, or but small; or rather neuer entring into any consideration of them at all; as namely, carnall securitie, hardnesse of heart, infidelitie, impenitencie, neglect of Gods word, prophaning of his Sabbaths, couetousnes, ambition, pride, neglect of the generall duties of Christianitie and speciall duties of our callings; all which are not much lesse hainous in the sight of the Lord then the other grosse outward sinnes, and much more dangerous vnto vs, as being Satans secret snares which hee laieth to intrap vs at vnawares; in which when we are caught wee are content to lie bound, because they do not so much pinch and torment the conscience as the other outward sinnes, they being not seene, or not regarded. As therefore those diseases which by disturbing the braine doe take away all sense of paine, are of all others most desperate, namely, the dead palsey, the falling sicknesse, and sleepe lethargie, and in other diseases the patient is most dangerously sicke when he hath no feeling thereof; so there is no sicknes of the soule so desperate and dangerous, as those that afflict not our consciences with any sense of paine, to wit, carnall securitie, hardnesse of heart, and the rest aboue named.

*§. Sect. 7.
That Satan is
most to be fea-
red when he
mis flattereth.*

And thus haue I shewed Satans disguised and subtile maner of fight, wherein like a Pirate he hangeth out flags of truce, to signifie peace and friendship, till hee haue gotten vs within his reach and command: and then he grappleth with

vs, and ranfacketh vs of all Gods graces, and casteth vs ouer boord into the sea of destruction. And therefore it behoueth vs with no lesse care to withstand Satan when hee fawneth, then when hee frowneth; when hee fighteth by ambushment, then when he assaulteth vs by open violence; when he offereth to stab vs to the heart, then when hee doth but (as it were) pricke a veine, letting vs blood to death without sense of paine; when hee tempteth vs to outragious sinnes, then when hee inticeth vs to secret and hidden sinnes; when he allureth vs like a friend to commit sinne, by offering pleasure, riches, or honours, then when like anemie, a roring lion, or cruell dragon hee rangeth about and rageth against vs; *Nam cum delectabile proponit, molestum supponit, & animum ungat pungit*; He propoundeth things delightfull to bring vs to griefe and miserie, hee fawneth on vs that hee may bemire vs, and killeth while he embraceth vs. *Neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds which are caught in the snare, so are the children of men snared in the euil time, when it falleth vpon them suddenly, as it is Eccles. 9. 12.* Nay, seeing this fight is farre more dangerous, because hee couereth his hooke with an alluring baite; and those snares of sinne more pernicious which lie hidden, then those which lie in open view; seeing wee are more easily tempted to those sinnes which are secret and disguised in the habite of vertue, then vnto those grosse sinnes which haue their names as it were branded in their foreheads; seeing also we can more hardly repent of them, both because they do not appeare so horrible and grievous vnto vs, as the other open and outward sinnes, and also because they worke in vs no shame after we entertaine and liue in them, neither can any of our Christian brethre admonish or rebuke vs for them, they being secret and vnknown: therefore is Satan made more audacious to tempt vs, and wee more bold to admit of his temptation; and after wee are fallen we lacke meanes to raise vs vp againe by vsfained repentance, for our selues doe approoue our sinnes, and our brethren know them not: which Bernard well discerning, vttereth this speech fit for this purpose: *Extimesco magis occulta peccata qua clam committo*

*Temptations
vnto secret sinns
most dangerous.*

quàm manifesta qua perpetropalam, clam enim si peccato nemo me redarguit. Ubi autem reprehensio non metuenda est, ibi tentatori patet aditus liberrimus, & peccatum cum voluptate admittitur: I am more afraid (saith he) of my secret, then of my open sinnes; for if I sinne secretly there is no man to reprove me; and where reprehension is not feared, there the tempter hath most free accessse and the sinne is entertained with pleasing delight. In a word, seeing wee are more easilie drawne into these sinnes; and after we are enthralled with them, make no hast to get out of our captiuitie; therefore let vs bee much more warie and heedfull in discouering and auoiding these hidden snares and secret sinnes, into which we doe most commonlie fall vnwittingly, and being fallen, doe most willingly continue in them.

§. Sect. 8.

How Satan assaulteth vs by his instruments the world and the flesh.

Secondlie, Satan assaulteth vs sometime by his deputies and instruments; especially hee imploieth in these seruices, the world and the flesh. In the world he doth not only make choice of our enemies and prophane irreligious men, which he stirreth vp to afflict and persecute vs, to the end wee may bee discouraged from the profession and practise of true godlinesse; but also of our deare friends and acquaintance and our neere kindred: sometime our brother or sister, our parents and children, yea sometimes a mans wife which lieth in his bosome, plaie the part of the tempter. As wee may see in the example of *Iob*, who was not so much vexed by all his outward afflictions, as by the temptation of his wife, and three friends. The same is euident in the example of *Eue*, whom Satan vsed as his instrument to intice *Adam* to the breach of Gods commandement: and *Iesabel*, who was the diuels deputie, in prouoking her husband to oppression and horrible murder. Neither doth hee onelie vse to these ends our carnall friends, but also our spirituall kindred in Christ, who are of the same religion, and make the same profession with vs; and thus by the old Prophet, he inticed the young Prophet to transgresse Gods commandement, 1. King. 13. And thus hee tempted our Sauour Christ to neglect the worke of our redemption, vsing the Apostle *Peter* as his instrument; and therefore because he supplied the diuels place,

1. King. 13.

our Sauour calleth him by his name, saying, *Get thee behind me Satan, thou art an offence to mee,* Matth. 16. 23. And thus now adaiies he vseth professors, yea preachers of the Gospell, as meanes to tempt men to sinne, both by their words and euill examples: which temptation is farre more dangerous and of greater force, then if all worldlings should combine themselues together, and labour both by perswasion and example to seduce them; for when they can say, I am a professor as well as thou, I am a seruant of God who make conscience of my waies as well as thou, I am a Prophet as well as thou, and therefore thou needest not to make anie doubt or scruple in following my counsell or example; it is a most strong temptation to intice vs to sinne: for like sheepe we are most apt to follow after when any of our owne companie leade vs the way. And therefore if we would resist this temptation, wee must labour after true knowledge, that we may not depend vpon others for our direction, but vpon the word of God alone, and not liue by example, but by precept; for the straitest rule that euer was of the most holy mans life (our Sauour Christ excepted) is often and in many places crooked (for who is it that hath not erred and gone astray?) and therefore if we alwaies follow their examples in all particulars, we shall erre with them besides all our owne errors.

So also he vseth the helpe of our owne flesh to betray the spirit, and leade vs captiue into sinne; and that so cunningly, that wee can hardlie discern betweene Satans suggestions and our owne corrupt motions and desires: for being a spirit, he doth not appeare in a corporall shape and perswade vs to sinne with reall words, which are conuained to the heart by the eare, but he commeth to vs after a spirituall manner, and suggesteth secretly his temptations into the heart and minde directlie and immediatelie, so as wee can seldome distinguish his motions from our owne thoughts. For as the spirit of God doth so moouue vs to all vertuous and holy actions, as that in the meane time we would thinke his motions to be our owne godly cogitations, but that we are sufficiently instructed out of Gods word, that wee cannot of our selues so much as thinke a good thought vnlesse it proceede from

Matth. 16. 23.

1. King. 19. 18.

6. Sect. 9.

That Satan vseth the helpe of our owne flesh in tempting vs to sin.

2. Cor. 3. 5.

God; so much lesse can we discern betweene the suggestions of Satan and our owne fleshly thoughts, because they are both corrupt and alike wicked. By reason whereof it commeth to passe that Satan wanteth no opportunitie of circumuventing vs, because we can put no difference betweene his temptations and our owne carnall desires: and therefore he hauing gotten (as it were) our owne watchword, wee are readie to open the gates of our soules when he offereth to enter, and to yeeld to his temptations as soone as he assauleth vs, whereas no man almost is so outragiouſlie desperat that would wittinglie and willinglie entertaine Satans suggestions, whom he knoweth to be a common enemy to mankinde, continuallie seeking their destruction, though hee should intice him hereunto by offering much riches and great preferments. Yea hence it is that after Satan hath many times deceiued and circumuented vs, yet cannot wee beware of him, nor auoid his deceits. For whereas if a man doe giue vs euill counsell, or anie way cosen vs, yet after he hath once or twice come vnto vs, wee can take heed of him, and though he make faire shewes of honestie and friendship, we will notwithstanding be very iealous and suspitious lest againe hee ouerreach vs; when Satan commeth to vs this day and tempteth vs to such grosse wickednes, that we cannot chuse but discern them to be his suggestions, yet this is no impediment to him but that he may come againe to morrow, and deceiue vs with some more subtile policie, because we cannot discern betweene his suggestions and our owne thoughts, and therefore doe acknowledge no other author of his temptations but our selues.

Hence also it is that hee will not sticke to tempt the most godly vnto the grossest impietie, and the most learned and sound in iudgement, to entertaine the absurdest heresie or error. For if he preuaile (which sometime he doth, as we may see in the example of *Dauid*, whom hee tempted to adulterie and murther, though hee were a man according to Gods owne heart; and of *Peter* whom he tempted to denie and forswear Christ, though he were a most worthie Apostle) then hee getteth a great victorie, and giueth them a sin-
gular

gular foile; but if hee bee repulsed, yet this is no hindrance vnto him, why hee may not intrap them in some more secret ambushment. Hence it is that though he begin his fight with cunning policie, taking vpon him the person of a friend, and transforming himselfe into an Angell of light; yet this is no impediment but that he may afterwards againe appeare and violently assault vs in his owne likenes; as hee assaulted our Sauour, first with subtile and secret temptations, like a friend and welwiller; and when he could not so preuaile, hee doth not sticke to appeare like himselfe, tempting him to outrageous grosse idolatrie, saying, All this will I giue thee if thou wilt fall downe and worship me. And contrariwise though he begin his assault like a diuell and professed enemy, this is no hindrance but that hee may end it like an Angell of light, and a flattering treacherous friend. So when he hath inticed vs to one extreme and preuaileth not, this is no impediment but that soone after he may allure vs to the cleane contrarie; because though wee thinke the first motion to be his suggestion, yet we may imagine the other to be our own thought, or (as I said) the motion of Gods spirit, because it is quite contrarie to the former.

Seeing therefore the matter standeth thus; how may wee resist Satan, considering that wee cannot discerne his suggestions from our owne cogitations? I answer; wee must bee skilful in Gods word, & thereby able to iudge what is good and what is euill, to discerne what is vertue and what is vice, what God hath commanded, and what hee hath forbidden, which be the motions of Gods spirit, and which the suggestions of Satan, and the thoughts of our corrupt flesh; and then are wee carefully to imbrace that which our conscience approoueth as good, being informed by Gods word, and to auoide and reiect those motions which wee know to be euill, whether they doe proceede from Satan, or from our selues; for it is not greatly materiall to know who is the author of them, so we are assured that they are euil and wicked; neither is it any dangerous error to ascribe Satans suggestions to our corrupt flesh; or to attribute the wicked thought of our owne flesh vnto Satan: for though he be not the next

§. Sect. 10.

*How we may
auoid danger,
though we can-
not discerne
Satans temp-
tations from
our owne lusts.*

A^d. 5. 3. 5.

and immediat cause, yet hee is the first and principall cause of all sinne and wickednes. And hence it is that in the Scriptures the same wicked motion and action is sometimes ascribed to man, and sometimes to Satan indifferently, as appeareth, A^ct. 5. 3. 5. where first *Peter* affirmeth Satan to be the author of *Ananias* sinne, by filling his heart with his suggestions, whereby he was tempted to lie vnto the holie Ghost, and after he saith that *Ananias* had conceiued this lie in his owne heart.

§. *Self*. II.

*How Satans
suggestions
may be discerned
from our
owne fleshlie
lusts.*

But though most commonlie it bee verie hard to discern betweene the suggestions of Satan, and of our corrupt flesh, yet sometimes they may bee distinguished by apparent differences; as first when the temptations are so cunning and exceeding subtile, that it is not possible they should be the thoughts of a fillic ignorant man, but the apparant suggestions of the old wily serpent.

Secondlie, when as the suggestion is vrged with great force and violence, and leaueth behind it a deepe impression, which seemeth to bring a necessitie of doing that which is euen contrarie to naturall reason, whereas the suggestions of the flesh doe rather leade and intice vs then draw and inforce vs vnto sinne.

Thirdlie, the temptations of Satan moue vs oftentimes to such outrageous wickednes, and helllish impiety, that euen nature corrupted doth condemne as abominable, and euen trembleth with feare and horror, when they are first suggested.

Fourthlie, the flesh taketh occasion of things present and subiect to the senses to intice vs vnto sinne; but Satans suggestions sometimes are farre fetcht and so strange vnto vs, that before the instant they are suggested we neuer thought or so much as dreamed of them.

Lastly, the things whereunto we are tempted by the flesh, are alwaies delightfull and pleasing vnto vs; but Satan tempteth vs also to those things which are irksome and grievous: as namelie to superstitious abstinence whereby the bodie is almost starued, to punishing of our owne bodies, as he tempted the *Baalitish* priests, to cut and launce themselves before

before their idoll; and the ſuperſtitious papists to whip themſelves before their images, and to take vpon them tedious and dangerous pilgrimages to idols and reliques of Saints; and the idolatrous heathen to burne in ſacrifice their deare children. So alſo he tempteth ſome to deſpaire of Gods mercie, and ſo torment their conſciences with horror and feare; yea ſometimes to lay violent hands vpon themſelves, murdering and taking away their owne life, which by nature is ſo decre and precious vnto them. All which being contrarie to our naturall inclinations and the deſires of the fleſh, manifeſtly appeare to be the ſuggeſtions of Satan.

And theſe are the chiefe differences betweene the temptations of Satan and the fleſh; otherwiſe they are commonlie ſo like one to the other that they can hardly be diſcerned: and therefore let vs not be ſo carefull, curioullie to diſtinguiſh them, as to auoide or reſiſt them; knowing that Satan is the captaine generall, and the fleſh and the luſts thereof his chiefe aides & aſſiſtants, which continually fight againſt the ſpirit and labour to plunge both bodie and ſoule into euerlaſting deſtruction.

CHAP. XXII.

Of the generall meanes whereby wee may bee inabled to withſtand our ſpirituall enemies.



And ſo much concerning the manner of Satans fight. Now we are to ſpeake of the conflict it ſelfe; wherein (as I haue ſhewed) the parties affaulding and oppugning are the diuel and his aſſiſtants the world and the fleſh; the partie defending and reſiſting is the Chriſtian ſouldier. The cauſe of the fight is not for lands and dominions, nor for riches and mines of gold; for theſe would Satan bee content to giue if he had them in his poſſeſſion, if we would renounce Gods ſeruice, and fall downe and worſhip him; but for the euerlaſting ſaluation of our ſoules, which Satan labourerh by all meanes poſſible to hinder, and to plunge vs into endleſſe deſtruction.

*§. Sect. I.
The circumſtances to be conſidered in this ſpirituall conflict.*

destruction. The weapons which the assailants vse in this fight are not the sword & speare, or any other carnall furniture, but spirituall temptations, wherby they seeke to intice, draw and prouoke man to sin, that consequently he may receiue the wages therof euerlasting death. The weapons which y^e Christian souldier vseth to defend himselfe and repel his enemies, is the spiritual armor before spoken of, namely, the girdle of verity, the breast-plate of righteousness, the knowledge & profession of the Gospel of peace, the shield of faith, the helmet of saluation, the sword of the spirit, and feruent and effectuell prayer.

§. Sect. 2.

Of two common affections to be considered of in this spirituall conflict.

Now in this conflict of temptations, there are first two common affections or generall properties to bee considered of; the Christian souldiers manfull resistance, or else his fainting and receiuing the foile; for either he couragiously standeth vpon his defence, armed with the graces of Gods spirit, and putteth Satan to flight by withstanding his temptations; or else being surpris'd at vnawares, whilest hee is disarmed of these spirituall weapons and Christian armour, hee is foiled by his spirituall enemies, yeelding vnto their temptations and falling into sinne.

Of the first meanes to withstand our spirituall enemies, to wit, Gods commandement.

That we may withstand our spirituall enemy valiantlie in all his temptations, and obtaine a finall victorie, there are certaine general means to be vsed; which may serue as strong forts and bulwarkes, vnto which wee may retire our selues as often as we faile, and be readie to receiue any disadvantage in the fight. First, we are continually to haue in memorie the commandement of our chiefe captaine Christ Iesus, whereby he inciteth vs to a continuall fight without fainting or yeelding. So Eph. 6. 10. 11. *Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against all the assaults of the diuel.* And 1. Pet. 5. 8. *Your aduersarie the diuel as a roaring lion walketh about seeking whom he may deuoure. Whom resist stedfast in the faith.*

Ephes. 6. 10. 11.

1. Pet. 5. 8.

The second meanes, hope of victorie.

Secondly, let vs be encouraged to withstand our spirituall enemies with assured hope of victorie; for we fight the Lords battels vnder the standard of Iesus Christ, whose power is omnipotent, and therefore able to defend vs, and to ouerthrow our enemies with a word of his mouth; who also is our head and

Of the generall meanes to withstand our spirituall enemies. 107

and we his members, and therefore we may assure our selues that he hath no lesse will than power to succour vs. As also let vs alwaies haue in minde the crowne of victorie promised to all that ouercome, euen a crowne of glorie and euerlasting happines in Gods kingdome, Apoc. 2. 7. & 3. 5. 12. 21. And this will make vs resolute neuer to faint in the battell, nor cowardly yeeld vnto Satans temptations, though hee should intice vs to sinne by offering vs the whole world, because we would not thereby hazard the losse of this eternall waight of glorie. Apoc. 2. 7. and 3. 5. 12. 21.

Thirdly, we are alwaies to stand in readines armed with the Christian armor, the graces of Gods spirit, and to vse al good meanes that we may be more and more strengthened & confirmed in them: but yet when we are at the strongest, we are not to presume vpon our owne strength, but to rely our selues wholly vpon the Lords assistance, and when wee are tempted and assaulted, we must continually implore his helpe, that being armed with the power of his might, wee may withstand the temptation and obtaine victorie. *The third meanes, to be alwaies in readines.*

Fourthlie, when we are assaulted by our spirituall enemies and tempted vnto any sinne, we must not onely abstaine from committing thereof, but also take occasion thereby of doing the contrary vertue. For example, when we are tempted to vnlawful pleasures, we must not only abstaine from the, but also we are somewhat to abridge our selues of those that be lawfull, and the more seriously and painfully to follow the works of our lawfull callings; when we are tempted to couetousnes, we must the more earnestly exercise the works of mercie and christian liberality; when we are tempted to ambition, we must not only refraine from vainglory, but we must labour after true humilitie and mortification, refusing not only vnlawfull honours, but those also which are lawfull, so oft as we haue iust cause to feare that Satan will (taking occasion of our corruption) hereby cause vs to forget God; when we are tempted to neglect the hearing of Gods word on the Lords Sabbath, we are the more diligently to heare it, not only then, being bound hereunto by Gods commandement, as being one of the chiefe means of sanctifying this day consecrated to Gods seruice; but also on the weeke daies, if the Lord giue vs fit opportunitye. *The fourth meanes, to take occasion of Satans temptation vnto sinne of doing the contrarie vertue.*

opportunitie, when as we might lawfully be exercised in the duties of our callings. In a word, when we are tempted to any vice, we are to take occasion thereby of doing the contrarie vertue; in the meane time carefully auoiding the policie of Satan, before spoken of, whereby hee laboureth to draw vs from one vice to his contrarie extreame. And so like yaliant souldiers we shall not onely auoid the danger and violence of Satans strokes, but also wee shall giue Satan the foile with his owne weapon, yea and make him afraide to assault vs againe with his temptations, lest when hee prouoketh vs vnto sinne, we take occasion thereby to serue God, and more constantly to imbrace vertue.

§. Sect. 3.

*The first
meanes to
withstand
temptations
when they are
first suggested.*

Fistly, we are most carefully to withstand Satans temptations when they are first suggested; and to giue him the repulse as soone as wee perceiue that he is but beginning to make an entrance. For this gliding serpent if he can but thrust in his head, will easily make roome for his whole bodie: and therefore we must nip and bruse him in the head, and vse his temptations like the serpents brood, which if men desire to kill, they doe not tread vpon their tailes, for so they would turne againe and sting them, but vpon their heads, and then they haue no power to hurt them. So wee are not fondly to thinke that we can without hurt vanquish Satans temptations in the end when wee haue long entertained them: for vnlesse they be nipped in the head, and withstood in the beginning, they will mortally poison vs with the sting of sinne. For as theeuers comming to breake into a house, if they can but find roome for the point of their wrench to enter, will easilie by turning and winding about the vice make the doores, though verie strong, flie open and giue them entrance; so if this cunning theefe Satan can finde anie entrance for his first temptations, so as wee can bee content to thinke vpon them, and reuolue them in our minds with any liking, hee will easilie burst open the gates of our soules, and entring further will rob vs of all Gods graces. Let vs therefore if wee would resist Satan, follow the aduice of the Heathen Poet in a farre different matter: *Principijs obsta: sero medicina paratur, Cum mala per longas conualuere moras.* Or rather

ther the counsell of the Apostle giuen vs in this selfesame respect, Eph 4. 27. *Giue no place to the diuell.* And as wise citizens being besieged, doe not let their enemies scale their walles and enter the towne, with a purpose then to repell and beate them backe againe; but they withstand them as soone as they giue the first assault, and keepe them, if they can, from approaching neere their walles with sconces and bulwarkes: so we are not to suffer Satan our enemy and the troupes of his temptations to enter into our hearts, but to giue them the repulse at their first approaching, lest it bee too late afterwards when they haue surprized and wounded vs with sinne. Blessed are they therefore who take this Babylonish brood of Satans temptations and dash them euen whilest they are young against the stones, lest waxing old and strong they furiously fight against vs, and leading vs captiue in the chains of sinne, grievously afflict and vex vs.

Sixty, if we would not bee surprized and foiled by Satan, we must after we haue resisted him in one temptation, be readie prepared to withstand another, and after we haue once or twice giuen Satan the repulse, wee are not securely to giue our selues to rest, as though the warre were at an end: but we must continually expect his returne with fresh supplies, and prepare our selues for a new assault, vsing the time of Satans intermission, as a breathing time to recouer strength against the next encounter. And as souldiers besieged after they haue sustained one assault, and giuen their enemies the repulse, doe not securely giue themselves to idlenes and sleepe, but prepare all things readie for the next conflict, mending the breaches, and repairing those places which in the time of fight they found to be most weake; so when we haue withstood some of Satans temptations, and giuen him the repulse, we are not to giue our selues to rest, sleeping in retchlesse securitie, as though our enemies were quite overcome, but rather in the intermission of the spirituall combat, we are to prepare our selues for the next assault, vsing all meanes to confirme our strength, where we discerned in y^e time of fight that wee were most weake, and more strongly to arme our selues with the shield of faith and the sword of the spirit, against

Ephel. 4. 27.

Plalm. 137. 9.

§. Sect. 4.

The first means is after one temptation is past to prepare our selues for another.

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1. Pet. 5. 8.

againſt thoſe temptations which we found moſt forcible to preuaile againſt vs. For our enemy like a roaring lion continually rangeth about ſeeking whom hee may deuoure, his malice wil neuer let him reſt, but euen then when he ſeemeth to entertaine a truce, hee is moſt buſie in plotting meanes whereby he may worke our ſmall deſtruction : and therefore wee are neuer more carefullie to ſtand vpon our guard, than when this enemy ſeemeth to proclaime a peace, or when he fleeth away as though he were vanquiſhed ; for when he talketh of peace, he maketh himſelfe readie for the battaile, and this wicked Parthian doth more hurt in flying than in fighting. Here therefore the Chriſtian ſouldier muſt auoid two dangerous euils : the one, that he doe not faint or yeeld in the time of the fight ; the other, that he doe not after one victorie waxe inſolent and ſecure : but when he hath once overcome, he is ſo to behaue himſelfe as though he were preſentlie againe to be aſſaulted. For Satans temptations like the waues of the ſea doe follow one in the necke of the other, and when one is paſt, another is readie to ouerwhelme vs, if like ſkilfull Pilots we be not readie as well to breake the violence of that which followeth, as of that which went before. Neither muſt we looke for any ſound truce or firme peace, till we haue the euerlaſting peace in Gods kingdom ; for as long as wee continue in this life our ſpirituall enemies will continually aſſault vs : and therefore let vs neuer be ſecure, vntill by death we haue obtained a ſmall victorie.

*Reasons to
perſwade vs to
perſeuer in
fighting this
ſpirituall bat-
tell.*

Apoc. 2. 7. 10.
11. 17. and 3.
5. 21.

And to the end that wee may the rather be perſwaded to continuall care and Chriſtian perſeuerance in this ſpiritual fight vnto the end of our liues ; let vs conſider that Gods promiſes and the crowne of victorie are not promiſed to thoſe that enter into this ſpiritual fight, but vnto thoſe that continue fighting, till they haue obtained a full victorie over their enemies. *To him that overcommeth will I giue to eate of the tree of life, Reu. 2. 7. Be thou faithfull vnto the death, and I will giue thee the crowne of life, Verſ. 10. He that overcommeth ſhall not be hurt of the ſecond death. Verſ. 11. To him that overcommeth will I giue to eate of the Manna that is hid, &c. Verſ. 17. He that overcommeth ſhall be clothed in white array, and I will not put out his*

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his name out of the booke of life: cap. 3. 5. To him that ouercom-
meth will I grant to sit With me in my throne, euen as I ouercame
and sit with my father in his throne. As it is vers. 21. So that it is
not sufficient that we enter the lists and sustaine the first and
second encounter, if afterwards wee shamefullie forsake the
standard of Christ and cowardlie runne away, or else tray-
terouslie yeeld vnto sinne and Satan: but if wee would bee
made partakers of Gods promises, wee must ouercome, that
is, obtaine a full victorie ouer the flesh, the world, and
the diuell. There is none triumpheth for making his enemies
once or twice to retire, or for getting the better in some skir-
mish; because they may gather their dispersed forces, and
ioine with them new supplies, and so giuing a fresh assault,
obtaine victorie: but those onelie triumph who obtaine
a full victorie; neither shall any triumph in the kingdome of
glorie, who resist Satan in one temptation onely or bridle
one lust of the flesh, but they who subdue them finallie and
wholly, not once alone, but vnto the end of their liues; for as
it falleth out in worldlie warres, oftentimes the enemy doth
retire backe, and counterfetteth a flight, to the end the other
may pursue him securelie and disorderlie with full assurance
of victorie; and then hee makes a stand and reuniting all his
forces doth ouercome his retchlesse enemy: so oftentimes
Satan faineth himselfe to be put to flight, to the end we may
conceiue an opinion of his great weakenes, and our owne
inuincible strength, and so be brought to negligence and se-
curitie; and then hee knits together all his force, and ouer-
throweth vs when wee are retchlesse secure fearing no dan-
ger. Yea sometimes he is in truth foiled, but yet not so that
he will surcease his fight; for if he cannot preuaile one way,
he wil trie another, so long as our continuance in this earthly
weake tabernacle giueth him any hope of ouercomming or
foiling vs: and therefore we are alwaies to stand vpon our
guard, and to keepe our standing continually, watching and
preparing our selues against the fresh assaults of our spirituall
enemies. If *Iob* had been secure after hee had resisted Satans
first temptation, in taking away his oxen, asses and sheepe,
surelie those which followed would haue made him blas-
pheme:

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phemie God as Satan imagined, but like a good souldier after that he had receiued one blow, he did not cast away his shield of faith and patience, as though hee had no further neede of it, but still held it vp expecting more, till the combat was ended; whose example wee must imitate, if wee would obtaine victorie, and inioy the crowne of victory, euerlasting happines in Gods kingdom. Otherwise if we sleepe in securitie after we haue giuen Satan one ouerthrow, wee shall be sure to be assaulted and surprised before we be aware; for as one saith, *Diabolus victus quoq; vincit*, euen whilest the diuell is vanquished, hee obtaineth victorie; and therefore *non victor magis quam victus est extimescendus. Nam saepe se prostratum afflictumque simulat, ut acrius insurgat; fugit ut in insidiis pertrahat & incantos adoriatur; palam cedit ut clam vincat*: hee is no more to be feared when he ouercometh, than when he is overcome; for oftentimes he faineth himselfe to bee foiled that hee may the more scarcely renue the assault, hee flieth that he may draw vs into his ambushments, and assaile vs at vnawares; hee retireth openly that hee may secretly ouercome.

Ioan. Rin. At-
tribend. de luff.
Christ.

§. Sect. 5.
The seauenth
meanes not to
beleue Sa-
tans sugge-
stions.
Iohn 8.44.

Seuenthlie, if wee would not be circumvented by Satan, we must not giue any credit vnto him whether hee lieth or speaketh true, whether he accuseth or flattereth, whether he indeauoureth to puffe vs vp with pride and selfe conceite, or whether he laboreth by aggrauating our sinnes to plunge vs into the gulfes of hellish despaire; for he abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his owne, for he is a lier and the father thereof, as it is, Ioh. 8.44. And if at any time he speake the truth, it is to the end he may be the better credited when he lieth: *Nam verum dicit ut fallat, blanditur ut noceat, bona promittit ut malum tribuat, vitam pollicetur ut perimat*, he speaketh the truth that he may deceiue, he flattereth that hee may hurt vs, he promiseth good things that he may giue vs euill, he promiseth life that he may kill vs. And therefore we are not to beleue the truth it selfe, because he speakes it, but because it is grounded on Gods word; nor to receiue it from his mouth as his assertion, but from the mouth of God, and his holy Prophets and Apostles,

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Apostles, guided and inspired with his Spirit: for either hee speaketh the truth to gaine credit vnto his lies, or propoundeth true premises that hee may sophistically gather out of them false conclusions. And hence it is that our Satiour Christ did reiect his testimonie though true, and Inioyned him silence when hee confessed him to bee the holie one of God, Mark. 1. 24. 25. And the Apostle *Paul* would not suffer the diuining maid to giue them her approbation though she spake truth, in confessing them the seruants of the most high God, which did shew vnto vs the way of saluation. Act. 16. 17. 18. because Satan did it, either to this end, that by his testimonie and approbation he might cause them the rather to bee suspected and reputed in posters and deceiuers, who did their miracles by the helpe of some familiar spirit; or that he might afterwards by telling this truth, bee the rather credited when he did belie and slander them.

Mark. 1. 24. 25.

Act. 16. 17. 18.

Eightly, if we would withstand all Satans temptations, we must auoide two extreames, the one to despise them, the other too deeply to apprehend and too greatly to feare them. For if wee securely contemne Satans temptations, we will neuer arme and prepare our selues to make resistance, and so hee will ouercome vs before we be aware; if we take them too much to heart continually meditating vpon their strength and violence, and vpon our owne infirmitie and weaknesse, they will fill vs with feare, and plunge vs into despair; if wee despise the temptation, Satan will easily subdue vs: for there is no enimie so weake and feeble which will not preuaile against those who securely contemne them, though exceeding mightie; because they neglect all meanes of their preseruatiō, and neuer stand vpon their guard for their defence; and therefore much more will Satan preuaile against vs, if wee regard not his temptations, hee being strong and mightie, and we feeble and weake. On the other side, if we so feare his temptations as that we despair of victorie, Satan shall not neede to fight against vs, for we will ouercome our selues, fainting before the fight, and casting away our weapons as soone as Satan doth but muster his forces and march against vs. And therefore let vs so much

§. Sect. 6.

The eight meanes, neither to despise Satans temptations, nor too deeply to apprehend them.

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fear the temptations, as that we doe not securely contemne them; and not so much feare them, as that we should despaire of victorie: let vs feare them so much as that thereby we be stirred vp with more care & diligence to resist and ouercome them; but not so much as that we should cowardly faint, distrust Gods helpe: let vs feare them in respect of our weaknesse and their violence, but let vs boldly strue against them, trusting in Gods almightie power & merciful promises of his aide and assistance, being hereby assured of certaine victorie.

§. *Sett. 7.*

*The ninth
meanes, to ob-
iect Christ a-
gainst all tem-
ptations.*

Math. 9. 13.

Esa. 53. 5.

2. Cor. 5. 21.

Gal. 3. 13.

Col. 1. 21. 22.

1. Cor. 1. 30.

Lastly, if we would withstand Satan, we must obiect our Saviour Christ against al his temptations: for if we apply him vnto vs by a liuely faith, he will be our sheeld and buckler to defend vs from all Satans blowes. For example, if Satan tell vs that we are miserable sinners, & therefore in the state of damnation; we are to answer that our Saviour Christ came into the world to saue sinners, & that he was wounded for our transgressions, & broken for our iniquities &c. and with his stripes we are healed: and so he which knew no sin, was made sinne for vs, that we might be made the righteousness of God in him. If he say wee are subiect to the curse of the law; we are to answer that Christ hath redeemed vs from the curse of the law when he was made a curse for vs. If he obiect that we are subiect to Gods wrath; we are to tel him that Christ did beare his fathers displeasure, that he might make our peace: and whereas we were strangers and enemies, because our minds were set on euill workes, hee hath now reconciled vs in the body of his flesh through death. If he tel vs that we are his bondslaues; we are to answer, that we were so indeed in time past, but our Saviour Christ hath paid vnto his father the price of our redemption, & hath set vs free. If he affirme that we are vniust, and therefore shal be condemned before Gods iudgement seate; we are to answer that Christ who was innocent was condemned, that we who are guilty might be acquitted; that though we are wicked in our selues, yet we are most iust being clothed with his righteousness; y he that came to saue vs, shal come to iudge vs, and therefore we need not doubt of mercy, if we pleade his merits, forsaking the plea of our own righteousness, and renouncing al selfe confidence. If he say that we shall be held captiue of death and neuer rise

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to take possession of our heauenlie inheritance; we are to answer that our Sauour Christ hath broken the bonds of death, and lead captiuitie captiue; that hee is risen againe, being the first fruite of them that slept, and is ascended into heaven, to prepare vs a place there. If hee obiekt that Christ and all his benefits doe not appertaine vnto vs, for euerie man shall liue by his owne righteousnesse, and the soule that sinneth shall die the death; wee are to answer that by the spirit of God and a liuely faith, Christ is become our head and we his members, so that he is ours and we his, and our sins he hath taken vpon him, & bestowed on vs his righteousnesse; he is become our husband and we his spouse, and therefore as he hath communicated himself vnto vs, so likewise al his benefits, his merits, righteousnesse, sanctificatio, & euerlasting happines.

John 14.2.

Ezech. 18.

But if Satan will not thus be answered, we are not to entertaine any further disputation with him, but to send him to our Sauour Christ who hath taken vpon him to be not onlie our redeemer and our mediator and intercessor vnto God his father, but also our aduocate to pleade our cause and to answer all suites made against vs both by Gods iustice and the handwritting of the law, and also by Satan and all his adherents, as it is 1. Ioh. 2. 1. Seeing therefore our Sauour Christ who is the wisdom of his father, hath taken vpon him the defence of our cause in all our suites, let not vs our selues be ouer busie in disputing with this wrangling sophister, but send him for an answer to our Sauour Christ who hath fullie satisfied his fathers iustice in all which it had against vs, and cancelled the handwritting of the law, whereby we were obliged and bound, and therefore much more able is he to answer al accusations which this cauelling accuser hath against vs. Neither are we to doubt but that our Saviour will be our aduocate to pleade our cause, especiallie considering that it doth principally concerne himselfe, and his owne glorie and sufficiencie. For the questions and causes controuersall betwene vs and Satan, are not about our owne worthinesse, merits, righteousnesse, and satisfactions, all which wee renounce and cast away from vs as polluted cloutes, in respect of being anie causes of our iustification and saluation:

§. Sect. 8.

That to auoide Satans importunity, we must leane to dispute with him and send him to our Aduocate.

1. Ioh. 2. 1.

But concerning Chriſts righteousnes, merit, and the ſufficiencie and efficacie of his death and obedience, for the ſaluation of all repentant ſinners which doe applie them vnto themſelues by a lively faith: and therefore we may aſſure our ſelues he will defend his owne cauſe againſt all Satans obiections and imputations.

§. Sect. 9.

*If we will a-
void Satans
importunitie,
we muſt imploy
our ſelues in
holie exerciſes.*

But if Satan continue his importunitie, and will admit of no anſwere, we are as much as in vs lieth to baniſh his temptations out of our mindes, and not to thinke and meditate on them: and to this end wee are continually to exerciſe our ſelues in ſeruent praier, deſiring the Lords gracious aſſiſtance whereby wee may be inabled to withſtand all the aſſaults of our enemy, as alſo to heare, reade and meditate in Gods word, and diligently to uſe holie conferences with our Chriſtian brethren, and painfullie to imploy our ſelues in the workes of our callings, that ſo we may haue no leaſure to intertaine Satans temptations. For as a veſſell which is alreadie full can receiue no more, and whatſoeuer is powred thereinto ſpilleth vpon the ground: ſo when our mindes are replenished with holie thoughts, and occupied in godlie and honeſt exerciſes, there is no roome left for Satans ſuggeſtions, and therefore as ſoone as they offer to enter, wee preſently reiect them. Whereas on the other ſide if wee ſpend our times in idlenes, and do not diligently exerciſe our ſelues in the duties of Chriſtianitie, and of our ſeuerrall callings; then are our minds fit grounds to receiue the ſeeds of Satans temptations, and to nourish them till they bring forth the fruites of ſinne: and if Satan finde vs like emptie houſes cleane ſwept and void of all holie meditations and godly exerciſes, hee will eaſily enter, and if himſelfe be not ſtrong enough he will take vnto him ſeuene other ſpirits worſe than himſelfe, that ſo hee may be more ſtrong to keepe poſſeſſion. If therefore wee would not be ouercome by Satans temptations, let vs beware of idlenes; for when the minde is emptie of that which is good, it is moſt fit to receiue that which is euill.

Math. 12.45.

But if Satans temptations be at any time entertained into our mindes, let vs moſt carefully take heed that wee doe not ſuffer

suffer them (as it were) to take vp their lodging, by reuoluing them in our thoughts, nor to meditate too earnestly on them, but rather on the preseruatiues which may strengthen vs against their violence; neither are we so seriously to think on Satans obiections, as that in the meane time wee forget how to answere them. For example, when he setteth before our eies the hainousnesse of our sinnes, wee are not to bend all our thoughts to meditate and call to minde all our sinnes both new and old, both which we haue fallen into through infirmities, and which wee haue willinglie committed; for so the huge cloud of our sinnes being neere our eies, will hide from our sight the shining beames of Gods mercie and Christs merit, though they are without comparison greater: but as soone as wee cast one eie vpon our sinnes for our humiliation, let vs cast the other presentlie vpon Christ Iesus who hath paid the price of our redemption, and suffered all the punishment which we by our sinnes had deserued. For if when this fierie serpent Satan hath stung vs with the sting of sinne, we spend our time in looking vpon the wound, and neuer thinke vpon the remedie, euen the true brasen serpent Iesus Christ hanging on the crosse: the poison of sinne will so inflame our consciences, that the wound will prooue mortall, which at the first might easily haue been cured, if we would haue applied thereunto the precious balme of our Sauours blood. So when Satan setteth before our eyes our owne wickednes and infirmities, to the end we may despaire of victorie, as being neuer able to withstand such strong temptations, wee are not to spend our time in thinking hereupon, but presentlie to call to minde the almightie power of God who hath promised vs his assistance in this spirituall fight. So when he obiectioneth vnto vs the iustice and wrath of God, in punishing of sinne, and the curse of the law and torments of hell prepared for the damned; wee are not ouer serioufullie to reuolue these things in our mindes; but presentlie to call to minde Gods infinit mercie and Christs merits, whereby Gods iustice is fullie satisfied, his wrath appeased, the curse of the law cancelled, and we made off fire brands of hell heires of heauen. And thus if as soone as Satan in-

*That we must
not reuolue in
our mindes Sa-
tans tempta-
tions, but ra-
ther meditate
on the contra-
rie preserua-
tives.*

hitteth the wound we apply the cure, it will neuer be mortal vnto vs; but if we let the poyson of his temptations runne in our mindes and neuer thinke of any remedie, though at the first it seemed but a small scratch, it will so inflame our consciences with scorching heate, that they will afterwards very hardly admit of any cure. When therefore Satan doth cast into our mindes his temptations, let vs repell them, and indeuour to quench them whilest they be but small spaks: for our corrupt mindes are like vnto tinder, and Satans temptations like the fire: and therefore if in stead of putting them out we blow vpon them, though they be but as a small spark at the first, within a while they will increase to an vnquenchable flame which will torment our consciences with scorching heate: neither is there any thing but the blood of Christ, and the water of the spirit which will extinguish this wilde-fire, when once it hath taken deepe hold on vs.

CHAP. XXIII.

How the Christian being foiled by Satans temptations may be raised againe.

§. Sect. I.



And these are the meanes whereby the Christian souldier may be strengthened and encouraged to stand in the combate of temptations. But sometimes it cometh to passe that by reason they neglect these meanes, or else doe not so carefully vse them as they should, they are foiled by Satan, overcome by his temptations, and led captiue vnto sinne. How therefore must the Christian thus ouertaken behaue himselfe? surely he is not desperatly to cast away all hope of victorie, and cowardly to yeeld himselfe to bee the slaue of Satan, lying contentedly in the chaines of sinne, without any desire or indeuour of comming out of his captiuitie: but being fallen hee is to labour and striue that hee may rise againe, and being taken prisoner by sinne and Satan, hee is not willingly to remaine in their bonds, but earnestly to desire his freedome and libertie.

Now

Now the meanes whereby being fallen he may rise again, is by vnfaigned repentance, when as he is heartily sorie for his sinne, because thereby hee hath displeased his louing and gracious father, and stedfastly purposeth for the time to come to leaue and forsake those sinnes, into which by the malice of Satan and his owne infirmitie he is fallen; and by a liuely faith, when as hee doth applie vnto himselfe all the mercifull promises made vnto all repentant sinners. For though faith in nature go before repentance, yet the act and fruit of faith, whereby we are assured of Gods mercie in the free forgiveness of our sinnes, alwaies commeth after.

Where by the way we may note a difference betweene the state of Gods children and the wicked: both fall into sinne very often, both also commit heinous and grieuous sinnes; yea sometimes the childe of God falleth into more fearefull and horrible sinnes, then a méere worldling; but herein the chiefe difference betweene them consisteth, that the child of God after his fall is vexed and grieued, and laboureth to rise againe by leauing and forsaking the sinne which is odious vnto him; but the wicked man after his fall neuer sorroweth nor grieueth, but rather resolueth to liue still in his sinne, and to commit it againe and againe with greedines and delight when he hath any occasion offered.

*A difference
betweene the
childe of God
and the wic-
ked.*

But here the weak Christian whose soule is oppressed with the heauie waight of sinne will say vnto me; alas this is small comfort vnto mee which you speake, neither can I hereby haue any assurance that I am the childe of God; for after I am fallen into sinne, such is the hardnes of my heart that I cannot bewaile nor be sorrie for it; and whereas euery small worldly losse or crosse maketh me mourne, weep and waile, when by my sinne I haue offended God, I cannot shed a teare, nor shew any true signe of heartie sorrow; and such is mine vntowardnes and corruption, that in stead of forsaking my sinne, I am readie to fall againe vpon the next occasion: and therefore I cannot haue any faith or full assurance of Gods promises made in Christ, seeing they are all limited and restrained to those sinners which repent and amend.

*§. Sect. 2.
The complaint
of the weak
Christian.*

*That the desire
of Gods graces
is accepted for
the graces
which we de-
fire.*

That therefore these mourning soules may receiue some comfort, let them know first, that if they haue an earnest desire of repentance, faith, and the rest of Gods graces; if they haue a good purpose to leaue and forsake their sinnes, and to spend their liues in the seruice and worship of God: if they are displeased with their corruptions, and according to the measure of grace giuen, pray vnto God, desiring the assistance of his holie spirit, whereby they may more and more mortifie the old man, and crucifie the flesh, and loue lusts thereof: if they hate the sinne they commit, and the the good which they cannot doe: if they can grieue because they are no more griued for their sinnes, and bee displeased with themselues, because their sinnes doe no more displease them: then may they be assured that they are Gods children, who are acceptable vnto him in Iesus Christ. For he respecteth not so much our actions as our affections; nor our workes, as our desires and indeuours: so that he who desires to be righteous, is righteous; he that would repent, doth repent; hee that striueth to leaue and forsake his sinnes, hee reputeth of him, as if he had left and forsaken them; they that would neuer fall, nor bee foiled by their spirituall enemies, God esteemeth as his inuincible souldiers, and valiant worthies, who were neuer vanquished. For the Lord accepteth the desire for the deede; and *if there be first a willing minde, it is accepted according to that a man hath, and not according to that a man hath not*, as it is 2. Cor. 8. 12. So he is accounted blessed, not who hath attained vnto perfect inherent righteousness indeede, but hee who humgeth after righteousness, Matth. 5. 6. that is, who hath a sense and feeling of his wants and imperfections, and withall an earnest desire to haue his wants supplied.

2. Cor. 8. 12.

Matth. 5. 6.

*§. Sect. 3.
The conditions
required vnto
that desire
which is ac-
ceptable.*

But yet we must not imagine, that every flickering and vnconstant desire, proceeding from suddaine passion, and some extraordinarie occasion, is pleasing vnto God; for so every worldling might imagine himselfe to be in the state of grace: but vnto this desire I speake of, there are diuers things required. As first, that this desire be ioyned with an holy indeuour, and earnest striuing and labouring in the vse of the means,

meanes, whereby wee may attaine vnto those graces which we doe desire : for it is not sufficient that wee wish for faith, repentance, and other graces, vnlesse we indeuour to attaine vnto them, and to this end carefully vse all good meanes ordained of God for the obtaining our desires.

Secondlie, this desire must no bee suddaine like a flash of lightning, vanishing away as soone as it entreth into vs, but we must constantly perseuere in it, till it be satisfied.

Thirdly, it must not bee a slight, and indifferent desire, as though we would haue these graces, if we could easily attaine vnto them, otherwise wee doe not greatlie care whether we haue them or no : but it must bee very earnest, at least sometime, though not alwaies : So as wee may say with *Danid* : *My soule longeth after thee, O Lord, as the thirstie land.* Psal. 63.1. And, *As the Hart brayeth for the riuers of water, so panteth my soule after thee, O God* : as it is Psal. 42.1.

Fourthlie, this desire is true, and pleasing vnto God, when as it proceedeth from a sense of our owne want and penurie, in regard whereof wee are truelie humbled. And hereof it is compared to hungering and thirsting ; in which two things concurre, first, a sense of want which afflicteth vs, and, a desire to haue it supplied.

Fiftly, it is not sufficient that we haue a continuall and earnest desire of our saluation, vnlesse wee desire as earnestly the subordinate causes and meanes tending thereunto ; namely, vocation, iustification, sanctification, faith, repentance, and the rest of the graces of Gods spirit : for euen *Balaam* himselfe did wish that he might die the death of the righteous, but his desire was not acceptable to God, because he wished not also to liue their life : he desired to die like them, that he might be saued ; but hee desired not to serue the Lord in holinesse and newnes of life, whereby he might haue been assured of saluation.

If therefore wee would haue our desires acceptable to God, they must be ioyned with an holie indeuour to obtaine those spirituall graces which we doe desire ; they must be constant, earnest, and proceede from a true sense end feeling of our owne want, and be referred as well to the meanes, as to the

the end, and then the desire of grace is the grace it selfe; the desire of faith is faith; the desire of repentance is repentance; not in it owne nature, but in Gods acceptation, who accepteth the will for the deede.

§. Sect. 4.

The Christians perfection consisteth in desiring and labouring after perfection.

Rom. 8. 23.

2. Cor. 1. 22.

and 5. 5.

And in truth this is the chiefe perfection of our righteousness, when as we feele our imperfections, and labour earnestly after more perfection: for, *Christiani sumus potius affectu quam effectu*. We are Christians rather in our affections and desires, than in our workes and abilities: neither doth the Lord bestow vpon his children the full measure of his spirit and the graces thereof in this life, but onely the first fruites, which are as it were but an handfull of corne in respect of the whole field; and the earnest to assure vs of the rest, which is but as a peny in respect of many thousands, which are confirmed vnto vs thereby, as the Apostle speaketh Rom. 8. 23. 2. Cor. 1. 22. and 5. 5.

True it is indeede that God bestoweth his spirit and the graces thereof vpon some of his children in greater measure, and vpon some in lesse, euen as the first fruites may be a greater or lesser handfull, and the earnest is sometimes a peny, and sometimes a shilling, sometimes more and sometimes lesse; but yet the greatest measure which any receiue, is but as an handfull of the first fruites, and an earnest-peny in respect of the maine summe and full measure, which the Lord hath hereby assured vs that he wil bestow vpon vs in his kingdom: and hee that hath receiued the least earnest, hath as full and perfect assurance of the whole bargaine, which God hath covenanted to make good vnto vs, as he who hath receiued the greatest, according to the nature of an earnest, to which the measure of grace here receiued is compared.

But wherein doth this measure of grace and chiefe perfection of a Christian consist in this life? Surelie, not in their workes, for they are all imperfect, and so full of corruptions that they are odious in Gods sight being considered in themselves, and examined by the rule of his exact iustice; neither in their inherent righteousnesses, and begun sanctification, for when they are at the holiest they are polluted with the reliques of originall corruption, which bring forth the fruits of

of actuall transgressions, and make vs vnable to doe the good we would, in that maner and measure which we should, and therefore those which are most righteous are not in this respect acceptable to God: but herein the perfection of a Christian consisteth, when as seeing his imperfections, wants and sinnes, he is grieved and trulie humbled with the sight and sense of his owne miserie and wretchednesse; and disclaiming and reiecting his owne righteousness and good workes, doth flee vnto our Sauour Christ, hungrier after his righteousness, and by a liuelie faith applying vnto his wounded soule his merit and obedience, doth looke for saluation in him alone; and lastlie, when as in obedience to his commandement, and in true thankfulness for his infinite mercies he hath an earnest desire to glorifie his name, by a godly and Christian life, struing and endeavouring continuallie to forsake his sinnes, to morifie his corruption, and to attaine vnto more and more perfection in righteousness and holines. For, *Maxima pars Christianismi est toto pectore velle fieri Christianum*; It is the greatest part of Christianitie to desire with the whole hart to become a Christian.

If therefore we doe keepe the couenant of the Lord, nay, if we but thinke vpon his commandements, to the end we may doe them, the louing kindnes of the Lord shall endure for euer vpon vs, as it is Psal. 103. 17. 18. if we can from our harts say with good *Nehemiah*, *Nehem. 1. 11. O Lord I beseech thee let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants who desire to feare thy name*, the Lord will heare vs indeed and graunt our requests. If with the Prophet *Dauid* we haue but a respect to Gods commandements, with a care to fulfill them, we shal not be confounded, as it is Psal. 119. 6. 119. 6. If wee but desire to obey Gods commandement, the Lord will accomplish our desire, and quicken vs in his righteousness, though we be dull, yea dead vnto all goodnesse, as it is vers. 40. If with the Apostle *Paul* we doe the euil which we would not, and consent to the law that it is good, delighting therein in the inner man; then though we are with him led captiue vnto sinne, yet it is not wee that offend, but sinne that dwelleth in vs, that is, our old man, our corrupt and vnregenerate:

Nehem. 1. 11.

Psal. 119. 6.

40.

Rom. 7.

*That neither
the name, nor
actions of the
flesh, can pro-
perly be ascri-
bed to the spiri-
tually man.*

generate part, which cannot fitlie be called by our name, because it is mortified already in some measure, and shall be fully abolished by the spirit of God; neither doth it live the same spirituall life with vs, seeing it is not quickened by the same spirit: and therefore as those who haue diuers soules, which giue vnto them life and motion, are themselves diuers and also called by diuers names; so the new and old man liuing as it were by diuers soules, the one being quickened with Gods spirit, the other by Satan (whereof it commeth to passe, that the more the one liueth the other dieth, the more strong the spirit is, the weaker is the flesh; and the actions of both are quite contrarie) therefore they may fitly be called by diuers names: neither can the actions of the flesh bee ascribed to the spirit properly, seeing they are contrarie the one to the other. For as if a cion of a crab tree, and another of a pepin tree being grafted into the same stocke doe both bring forth their seuerall fruites, the one crabbs, the other pepins, it may fitlie be said this tree bringeth forth either pepins or crabbs, because they grow in the same stocke; but yet it cannot bee truly said that the crab tree cion bringeth forth pepins, or the pepin cion crabbs: so because the flesh and the spirit are ioined together in the same bodie and soule, we may in this respect say that this man sinneth, or doth that which is good; but yet when we speak of the regenerate or carnall man properly and seuerally, as we cannot truly say that the flesh doth any good, so neither can we truly affirme that the spirit & regenerate man doth commit that which is euil, but (as y^e Apostle speaketh) sin which dwelleth with him. And though the flesh be the farre greater part, yet doth it not denominate & giue the name to the christian & his actions, because it is partly mortified, partly in mortifying, and partly to be mortified, that is, deputed and destinated to death and destruction; and also because it is the worse and more vnworthie part without compare, and consequently not to giue the name: for as wine mixt with water is called still wine, though the water exceede the wine in quantitie, because it is the more excellent substance; so the flesh being mixt with the spirit, though it be in greater quantitie, it doth not giue the

the name to vs and our actions, but the spirit, as being our most excellent and worthie part; and of it wee are called spirituall, regenerate and new men, though the least part be spirituall, regenerate and renewed.

If therefore we are regenerate, and haue in vs the spirit of God, and the graces thereof in the least measure, wee may boldly say with *Paul*, that it is no more we y do offend God, but sinne that dwelleth in vs, neither shall we receiue punishment but the flesh, that is, our vntegenerate and corrupt part, which shall be mortified and fully abolished by the Spirit of God; as for the spirituall and regenerate part, it shall daily bee more and more strengthened and confirmed in the spirituall life, and the more punishments, afflictions and torments the flesh hath inflicted on it, the more shall the spiritual man grow vp in grace and goodnes, till our corruption being by little and little mortified, and in the end fully abolished by death, we shall be perfect men in Christ, liuing a spiritual and euermlasting life in all glorie and happines in his kingdome. When therefore the Lord suffereth Satan to afflict vs in our goods, bodies, and in our soules and consciences as hee did *Iob*, it is not because hee hath forsaken vs and giuen ouer his whole interest hee hath in vs to this wicked spirit, but, as the Apostle speaketh in another matter, he deliuereth vs *unto Satan* (to be afflicted) *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus*, 1. Cor. 5. 5.

It may bee that the worke of mortification and regeneration doth goe slowly forward, and the Lord may for a time let our corruptions beare great sway in vs, to the end he may hereby truly humble vs with the sight of our infirmities, and take away from vs all selfe-confidence, presumption and cause of boasting, and make vs wholly to relie vpon his mercie and Christs merits; but though it go on slowly, yet it shall goe surely, because it is not begun and continued by our selues, for we cannot so much as thinke a good thought but al our sufficiencie is of God, as it is 2. Cor. 3. 5. neither can we so much as will and desire that which is acceptable in Gods sight, for it is he that worketh in vs the will & the deed, euen of his good pleasure, as it is Phil. 2. 13. And therefore these
holie

§. Sect. 5.
Though our spirituall growth be slow, yet it is certaine

1. Cor. 3. 9.
Phil. 2. 13.

Phil. 1.6.

Iam. 1.17.

Mal. 3.6.

Rom. 11.29.

§. Sect. 7.

*If we earnestly
desire perfecti-
on, the Lord
will perfect vs,
and in the
meane time
pardon our im-
perfections.*

Iohn 7.33.

Reuel. 2.1.6.

holie desires, which are the beginnings and first fruits of regeneration, being the worke of Gods spirit; he will finish and perfect that which he hath begun, till at last we be fully freed from our corruption, and indued with vnspotted holines and sanctification. According to that Phil. 1.6. *I am perswaded of this same thing, that hee who hath begun this good worke in you, Will performe it vntill the day of Iesus Christ.* For as with the Lord himselfe there is neither change nor shadow of change, Iam. 1.17. Mal. 3.6. so also are his gifts and calling without repentance: as it is Rom. 11.29.

If therefore we haue but a desire to forsake our sinnes, and to attaine vnto true sanctification, this desire is Gods worke, which he wil finish & accomplish, according to that Psal. 145. 19. *He wil fulfil the desire of them that feare him.* For if the Lord doe euen presse vpon vs whilest we doe not desire his companie; if hee stand waiting and knocking at the doore of our hearts, calling and crying vnto vs that we will open and giue him entrance, when his holie spirit hath inflamed vs with true loue of him, and opened our harts with an earnest desire to haue him enter; will hee now thinke you goe away and refuse to come in when wee inuite him? No assuredly, for he hath promised the contrarie, Reuel. 3.20. *Behold (saith he) I stand at the doore and knocke: if anie man heare my voice and open the doore, I will come in vnto him and sup with him, and hee with mee;* that is, I will make him a rich banquet of my heauenlie graces, and giue him to drinke the water of life, of which whosoeuer drinketh shall neuer be more athirst, but it shall bee in him a well of water springing vp into euermore life, as our Sauour speaketh Ioh. 4. 14. So our Sauour Christ calleth such as thirst vnto him, *If any man thirst, let him come to me and drinke:* And, *I will giue to him that is a thirst of the well of the water of life freely.* If therefore we haue a thirsting desire after Gods spirit and the graces thereof, wee shall in Gods good time be satisfied, and filled with the full measure of them. And in the meane time though our infirmities be neuer so great and manifold, yet in Christ God wil be wel pleased with vs, when as our corruptions do displease our selues, so that we earnestly desire to be freed from them, and to serue the Lord in righteousness.

teousnes and holines of life. For the Lord esteemeth more of our will than of our deeds, and of our holie endeouour, than of our best works, because this is the seruice and sacrifice of our hearts, wherewith aboute all other things hee is most delighted: and therefore, *Da cor Deo & sufficit*, Giue thy hart to God and it sufficeth, Prou.23.26.

For the Lord is our most gracious father, whose loue farre exceedeth the loue euen of tender mothers, Esa.49.15. Looke therefore what affection the tender father or mother beareth and sheweth towards their child: and such, nay infinit more will the Lord shew towards vs, as himselfe professeth Mal.3.

17. *And I will spare them, as a man spares his owne sonne that serueth him.* Now we know that if a child endeouour to do his dutie, and strue to doe his best, though through want of power or skill hee is not able to doe as he would, those things which his father inioyned him; there is no louing father but will winke at his imperfections, and accept his wil; commending his obedience and dutifull endeouour, though the work in it selfe deserue no commendations: how much more therefore will our heauenly father, whose loue is infinit and without all compare, be wel pleased with vs in the midst of our infirmities, if we haue a desire and care to serue him?

The Lord is our shepheard, and we his flock and the sheepe of his pasture; as it is Psal.23.1. and Ioh.10. Now if a sheepe be intangled in the briars, so as hee cannot follow the shepheard, though he heare his voyce calling vnto him, yet if he struggle and strue to come out to the vttermost of his power, and beate for the shepheards helpe, when he cannot help himselfe, hereby it appeareth that hee is one of his flocke, which the good shepheard will not suffer to be lost; whereas indeed if he want not power alone, but will also to bee freed and to follow after, it is cleere that he belongeth to another sheepsfold: so if when wee are intangled in the briars of our corruptions, and so hindred with our imperfections, that wee cannot follow the great shepheard of our soules Iesus Christ in the path of righteousness, which leadeth to the sheepsfold of euerlasting happines, though wee heare his voice calling vnto vs; yet if with the sillie sheepe we struggle and strue to bee

Rom 7.24.

be freed from the snares of sinne, and when wee cannot free our selues by our own power, doe as it were bleate, and after our sheepish manner implore the helpe of our carefull shepheard; crying out with the Apostle *Paul* (that blessed sheepe of Christ) *Wretched man that I am, who shall deliuer me from the bodie of this death?* as it is Rom. 7.24. then will our louing shepheard Iesus Christ in his good time come and loose vs, and if with struggling in the briars of sinne we are so disabled that we cannot goe, he will take vs like the straied sheep vpon his shoulders, and carrie vs by the waies of righteousnesse into his sheepfold of euerlasting happinesse. Neither can it possibly bee that our heavenly shepheard, who of purpose came into the world to seeke vs whilest wee were lost, and spent three and thirtie yeeres in following and finding vs, who were wandring and straied sheepe, crying and calling vnto vs euen till he became hoarse with loud cries, and passing thorow the thornie waies of troubles and persecution, till he had shed his precious blood, and finally laid down his life for our sakes; should now turne away his eyes and stop his eares when his sheepe desire to follow him, and earnestlie implore his helpe, finding their owne weaknesse and vnabilitie to come so swiftly to him as they should.

1. Tim. 2.6.

Luk. 4.18.

The Lord is our Saviour and Redeemer, who hath not spared his owne precious blood, but hath giuen it to his Father as the price of our redemption, that wee might bee deliuered out of the captiuitie of the diuel, in which we were detained, as it is 1. Tim. 2.6. If therefore we haue a sense of our captiuitie, and a desire to be set at libertie, being wearie of our miserie, and vnwilling to stay any longer in this cruell bondage; our Saviour Christ will redeeme vs, for to this end hee came into the world, as appeareth Luk. 4.18. And though like vnto poore captiues who (hauing long time been clogged with heauie bolts, and galled with strong chaines) haue their limbs so benumbed and sore, that they cannot goe after they are freed out of prison; so we, after we haue long been detained in Satans captiuitie, fettred with chaines of sinne, and clogged with the heauie bolts of our corruptions, bee so galled and benumbed, that wee cannot swiftly follow Christ our Redeemer

Redeemer in the waies of righteousnes vnto his kingdom of glory, but halt and stumble euery step through our infirmities and weaknes; yet if we haue an earnest desire of coming after him, then surely he that hath giuen this inestimable price for our redemption, wil not now leaue vs in the hands of his and our enemies; but will feed vs with the foode of his word and Sacraments, and strengthen and support vs with his holy spirit, inabling vs with the graces thereof to follow his steps, till hauing obtained full libertie wee arriue at his kingdome of euerlasting glorie.

Lastly, that I may fit the similitude to the spirituall conflict whereof we speake. If we haue an earnest desire of ouercomming our spirituall enemies, and withstanding their temptations, whereby they labour to draw vs to sinne; wee may be assured wee are Christs souldiers, how weakly soeuer we fight when we come to the incounter. For though a souldier through sicknes be so infiebled that he cannot weld his weapon against the enemy: yet if hee march forward, and shew a couragious heart and earnest desire to ouercome, it will hereby plainly appeare that hee is faithfull to his Capitaine, and therefore hee shall receiue his pay, though at the first onset his lims should faint vnder him. And so if through sinne we haue our spirituall man so weakned, that he is ready to faint at the first incounter with our spirituall enemies, yet if we march vnder Christs stander, and fight the battailes of the Lord of hostes, hauing an earnest desire euen aboue our strength to ouercome our enemies, surely Christ our grand Captaine will acknowledge vs for his souldiers, and wil giue vs our pay, euen a crowne of victorie: and seeing his power is omnipotent and his loue incomprehensible, we may make sure account that if in the fight wee receiue a foile, hee will stand ouer vs to defend vs with the shield of his prouidence and raise vs vp againe; yea if we be taken prisoners and led away captiue by sinne and Satan, hee will rescue and deliuer vs. There is no discredit accreweth to a souldier by receiuing wounds, or by being by vnresistable violence taken prisoner; nay rather it argueth his valour, and sheweth that the inuincible courage of his minde doth farre surpasse the weak force

§. Sect. 8.

That those are Christs souldiers who haue a desire of ouercomming their spirituall enemies.

of his bodie; but rather hereby is a souldier disgraced, if either he dare not march into the field, or being entred the battell doth shamefullie flee away, or cowardlie yeeld vnto the enemye: so in this spirituall warfare it is no dishonour to receiue foiles and wounds of our spirituall enemies, for the most valiant souldiers that euer fought the Lords battels, haue sustained the like: may if in the fight they be taken prisoners, yet so they resist to the vttermost of their power, and shew an earnest desire to be out of the captiuitie of sinne and Satan, this is acceptable to their captaine Christ, and hee will in pitie and compassion restore them to libertie. But if rather than they would endure the danger of the fight, they professe themselves friends to sinne and Satan; or if hauing professed themselves Christs souldiers, they at the first encounter of their spirituall enemies tempting them to any sinne, doe forsake Christs standard shamefullie, or cowardly yeeld to sinne and Satan, voluntarilie liuing in their slauerie without desire of libertie: then either they shew themselves notable cowards, worthie to be cashiered out of Gods campe; or traiterous rebels, who though outwardlie they made a profession that they were Christs souldiers, yet in heart they desired to serue Satan.

§. Self. 9.

Here therefore is encouragement for the weake Christian, who is discouraged and ashamed to looke his Redeemer Iesus Christ in the face, because of the manifold foiles which he receiueth in this spirituall combat; for howsoeuer before the fight of temptations he resoluech manfully to make resistance and to ouercome, yet when the diuell stronglie assaulteth, the world flattereth or frowneth, and the flesh treacherously betraiech him, fighting secretly with whole legions of vnlawful lusts against the spirit, then is hee foiled and often taken captiue of sinne. But let such to their comfort know, that if they continue their earnest desire of fighting still the Lords battels, and ouercomming their spirituall enemies, they are accepted of Iesus Christ, and in the ende hee will giue them strength to obtaine a finall victorie.

And that their manifold foiles and griesly wounds which they receiue of sinne and Satan may not discourage them;

*That Gods most
valiant souldi-
ers haue recei-
ued foiles.*

let them consider, that neuer any entred the battell (our chiefe captaine Christ excepted) but they haue been subiect to the like. *Adam* who was the strongest champion in his owne strength that euer entred the lists, was ouerthrowne at the first encounter, and taken captiue of sinne: in which bōdage he should euer haue remained, had not Christ redeemed him. *Noah* was overcome with drunkenness; and *Lot* added thereunto incest. *David* a notable souldier in fighting the Lords battels, was made a slaue to his owne lusts. *Peter* a stout champion, ranne away and forsooke his master. In a word, there was neuer any that liued, who haue not been foiled by Satan, and wounded with sinne. One perhaps receiueth more and deeper wounds, or is longer held captiue in the chaines of sinne than another; but none haue escaped altogether. And those who haue receiued the most grieuous hurts, so they haue an earnest desire to haue those wounds healed which sinne hath made in their consciences, to the end they may bee enabled to renue the fight against their spirituall enemies; may assure themselues that Christ the good Samaritane and their most carefull captaine, will powre the oyle of his grace and mercie, and the precious balme of his blood into their wounds, which will as easilie cure them, though they be manie and griesly, as if they were but few, and (as it were) but small scratches.

And so much concerning the first consolation, which may §. *Seet. 10.*

serue for the comforting and raising vp of those who are fallen. In the second place wee are to consider that Satan foileth vs and causeth vs to fall into sinne, not at his pleasure nor by his owne absolute power, but because the Lord hath said, thou shalt thus preuaile, for the further manifestation of my glorie: for therefore the Lord doth leaue his children sometimes to themselues, so that being assaulted by Satan they fall into sinne, and bewray their infirmitics and corruption; to the end he may shew hereby and declare the riches of his power, mercie, and goodnes, which otherwise would not so manifestly appeare. And this the Apostle plainly sheweth, 2. Cor. 12. 8. 9. 10. where hee saith that hee besought the Lord thrice that hee might bee deliuered from the pricke in

*That Satan
preuaileth a-
gainst vs not by
his absolute
power, but by
Gods permis-
sion.*

2. Cor. 12. 8. 9.

the flesh and the messenger of Satan, which did buffet him : but the Lord returned him this answer, My grace is sufficient for thee, for my power is made perfect through weakness; after which answer received, the Apostle quieteth himselfe, notwithstanding his infirmities, nay glorieth in them, rather than in his reuelations, as hee professeth saying, Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

*That the Lord
suffereth vs to
fall for the ma-
nifestation of
his owne po-
wer, mercy and
goodnesse, and
for our humili-
ation.*

Though then our infirmities be great and our falles many, yet are we not to be altogether discouraged thereby, seeing it is the will of God that wee should thus bewray our infirmities and corruptions, to the end his power, mercie and goodnesse, may bee made the more manifest, and that both vnto our selues, and vnto others. For such is our spirituall blindness and secret pride, that if wee should alwaies alike withstand the temptations of Satan, without receiuing any foile, and neuer fall into any sinne, wee would be readie to thinke that wee stood by our owne strength, and so ascribe the praise of victorie to our selues, thereby robbing God of the honour due vnto him : and also for the time to come, wee would relie vpon our selues rather than on the Lords assistance ; than the which nothing could bee more dishonourable vnto God, nor pernicious vnto our owne soules. But when as in the spirituall combate of temptations, wee sometimes stand and sometimes fall, sometimes resist those assaults which are strong and violent, and another time faint and yeeld in the lightest trials : this maketh it apparent that it is not our owne power, which in it selfe is not much vnlike at all times ; but the power of God, which sustaineth vs sometimes, that we may not bee wholly discouraged ; and sometimes withdraweth it selfe, that wee may by receiuing foiles learne to know our infirmities, and wholly to relie our selues on the Lords assistance, returning all the praise of victorie to the Lord, who onely hath sustained vs. As therefore our infirmities in respect of our selues, should serue to abate our pride, and to worke in vs true humiliation and vtter despaire in our own strength : so in respect that they shew vnto vs the Lords power supporting vs, they should the rather incou-
rage

rage vs to fight the spirituall combate, with assured hope of victorie, seeing it is manifest that we stand not by our owne power, which like a broken staffe or crackt weapon would faile vs when we did most trust and relie vpon it, but by the almightie power of God, against which neither Satan nor the gates of hell can anie ior preuaile. And in this regard wee may well reioyce in our infirmities with the Apostle *Paul*, because by reason of them it more manifestlie appeareth that the power of Christ dwelleth in vs, which is able to defend vs from Satans malice and violent rage, not onelie when we stand manfullie in the encounter, but also when we are foiled and put to the worst.

Yea in this respect the more weake and full of infirmities the poore christian is, the more is the praise of Gods glorious might manifested and magnified; for when Satan, who is so malicious, puissant and politike an enemy, hath long time assaulted a silly weake man or woman, and yet cannot whollie preuaile, but returneth away foiled and ouercome; it must needes be confessed that they are assisted and strengthened by some superior power which farre excelleth Satan in strength and policie; whereas it seemeth no such wonder when as the strong Christian, who hath obtained a great measure of knowledge, faith, and other graces, giueth Satan the repulse. Neither are men so readie to ascribe the praise of victorie to the Lord, because his immediate power and helping hand doth not so manifestly appeare; although in truth their victorie also commeth wholly from him, for without his gifts and graces, they were as feeble and vnable to stand as the weakest; but yet the weaker and smaller the meanes are, the more manifest is the Lords power and wisdom, who hereby doth accomplish things which are aboue the power of men and Angels. For example; the power and goodnesse of God appeareth great, when as he prouideth for vs foode conuenient, and giueth strength thereto to nourish and sustaine vs; and yet it is more manifest, when as hee so strengtheneth vs by vertue of one meale that wee neede no more in fortie daies, as he did *Elias*; but then it shineth as it were in his full strength, when as he sustaineth vs without

§. Sect. II.

*Gods power
most cleerely
appeareth in
our weaknesse.*

Psalme. 144. 1.

any foode at all, as he did *Moses* and our Sauour Christ. So it is made manifest when as he giueth vs victorie ouer our enemies; though there bee some equalitie in the numbers and other preparations, for it is he that *teacheth our hands to warre and our fingers to fight*: but it is more euident when as our number is small, as when he deliuered the Israelites by *Gedeon* and his three hundred men, from an innumerable army; and ouercame the whole host of the Philistines, by the weake meanes of *Jonathan* and his armour-bearer: but then it is most cleere and manifest, when as hee ouercommeth our enemies by his owne immediate power, as he did the Egyptians in the red sea, and the host of *Senacherib* at the siege of *Jerusalem*. And so when he giueth the strong Christian who is full of grace, victorie ouer Satan, his power appeareth; for vnles he were strengthened with his graces, he could not stand: but when one who seemeth in his owne eies destitute of grace, and full of sinne and corruption (so, that he plainly seeth that he is altogether vnable to withstand the least assault) is notwithstanding so supported by Gods almightie hand, and immediate power, that he doth not onely stand in the battell, but in the end obtaineth victorie; hereby the power and goodnesse of God most cleerely appeares to themselves and all the world. Seeing then our sinnes and falles do shew vnto vs our owne infirmities and weaknes, and these doe declare Gods vnresistable power and might, which notwithstanding our feeblenesse doth vphold vs: therefore let vs so despaire in our selues, as that thereby wee may be moued to relie wholly vpon the Lord, hauing so much more hope of victory, as the strength of God excelleth the strength of man; let vs be so humbled with a true sense and sorrow for our owne infirmities and corruption, as that in the meane time we may receiue more sound consolation and true ioy, because we stand not by our owne strength, which euery houre would faile vs, but by the power of Gods might: and therefore though Satan and all the power of hell conspire and band themselves against vs, yet shall they not preuaile; and though they soile vs, yet shall they neuer finally ouercome; for he that is with vs is stronger than all they who are against

against vs; and the greater our weaknes is, the fitter occasion shall the Lord haue of shewing his omnipotent power in giuing vs victorie.

But if hauing bewraied thine infirmities, and gotten a foile in the spirituall conflict, thou presently be discouraged and despaire of victorie, surely it is a manifest signe that thou diddest trust too little in Gods assistance, and too much in thine owne strength, which because it hath failed, thou hast cast away all hope: and the greater thy horror and despaire is which followeth thy fall, the greater was thy selfe-confidence, and the lesse thy affiance in God. For he that altogether relieth vpon the Lords assistance, and wholly distrusteth his owne strength, when he falleth in the time of temptation, is not much astonished with any great wöder, knowing that through his owne infirmicie and weakenes, hee is most apt to fall when God leaueth him to himselfe; neither is he vtterly discouraged & ouerwhelmed with despaire, as though now there were no meanes to stand in the spirituall combate, and to obtaine victorie; but hating and with a peaceable and quiet sorrow mourning for his sinne, because thereby he hath dishonored his God, & offended his diuine maiestie, he doth not abate his hope; but with lesse confidence in himselfe and more confidence in God, hee renues the fight against his spirituall enemies, with vndaunted courage; knowing that the Lord in whom he trusteth and wholly relieth will neuer faile him. And therefore let vs no more rest in our selues, if euer we would enioy the peace of conscience, or would haue any assurance of the Lords assistance; for he will be all in all, neither can hee abide any sharing in the glorie of the victorie: and therefore so long as wee trust in our owne strength, and fight with our owne forces, hee will withdraw his helpe, till our often falles and foiles haue taught vs to know our owne infirmities and corruptions, that so despairing wholly in our owne strength, wee may peaceably rest vpon his almightie power, and promised assistance.

Lastly, let those who are trulie humbled in regard of those foiles which they receiue in the spiritual conflict, comfort themselves by the experience of Gods loue, care, and

*Horror, feare
and despaire,
following our
falles, argue
our diffidence
in God, and
selfe-confi-
dence.*

*§. Sect. 12.
The last conso-
lation, taken
from the ex-*

*perience which
we haue had of
the Lords as-
sistance.*

Psalm. 7. 7.

goodnesse, both in others and in themselues ; for how manie haue been cast downe as well as they, and yet haue in the end been raised vp? how many haue sorrowed and mourned, that now reioyce and haue receiued comfort? how many haue taken notable foiles and grievous falles in the spirituall conflict, and yet in the end haue obtained victorie? In a word, who hath depended vpon the Lord, and hath been reiecte? who hath been trulie humbled, and hath not been comforted? who hath fought against their spirituall enemies, and hath not by the Lords assistance ouercome? And is the Lords arme now shortned, or are his mercies come to an end? hath he forgotten to be gracious, or hath hee shut vp his louing kindnes in displeasure? Nay rather say it is thine owne infirmities, for the Lord is the same hee was, without change or shadow of change, and therefore as he hath comforted and strengthened and giuen victorie vnto others, so will he comfort and strengthen and giue vnto thee a famous victory ouer thy spirituall enemies, if thou wilt depend vpon him and wait his leasure.

But if this will not comfort thee when thou hearest of Gods mercie and assistance in supporting others, yet at least let thine owne expereince confirme thee in the assurance of Gods loue and succour : for, hast thou not indured many assaults of thy spirituall enemies, and yet thou standest in the incounter? but I pray thee by whose strength? surelie not thine owne, for thou art weake and feeble, and thine enemies strong and mightie, and therefore able to destroy thee euery minute, if the Lord did not support thee by his almightie power. Hast thou not also receiued many foiles, and bewraied notable corruptions, and yet thou art not quite ouerthrowne nor swallowed vp by thy sinnes? And who hath preserved thee? surelie not thy selfe; for if thou canst not stand against Satan whilest thou art fighting, much lesse couldest thou rise vp againe when thou art cast downe; but it is the spirit of the Lord who hath raised thee vp by vnfaigned repentance, and hath renewed thy strength, so that againe thou art readie to withstand and resist Satan and his temptations. Why therefore shouldest thou feare lest Satan will in the end

end ouercome and destroy thee? why shouldest thou doubt
of the Lords assistāce in the time to come, of which thou hast
had sufficient experience in times past? seeing himselfe is vn- Rom. 11. 39.
changeable and his gifts without repentance, and therefore
those whom he hath defended he will defend, those that he
hath once raised vp, he will euer raise vp, and to whomsoever
he hath giuen grace to withstand their spirituall enemies,
to those he will continue and increasē his grace, till
in the end they haue a finall victorie, and
the crowne of victorie, euer-
lasting glorie.

The end of the first booke.



THE SECOND BOOKE INTREATING OF SATANS

speciall and particular temptations, which hee suggesteth against the feuerall causes of our saluation; and of the answers whereby they are to be refuted and repelled.

CHAP. I.

Answers to those temptations of Satan, whereby he perswadeth carnall men to presume, and true Christians to doubt of Gods loue.

§. Sect. I.

That Satans temptations impugne all the causes and meanes of our saluation.



And so much concerning the common affections of the Christian conflict, namely, his manfull withstanding Satans encounters, and also his fainting & falling into sinne. Now we are to speake of the special temptations themselves, and the meanes whereby wee may be strengthened against them. Where first wee are to consider that Satans temptations are not alwaies one and the same, neither impugne one or two points onely of our faith and religion; but as the causes and the meanes of our saluation are manifold, so also doth he gather manifold obiections against euerie one of them, if they truly appertaine vnto vs, that so hee may impugne and race our faith; or els doth fil vs with vaine presumption, perswading vs that all the causes and meanes of saluation concurre together in vs, when as in truth wee are void and destitute of them all.

Let vs therefore consider of the feuerall causes of our saluation, and obserue what temptations Satan suggesteth in our

our mindes against euery one of them. The first and principal cause of our saluation is Gods eternall loue and immutable good wil; wherewith he hath loued his creatures from before the foundations of the world were laid; the which loue and good will in himselfe did moue him to elect them to saluation, whom he so loued without any deserts in themselves: for how could they deserue any thing at Gods hand before they were? or what good could the Lord foresee in them, but that which in his eternall counsaile hee purposed to bestow and impart vnto them?

First therefore we will speake of those temptations which concerne the loue of God towards vs, which are of two sorts; the first leading vs to vaine presumption and carnall securitie; the other, to horror and desperation. For if Satan see men liuing in carnall securitie, frozen in the dregges of their sinnes, so as in truth there is no signe that they are beloued of God; he will perswade them that they are highly in his fauour and loue, and therefore though they runne on in their wicked courses, yet they shall be saued. Doeſt thou not perceiue (will he say) that God dearely loueth thee? Why, consider that hee hath made thee one of his chiefeſt creatures, whereas otherwise hee would haue made thee a toade or serpent; he hath also like a tender father preferued and nourished thee from thy infancie, and which is more, he hath sent his dearely beloued sonne to die for thee, and hee hath made choice of thee amongst many others to be a member of his Church, where thou inioyest the preaching of the Gospell, and the vse of the Sacraments, to the end thou maiſt be assured of thy saluation without all question or doubting. Neuer therefore take care nor trouble thy selfe concerning thy saluation, vse not such strictnes and precisenes of life, but take thy pleasure, and follow those delightes which the Lord hath bestowed vpon thee as pledges of his loue; for thou art not now a slaue but a sonne, and therefore maiſt more freely follow thine owne desire, and vse thy libertie: cast away all seruile feare, which maketh thee take such paines in vsing all meanes whereby thou maiſt be assured of saluation; for thou art assured of the principall, namely of Gods loue, and therefore

Satans temptation whereby he perswadeth carnall men that they are beloued of God.

140 *That worldlings doe in vaine presume of Gods loue.*

fore thou needest not to doubt of the rest, nor to debarre thy selfe of thy pleasures, spending thy time in feare and care, to the end thou maist get the assurance of that which thou needest not to call into question.

*The answer to
the former
temptation.*

And thus doth the diuell fill men with presumption, and lull them asleepe in carnall security to their vtter destruction; and therefore it behooueth vs to arme our selues against him, that we be not circumuented. And to this end let vs consider that Gods loue goeth not alone, neither is it idle in those whom he loueth: but as the first linke of a chaine draweth all the rest of the chaine with it, so the loue of God, which is the first cause of our saluation, is accompanied with all the other causes which are subordinate thereunto; for whom God loueth, them he electeth; whom he electeth, those in his good time he calleth; whom hee effectually calleth, them he iustifieth; and whom he iustifieth, those hee sanctifieth: if therefore we be not sanctified, we are not iustified; if wee are not iustified, we are not called; if we are not called, we can haue no assurance that wee are elected, nor yet of Gods loue and fauour; and consequently whosoeuer liue in their blind ignorance, in their infidelitie, and wallow themselves in the filthie puddle of their sinnes, without any true sorrow for those which are past, or any good purpose of heart to forsake them in the time to come, they can haue no assurance of Gods loue, but are rather iustly to feare lest they are in the number of those whom the Lord hath eternally reiected, if they continue in this their miserable and desperate estate.

*§. Sect. 2.
Temporall benefits
no infallible signes of
Gods loue.*

Neither let Satan bewitch them with that vaine opinion of Gods loue towards them, because of those generall benefits, which like the raine and Sunne-shine are bestowed both vpon the good and bad; for what in this respect can they promise more to themselves than *Esaie* and *Saul*? Were not they created men according to Gods own liknes? Were they not preserued and nourished by God, and that more liberally than many of Gods owne children? For *Esaie* had so much that he professed to his brother *Iacob* that hee had enough, and was attended vpon by foure hundred men. And was not *Saul* a mightie King, who had all at command? Were not all these

these in the Church of God, and outwardly enioyed the word and Sacraments as well as any other; and yet God himselfe saith that he hated *Esau*, and had reiected *Saul*. And therefore let vs neuer bragge of our assurance of Gods loue, because of these outward and common benefits which hee indifferently bestoweth both vpon the elect and reprobate; but if we would be assured indeed of Gods loue, let vs looke into our selues, and consider if he haue bestowed vpon vs his spirituall graces, faith, hope, patience, loue of him and our brethren, true repentance for our sinnes, and holinesse of life and the rest; and then by the fruits of sanctification we may be assured that we are sanctified, and consequently iustified, called, elected, and eternally loued of God.

And thus doth Satan falsely perswade the carnall man that hee is highly in the loue and fauour of God: but contrariwise when hee assaulteth the weake Christian, hee changeth his copie, and goeth about to perswade him that hee is not beloued of God, but subiect to his wrath and heauie displeasure. And this hee inforceth by two sorts of arguments: the one drawne from his manifold corruptions, whereby hee is vnworthie of Gods loue; the other from those grieuous afflictions and crosses which the Lord in this life inflicteth on him; both which he thus vrgeth against him: Canst thou vile wretch cōceiue the least hope that thou art beloued of God? Why, doe but take a view of thy selfe, and thou shalt see that originall corruption hath ouerspread both thy bodie and soule like a filthy leprosie; vnto which thou hast added actual transgressions more in number then the haire of thy head, or the starres of heauen; for daily, nay hourly thou omittest some dutie which thy God hath commanded thee, and committest some sinne which hee hath forbidden. Can therefore the Lord, who abhorreth wickednesse, loue the wicked? canst thou obtaine his fauour, and yet doest nothing but displease him? He that loueth God keepeth his commandments; but thou by transgressing them all, doest shew that thou louest him not: and will the Lord loue them who hate and rebell against him? Can iustice it selfe loue wickednes, and perfect holinesse impure corruption? No verely; for in his word hee hath

§. Sect. 3.

How Satan
perswades
weake Chri-
stians that they
are not beloued
of God.

143 *That true Christians ought to be assured of Gods loue.*

hath threatned his wrath against all such notorious sinners, and hee is no lesse true in his threatnings than in his promises.

But if all this will not perswade thee that the Lord abhorreth thee, yet at least bee perswaded by thine owne experience. For, hath not thy iust God begunne already to make thee taste the cuppe of his wrath, of which hereafter thou shalt drinke in full measure; hath he not spoiled thee of thy goods, taken away thy good name, made thee an abiect amongst men, afflicted thee in body with grievous and continuall sicknesse, and filled thy soule full of horror and despaire? Is not thy conscience stung with sinne, and hath not the poyson thereof drunke vp thy spirit? Dost thou not plainlie apprehend his wrath, and is not thy soule as it were set vpon the racke, so that there is not one part of thee, either of bodie and soule which is not full of miserie and wretchednesse? Doe not therefore fondly flatter thy selfe with a vaine opinion of Gods loue, but belecue, if not my words, yet at least thine owne senses; and seeing thou hast no hope of Gods loue, if thou beest wise loue thy selfe, follow thy pleasures, eat and drinke and cheere vp thine heart, and doe not vainely macerate and turmoyle thy selfe in labouring after impossibilities, and in struiuing for the assurance of Gods loue, of which, when thou hast done what thou canst, yet shalt thou neuer be assured.

§. Sect. 4.

*How we may
answere the
former tempta-
tion.*

And thus you see the manner of Satans temptations, whereby he laboureth to perswade vs that we are out of the loue and fauour of God; against which we must more carefully arme our selues, as being most odious and iniurious vnto God, and most pernicious vnto our owne soules. It is most iniurious vnto God, if we doubt of his loue towards vs, seeing he hath giuen vs innumerable pledges and most certaine testimonies thereof, and omitted nothing which might doe vs good. He hath created vs after his owne image, hee hath continuallie preserved and sustained vs, giuing vs our meate in due season, and oft times hath succoured and defended vs before we craued his helpe; but which is more, he hath giuen his dearly beloued sonne to die a bitter death,

to redeeme vs out of the hands of our spirituall enemies: and to the end we should be made partakers of Christ and all his benefits, he hath giuen vs his word; and made his couenant with vs, that in Christ he will be our God, and we his people, he our father, and we his children: And lest yet there should be any place left to doubting, hee hath added to his word, his Sacraments, which like scales may assure vs of his loue and fauour. What iniurie therefore shall wee offer vnto God, if notwithstanding all this we doubt of his good will, of which he hath assured vs by so many pledges, testimonies and scales? We know that a kind friend will take it most vnkindlie, if after hee hath heaped vpon a man innumerable benefits, and shewed all testimonies of true loue, hee notwithstanding doubt of his good will, and suspect his friendship: and so surelie the Lord will take it ill at our hands, and thinke himselfe much abused, if after he hath bestowed such infinite benefits, euen his dearelie beloued sonne to die for vs, we now suspect his good will, and grow iealous of his loue; if we doubt of his loue, who is loue it selfe, as the Apostle speaketh, 1. Iohn 4.8.

But against this which I haue said, there are two obiections, *§. Sect. 5.*
 the first is made by the worldling, the other by Satan. The worldly man will say, that the Lord hath made him also partaker of all these benefits, and therefore there is no cause why he should doubt of his loue; nor any reason why hee should be censured or condemned for his faith. I answer, that he is not reprehended for his perswasion of Gods loue, nor for his assurance of Gods promises in Christ; but for his boasting of this faith, perswasion, and assurance, whereas there is nothing in him in truth but a dead carcase of faith, carnall security, and vaine presumption. For true faith purifieth the hart, Acts 15.9. and worketh by loue, Gal. 5.6. it is plentiful in good workes, and prouoketh vs to performe all good duties to God and our neighbours: and it is impossible that wee should be truelie perswaded of Gods loue, and not loue him againe: it cannot be that we loue God, if we shew no care in glorifying his name, by letting our lights shine before men, nor any desire to performe obedience to his will. For as our
 Sauour:

That carnall men haue no assurance of Gods loue though they boast thereof.

144 *That true Christians ought to be assured of Gods loue.*

Sauour faith, *He that loueth me keepeth my Commandements, and he that loneth me not, keepeth not my words,* as it is Iohn 14. 23. 24. If therefore we liue in our sinnes without repentance, if we make no conscience of our waies, and shew no zeale in glorifying Gods name; if our faith be destitute of the fruits of good workes, then is our perswasion but fond presumption; our assurance, carnall securitie; our faith dead, and like a carcase which breatheth not, as *Iames* speaketh, chap. 2. 26. Wee doe not then reprehend any for being perswaded of Gods loue, gathering his assurance out of Gods manifold mercies, and innumerable benefits bestowed on his Church: nay, contrariwise wee affirme, that notwithstanding all our sinnes and vnworthinesse, wee are to bee perswaded of Gods loue in Christ, yea, and to belecue against beleefe, and to hope against hope, when as there is no ground or reason of either in our selues: but this wee maintaine, that whosoever hath this assurance and faith, in the least measure begunne in him, doth truly loue God againe, and earnestly laboureth after mortification and newnesse of life; and whosoever is destitute of Gods loue, and liueth in his sinnes, without any sorrow for those which are past, or purpose to leaue them for the time to come, he may well brag of his faith and assurance of Gods loue, but in verie truth there is as yet nothing in him but carnall securitie and vaine presumption.

§. Sect. 6.

*That euery
particular
Christian may
assure himselfe
of Gods loue.*

Secondlie, the tempter will obiect that the Lord hath giuen all these testimonies and pledges of his loue vnto his Church, and that it therefore may well bee assured thereof; but as for particular men, they notwithstanding may iustly doubt of his loue, seeing they haue no special reasons to perswade them that these testimonies and pledges were giuen vnto them. But I answer, that this is a fond obiection. For what is the Church, but the whole companie of Gods saints? What is it but a bodie consisting of manie members, which are particular Christians? how therefore can the whole Church be perswaded of Gods loue, if all the seuerall members doubt thereof? How can any thing belong to the whole, which belongeth not to the particular parts? as though a whole citie could be assured of the Princes fauour,

and

and yet all the particular men in the citie should thinke themselves in his displeasure. Saint *Paul* teacheth vs another lesson in his owne person, saying; *Gal. 2. 20. Who hath loved me and giuen his life for me*: he saith not, who hath loved and giuen his life for the Church, but for himselfe. Neither doth the Apostle here speake this by reuelation, whereby he might extraordinarilie be assured of Gods loue: but he useth for his argument a reason common to all Christians; namely, that God loved him, because hee had giuen himselfe to death for him: whosoever therefore beleeueth with *Paul* that Christ died for him, may bee assured also with him of Gods loue.

Secondlie, if we doe not beleue that God loueth vs, wee make him a liar, for he hath professed his loue, and giuen vs many testimonies thereof in his word, neither doth hee require any condition at our hands but that we beleue him. For his mercifull promises doe not exclude any for their vnworthinesse, but for their vnbeleefe: according to that, *Iohn 3. 16. So God loved the world, that hee gaue his onely begotten sonne, that whosoever beleueneth in him should not perishe, but haue everlasting life.* Seeing then there is no other condition required but faith for the assurance of Gods loue and everlasting life; surely most desperatelie doe we sinne against our owne soules, and most blasphemously against God, if we wil not beleue his word confirmed by his seale, no not his oath whereby he hath ratified his couenant betweene him and vs, but make him, who is truth it selfe, a liar, a couenant breaker, yea, a periured person. For so the Apostle speaketh, *1. Iohn 5. 10. He that beleueneth not God, hath made him a liar, because hee beleeueth not the record, that God witnessed of his Sonne.* Though therefore wee sinne, yet let vs not thus blaspheme; though wee be grievous sinners, and vnworthie Gods loue, yet let vs not adde this to all our others sinnes and vnworthinesse, to distrust Gods truth in his gracious promises: for if we put all our other sinnes into the one scale, and this alone into the other, yet will it weigh downe all the rest; neither are we damned for our other sinnes, if we doe not adde vnto them infidelitie. For whereas the precious balme of

§. Sect. 7.

That doubting of Gods loue, is iniurious vnto him.

Ioh. 3. 16.

1. Ioh. 5. 10.

146 *That doubting of Gods loue is pernicious to our selues.*

our Sauours blood is a soueraigne salue to cure all other sores of sinne; yet this it cannot helpe, because it doth refuse the cure, and as it were pulleth off this precious plaister when it is laid on it.

h: Sect. 8.

*Doubting of
Gods loue, per-
nicious vnto
our selues.*

But as this distrusting and doubting of Gods loue is iniurious vnto him, so also it is pernicious vnto our owne soules. For first, it tormenteth our mindes, and setteth our consciences vpon the racke, when as wee haue no other assurance of Gods loue, but only so farre soorth as wee finde our selues worthie of it: for so often as wee fall, and the sight of our sinnes commeth before our eyes, hauing no other ground of Gods loue but our owne deserts, wee doubt and stagger like a ship tossed with the billowes of the sea, and in the end sinke into the gulf of despaire, being ouer balanced and too heauily laden with the vnsupportable waight of our sinnes; whereas if wee were throughly perswaded of Gods free loue and goodwill, grounded on his owne good pleasure, and not on our worthinesse, if wee did fall we would be grieved indeede euen at the very heart, because wee had displeased our gracious God and louing Father; but yet our sinnes would not make vs despaire or doubt of his loue towards vs, because it is not grounded on our worthinesse, but vpon Gods owne free mercie, grace, and goodwill.

That we cannot loue God, if we haue no assurance of his loue towards vs.

1. Ioh. 4. 19.

Secondly, if we doubt and distrust of Gods loue towards vs, we shall neuer loue him from our hearts: for who loueth him intirely, of whose loue hee is not perswaded? or who can performe the duties of loue to such an one as hateth and abhorreth him? *Cos amoris amor*, Loue is the whetstone of loue. And if this be true amongst men, then much more betweene God and vs: for *we loue him because he loued vs first*, as the Apostle saith, 1. Ioh. 4. 19. As therefore the cold stone can of it selfe cast soorth no heate, till it bee first warmed by the Sunne beames, and then it reflecteth againe some of the heate which it receiued: so no more can our cold hearts cast any beames of heartie loue towards God, till they bee warmed with the apprehension of his loue towards vs, and then they begin to returne some sparkes of loue towards God; after they are inflamed with the beames of his loue cleerely shining.

shining in them. Vnlesse therefore wee be assured of Gods *Rom. 13.8.*
loue wee cannot loue him, and consequentlie cannot per-
forme any dutie of loue in obedience to his will: for as loue
is the fulfilling of the Law, as it is, *Rom. 13.8.* so the want
of loue is the transgressing of all the commandements: for
all consist in the loue of God, which is the fountaine of all
true obedience; and in the loue of our neighbour, which as
a spring issueth from it. Nay, when we despaire of Gods loue,
then doe we despaire of our saluation, and therefore hauing
no hope of happinesse in the life to come, wee are readie to
seek al the pleasures and delights which this life wil afford
vnto vs, giuing our selues ouer to the satisfying of all the fil-
thie lusts of the flesh, and spending our times in all Epicu-
risme and sensualitie.

Lastly, our doubting and distrusting of Gods loue doth *§. Sect. 9.*
ouerthrow our patience in the time of affliction, and causeth *The manifold*
vs to mourne and repine against God, blaspheming him to *evils which ac-*
his face; it hindereth all Christian resolution in suffering any *company our*
thing for the Name of Christ; for how should wee suffer any *doubting of*
thing patiently for his sake of whose loue we are not assured? *Gods loue, and*
It maketh the day of death horrible, when as we are not per- *the benefits*
swaded that wee shall render vp our soules into the hands of *which follow*
a gracious father, but into the hands of a seuerer Iudge: wher- *our persuasion*
as on the other side, when we are throughlie perswaded of *thereof.*
Gods loue, then may we patientlie, yea ioyfullie suffer all af-
flictions; because wee know that they are but gentle trials,
and fatherly chastisements, which our gracious God doth in-
flict on vs for our euerlasting good: when we are persecuted
for our profession of the Gospell, wee will triumph with ioy,
because wee are thought worthy to suffer any miserie for the
Name of Christ, who hath laid downe his life for our sake: *Act. 5. 41.*
when the day of our departing approacheth we reioyce, be- *Phil. 1. 23.*
cause we desire nothing more than to be dissolued, and to be
with Christ, who so tenderly loueth vs. In a word, come pro-
speritie, come aduersitie, come affliction, come persecution,
come fire, come sword, come life, come death, nothing can
come amisse, nothing can dismay or discourage vs, if wee be
once fullie assured of Gods loue in Christ, both because our

148 *That our vnworthines should not make vs doubt of Gods loue.*

Rom.8.28.

loue of God; which by his loue is wrought in vs, will make the heauiest and most tedious burthen seeme light and momentanie, which it shall please our heauenly father to lay vpon vs: and also because *we know that all things* (euen miseries, afflictions, persecutions, yea death it selfe) *worke together for the best vnto them that loue God.* As it is Rom.8.28.

CHAP. II.

That our finnes and vnworthines should not make vs doubt of Gods loue.

§. Sect. I.



Being therefore that our doubting and distrusting of Gods loue towards vs, is both iniurious vnto God and pernicious vnto our selues; let vs in no case admit of Satans temptations whereby hee laboureth to perswade vs that the Lord hateth vs. But forasmuch as there is no perswasio without knowledge and faith, neither can we know and beleue that we are in Gods fauor, vnlesse we haue some ground and warrant out of Gods word, whereupon we may cast our waivering mindes, and confirme our fainting faith against the boysterous blasts of Satans temptations: therefore let vs examine Satans reasons, whereby hee goeth about to perswade vs that we are not beloued of God, by the touchstone of Gods word; and waigh his obiections in the scales of the sanctuarie, to see if they be of any waight or substance, or else but frothie, light, and of no sound consequence.

*Answere to
Satans temptations
grounded vpon our
vnworthines.*

First therefore whereas Satan obiecteth that wee are miserable sinners, vnworthie altogether of Gods loue, and most worthie of his wrath and heauie displeasure; that God is infinitelie iust, and therefore cannot nor will not loue vs being notoriouslie wicked: wee are to answer, that indeed we are in our selues vnworthie the least dram of Gods loue, by reason of our originall corruption, and actuall transgression; and therefore if our assurance of Gods fauour, had no other foundation but our owne deserts, we had great reason not onelie to doubt, but also vtterlie to despaire of Gods loue towards

That our unworthines should not make vs doubt of Gods loue. 149

*Gods loue not
grounded on
our worthines.*

towards vs. but the loue of God is not grounded vpon our worthines which is nothing, but vpon his owne good will and pleasure, which is infinit as himselfe is infinit; and therefore though in our selues we are most miserable and wretched, yet this is no reason why we should distrust or in the least degree doubt of Gods loue, seeing it ariseth not from anie thing in vs, but from himselfe who is vnchangeable.

The truth hereof manifestlie appeareth by the Scriptures, where it is said that the Lord hath loued vs not for our excellencie and worthinesse, but of his free grace and louing kindnesse. So *Hof. 14.5.* *I will heale their rebellion; I will loue them freely.* &c. And the Apostle *Iohn* telleth vs that herein Gods loue appeareth, in that when we loued not him, he so deerely loued vs, that he sent his sonne to be a reconciliation for our finnes; *1. Ioh. 4.10.* And *Paul* saith, that hereby *God setteth out his loue towards vs, seeing that whilst wee were yet sinners, Christ died for vs, and when we were enemies God reconciled vs vnto himselfe by the death of his sonne:* *Rom. 5.8.10.* If therefore the Lord loued vs when we were enemies vnto him and dead in our finnes; how much more will he loue vs now being reconciled in Christ, and in some measure purged from our corruption, and quickned by his spirit to newnesse of life? If when we were most vnworthie, he freely shewed such exceeding fauour towards vs: how much more hauing by his spirit and the graces thereof made vs more worthie, will he continue his loue vnto vs? If hee hath hitherto loued vs not for any deserts of ours, but of his free mercie, because he is loue it selfe, as *Iohn* calleth him, *1. Ioh. 4.8.* and the God of grace, as *Peter* maketh him, *1. Pet. 5.10.* why should wee doubt of Gods loue in respect of our vnworthinesse, seeing his loue hath not his ground vpon our worthinesse, but vpon his owne nature which is immutable, and therefore whom he once loueth, he loueth them vnto the end, though in themselves they are miserable and wretched, *Ioh. 13.1.*

*Iohn 13.1.
§. Sect. 2.*

But as the Scriptures shew that God hath loued vs free lie from all eternitie; so also doe they as plainelie declare, that God hath manifested this loue in the worke of our saluation freely, and without any respect of our worthines: as may ap-

150 *That our vnworthines should not make vs doubt of Gods loue.*

*Gods election
not grounded
on our works
and worthines.
Rom. 11. 5, 6.*

peare in the seuerall causes thereof. As first hee hath elected vs of his owne free loue and good will, and not for any of our deserts; and therefore it is called the election not of vertue and works, but of grace. Rom. 11. 5. Nay it is flatly opposed to workes in the verse following. *And if (saith the Apostle) it be of grace it is no more of works, or else were grace no more grace: but if it be of works it is no more grace, or else were worke no more worke.* So that our election is not grounded vpon our worthinesse, but on Gods grace and good will: and therefore it cannot be ouerthrowne by our vnworthinesse, so we wholly relie vpon Gods free mercie in Christ.

*Our vnworthi-
nesse is not
the condition
of Gods coue-
nant.*

Secondly, the couenant betweene God and vs, wherein he professeth himselfe our God, and taketh vs for his people and heires of his promises, is not the couenant of workes, but the couenant of grace: in which hee offereth freelie in Christ, his grace and mercie to all who will receiue it, by the hand of a liuelie faith. And this the Lord himselfe expresseth Ierem. 31. 3. *Behold the daies come saith the Lord, that I will make a new couenant With the house of Israel (that is, my Church.)* 32. *Not according to the couenant which I made with their fathers (that is, the couenant of workes) the which my couenant they brake. &c. but this shall bee my couenant that I will make with the house of Israel, after those daies, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* So the Apostle Paul saith, that the promise made to Abraham and his seed, was not giuen through the law, but through the righteousness of faith, Rom. 4. 13. *and that it was therefore by faith that it might come by grace: and the promise might be sure to all the seed.* For if the couenant were of workes and not of faith, of deserts and not of grace, wee should continually disannull and make it of no effect.

Rom. 4. 13.

§. Sect. 3.

*Our redemption
is not caused
by our vnworthi-
nesse.*

Eph. 1. 7. 8.

Thirddie, as we are elected before all times, so were we in time redeemed freely, and without respect of our owne worthinesse, of the meere mercy and loue of God; although our Sauiour Christ paid the full price of our redemption vnto God his father for vs: and this appeareth, Ephes. 1. 7. *By whom we haue redemption through his blood, euen the forgiveness of sinne.*

That our unworthines should not make vs doubt of God lone. 151
 finnes, according to his rich grace. 8. Whereby he hath been abundant towards vs in all wisdom and understanding. So that our redemption was not free vnto our Sauour Christ, for it cost him the inestimable price of his most precious blood; but it was free vnto vs, without any respect of our works and worthinesse. For we were like desperate debtors, deeply ingaged vnto God, and not able to pay the least farthing; and therefore were cast into the prison of euerlasting death, there to be detained til we had discharged the whole debt: which being impossible vnto vs, it pleased our Sauour Christ of his meere pitie and free good will to become our suretie, and to make full satisfaction to his father, euen to the least mite, that so we might be released and set free. We were al of vs miserable captiues, held in the thraldome of sinne, Satan and death, vnable to deserue in any measure to be set at libertie; for we were the children of wrath, who were not sick only, but euen dead in our finnes, as it is Eph. 2. 1. 5. But our Sauour Christ of Ephes. 2. 1. 5. his vnderferued loue did pay the price of our redemption, and set vs out of our captiuitie, quickning and raising vs vp from sinne to newnesse of life; as the Apostle setteth it downe Eph. 2. 3. And you were by nature the children of wrath as well as others. 4. But God which is rich in mercie, through his great loue Ephes. 2. 3. 4. wherewith he loued vs, 5. Euen when we were dead by finnes, hath quickened vs together in Christ, by whose grace yee are saued, 6. And hath raised vs up together in heauenly places in Christ Iesus: 7. That he might shew in ages to come the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus. So that there is no worthinesse in our selues which the Lord respected, for we were all alike the children of wrath, and dead in our finnes; but onlie of his free mercie and great loue, he hath redeemed vs by Christ.

Fourthly, as the Lord hath freelic redeemed vs, so also hee §. Sect. 4. hath freely called vs to the knowledge of the mysterie of our redemption wrought by Iesus Christ, and chosen vs amongst our worthines no cause of all nations to be his Church and peculiar people, and that of our calling. his meere grace and free good will, without any respect of our worthines, as appeareth 2. Tim. 1. 9. Who hath saued vs, and 2. Tim. 1. 9. called vs with an holy calling, not according to our workes, but according

152 That our unworthines should not make vs doubt of Gods loue. cording to his owne purpose of grace which was giuen vs through Christ Iesus before the world was. So Moses telleth the children of Israel, that the Lord had called and made choice of them aboue all other nations to bee his Church and people, not for any respect of themselves, or their owne worthinesse, but of his free loue and vnderferued mercie, as it is Deut. 7. 7. 8. Psal. 44. 3.

Deut. 7. 7. 8.

Our works and worthinesse no causes of our iustification.

Rom. 3. 24.

Tit. 3. 7.

Rom. 4. 3. 5.

Tit. 2. 14.

Fiftly, as the Lord hath freely called vs, so being called he hath freely iustified vs: not for any inherent righteousnesse in our selues, but of his owne grace and good will, through the righteousnesse and obedience of Iesus Christ which he imputeth vnto vs. And this is euident Rom. 3. 24. where it is said, that we are iustified freely by Gods grace, through the redemption which is in Christ Iesus. And Tit. 3. 7. where the Apostle saith, that we are iustified by his grace. And lest wee should ioine with Gods grace our own works and worthinesse, he telleth vs that Abraham himselfe, though a most righteous and holy man in respect of his sinceritie and integritie of heart, was notwithstanding not iustified by his workes, but Abraham beleued God, and that was imputed vnto him for righteousnesse, Rom. 4. 3. & vers. 5. he flatly excludeth workes from being any causes of our iustification; To him (saith he) that worketh not, but beleeueth in him that iustificieth the vngodly, his faith is counted for righteousnesse. So that wee are freely iustified of Gods grace and goodwill, without any respect of our owne workes and worthinesse, as being any causes of our iustification, although they are necessarie and inseparable fruites thereof. For the same death and bloudshed of Christ, whereby we are freed from the guilt and punishment of sinne and euerlasting death, doth free vs also from the death of sin to newnesse of life, and doth not onely iustifie but also sanctifie vs, as the Apostle plainly sheweth, Tit. 2. 14. Who gave himselfe for vs, that he might redeeme vs from all iniquitie. (that is, free vs from the guilt and punishment of sinne to which we were subiect) and purge vs to bee a peculiar people vnto himselfe, zealous of good workes.

Sixty, our sanctification and inherent righteousnesse it selfe, what is it els but the free gift of God, begun, increased, and

That our unworthines should not make vs doubt of Gods loue. 153

and finished by his gracious spirit? what are the graces in vs but Gods free and vnderferued gifts? what are our best works but the fruites of his Spirit working in vs? for by nature wee are dead in our sinnes, and the children of wrath as well as the vnbeleeuing heathen or most prophane worldling, Eph. 2.1.3. By nature we are not able so much as to thinke a good thought, or to will that which is good, no more than those who remaine in the state of condemnation, as appeareth 2. Cor. 3.5. Phil. 2.13 but it is our Sauour Christ, *who so loued his Church, that he gaue himselfe for it, that he might sanctifie it and cleanse it, by the washing of water through the word, &c.* as it is Eph. 5.25.26. So that whē we haue attained to the highest measure of sanctification that wee can possibly attaine vnto, we must in all humilitie confesse with *Paul*, that by the grace of God we are that we are, as it is 1. Cor. 15.10. Neither must wee attribute any thing in the worke of our saluation, vnto our sanctification and good works, but ascribe all to the free grace and vnderferued loue of God in Christ, whereby we are sanctified and stirred vp to new obedience, who were altogether polluted, yea dead in our sins; so that our sanctification and worthinesse is not the cause of Gods loue and mercie towards vs, but his loue and free goodwill is the cause of our sanctificatiō, and maketh vs, who were vnworthie in our selues, worthie in Christ of his loue and fauour. And therefore we must not measure Gods loue by our worthines and abundance of grace as being a cause thereof; nor despaire of his fauour and mercie, when we see our vnworthines and weaknes in sanctifying graces; for these are no causes of his loue but effects, and consequently when wee want them altogether, though there be no cause of hope whilest we remaine in this state, yet wee are not vtterly to despaire for the time to come, seeing the Lord in his good time may begin his good worke in vs; and when it is begun, and we haue receiued the least measure of sanctification, euen a desire and holie endeour to liue in holinesse and righteousness, we may be assured that it is Gods worke, which he hauing begun will finish and accomplish, according to that, Phil. 1.6. In the meane time let vs possesse our soules with patience, and with a quiet and

That our sanctification is the free gift of God.

Eph. 2.13.

1. Cor. 3.5.

Phil. 2.13.

Eph. 5.25.26.

1. Cor. 15.10.

Phil. 1.6.

154 *That our unworthines Could not make vs doubt of Gods loue.*

and peaceable minde labour after the increase of grace, vsing all good meanes ordained of God for this purpose, submitting our selues, in regard of the measure of grace which wee doe desire, to his good will and pleasure, who will dispose of all so, as shall be most for his glory and our good. And in any case let vs beware that wee doe not so impatiently and violently desire increase of more grace, as that in the meane time we forget to be thankfull to God for that we haue, turning our songs of praise for Gods great benefits, into murmuring & repining. Let vs not be like vnto rich misers, who haue their mindes so intent vpon the getting of that riches they haue not, as that they forget to enioy and take comfort of that they haue; let vs not resemble those vnthankfull men, who when they haue receiued many benefits, doe still desire more, and when their desires are not presently satisfied, vngratefully murmur against their benefactors as though they had receiued nothing: but let vs make vse of those graces which we haue receiued to Gods glorie and our comfort; let vs desire more, that we may more glorifie him with his owne gifts; and though our desires be not presently satisfied, let vs not fall into impatiencie, but submit our selues vnto his good will and pleasure, and be truly thankfull for that portion of grace, which it hath pleased him of his abundant mercie to bestow vpon vs.

§. Sect. 6.

Our owne worthinesse no cause of our saluation.
Rom. 6. 23.
Eph. 2. 8.
Tit. 2. 11.

Lastly, our saluation it selfe dependeth not vpon our owne worthines, but vpon Gods free mercie and vnderferued loue; for saluation is the free gift of God, and not the wages of our owne worthinesse, as death is the wages of sinne, as appeareth Rom. 6. 23. And *wee are saved by grace through faith, and that not of our selues; it is the gift of God,* as it is Eph. 2. 8. And the Apostle telleth vs, Tit. 2. 11. that *the grace of God bringeth saluation, and teacheth vs to denie vngodlinesse and worldly lusts, and that wee should liue soberly and righteously and godly in this present world:* so that our forsaking sinne and embracing holinesse and righteousness is not the cause of our saluation, but the grace of God, by which all these effects are also wrought in vs. But most plaine is that of the Apostle 2. Tim. 1. 9. where he excludeth our owne works and worthinesse, to the

2. Tim. 1. 9.

That our vnworthines should not make vs doubt of Gods lene. 155

the end he might ascribe the whole worke of our saluation to Gods grace and goodwill. *Who hath samed vs* (saith he) *not according to our workes, but according to his own purpose and grace.* So Tit. 3. 5. *Not by the workes of righteousnesse which we had done, but according to his mercie he samed vs, by the washing of the new birth, and renning of the holy Ghost.* Tit. 3. 5.

Seeing therefore Gods loue is not grounded vpon our owne worthinesse, seeing he electeth, redeemeth, calleth, iustificieth, sanctifieth, and finally saueth vs of his meere mercie and free goodwill, without any respect of our own merits or good workes, let vs not reſtraine the infinite loue of God to our deſerts, nor meaſure his vnmeaſurable goodwill by the ſhort ell of our owne merits; but as the Lord hath freely loued vs, ſo let vs acknowledge his free and vnderſerued loue, and relie wholly thereupon, notwithstanding our vnworthinesse, ſeeing our worthinesse is no cauſe of his loue, but it is his loue which maketh vs, and will ſurely make vs worthe to be beloued, if we reſt wholly vpon him in Chriſt by a true and liuely faith. For ſo much as we deſpaire in reſpect of our owne vnworthinesse, ſo much would wee aſcribe to our owne worthinesse; and looke how much we attribute vnto our ſelues in the worke of our ſaluation, ſo much wee detract from Gods free mercie and Chriſts merit: and therefore let vs humbly acknowledge our owne vnworthinesse, and become nothing in our owne eyes, that wee may wholly relie vpon God that he may be all in all. For wel worthy are we to thiſt if we leaue the fountaine of liuing waters, and dig vnto our ſelues broken ceſternes which will hold no water; well worthe are we to fall into the gulfe of deſpaire, if we forſake the firme pillar of our ſaluation Gods mercie and Chriſts merit; relying and reſling vpon the broken ſtaffe of our owne righteouſneſſe; well worthe are we to be damned, if wee enuie the Lord the praife and glorie of our ſaluation, deſiring rather to aſcribe it vnto our ſelues. Iere. 2. 13.

But here the tempter wil obieſt that God is iuſt, and therefore in his iuſtice cannot loue, elect, iuſtifie and ſaue vs who are vnworthe his loue, polluted with ſinne, and deſtitute of righteouſneſſe. I anſwere, that God doth not loue, elect, iuſtifie. §. Sect. 7. ſie

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That being vn-
worthie in our
selues, we are
loued, elected,
and saued in
Christ.

1. Cor. 130. 31.

1. Cor. 14.

vers. 5.

Rom. 5. 21.

Ephes. 1. 7.

Ephes. 1. 5.

Galat. 3. 16.

Ephes. 1. 9. 10.

2. Tim. 1. 9.

Rom. 5. 18. 19.

Esa. 53. 5.

1. Cor. 1. 30.

Col. 1. 20. 21.

Ephes. 1. 6. and

2. 12. 13. &c.

Gal. 4. 4. 5. &c.

Ephes. 1. 5.

1. Cor. 1. 30.

1. Ioh. 5. 11.

tie and saue vs in our selues, but in our Sauior Christ, in whom being vnworthie of our selues we are made worthie; being vniust in our selues, wee are made iust, after wee are adorned with the rich robe of his righteousness; being in our selues the children of wrath and firebrands of hell, wee are made children of God and heires of heauen. For he is made vnto vs of God, wisdom, righteousness, sanctification and redemption, that he who reioyceth might reioyce in the Lord, as it is 1. Cor. 1. 30. 31. And therefore the Apostle teacheth vs, that God hath giuen his grace, not simply vnto vs, who were altogether vnworthie thereof, but in Iesus Christ, 1. Cor. 1. 4. and that in all things we are made rich in him, as it is vers. 5. So he telleth vs, that grace doth reigne by righteousness vnto eternal life, through Iesus Christ our Lord, Rom. 5. 21. And that he hath shewed the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus Eph. 2. 7. And as God is gracious to vs in Christ, so hath he declared this his loue towards vs in Christ only, as may appeare in the seuerall causes and meanes of our saluation. For in him God hath elected vs to saluation, as appeareth Eph. 1. 5. In him is made the couenant of grace, as being that seed of Abraham in whom all the nations of the earth are blessed, and to whom all the promises were made, as it is Gal. 3. 16. In him are we called and gathered together into one bodie, whereof he is the head, as it is Eph. 1. 9. 10. 2. Tim. 1. 9. In him are wee iustified, as appeareth Rom. 5. 18. 19. Esa. 53. 5. 1. Cor. 1. 30. In him we are reconciled vnto God, Col. 1. 20. 21. Eph. 1. 6. & 2. 12. 13. 14. &c. In him we are adopted to be the sonnes of God, Gal. 4. 4. 5. 6. 7. Eph. 1. 5. In him we are sanctified, 1. Cor. 1. 30. In a word, in him wee are saued, as appeareth 1. Ioh. 5. 11. God hath giuen vs eternall life, and this life is in his sonne. Though therefore the Lord could not in his iustice bestow vpon vs these his benefits, because wee were vnworthy of the least of them, and most worthy of al his iudgements and punishments: yet in Christ we haue fully satisfied his iustice, & performed perfect obedience, and therefore euen in his iustice he could not but bestow these his mercies and graces vpon vs, because in him wee deserued his loue, though in our selues we haue deserued eternall shame and confusion.

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And therefore not trusting in our owne worthinesse, nor yet distrusting in Gods mercie and free loue in regard of our vnworthinesse, let vs cast off all selfe-conceit and opinion of our owne righteousnesse, so that wee may put on the righteousness of Christ; and acknowledging our owne weaknesse, yea our nothing, let vs neuerthelesse bee strong in the grace which is in Christ Iesus, as the Apostle exhorteth, 2.Tim.2.1. 2.Tim.3.1. In his name let vs goe boldlie vnto the throne of grace, that we may receiue mercie, and finde helpe in time of neede: for though in our selues we are the children of wrath, yet are wee reconciled and accepted of God, as his beloued in his best beloued, as it is Ephes.1.6.

CHAP. III.

That temporall afflictions are rather signes of Gods loue, than of his hatred.

THE second argument whereby Satan seeketh to perswade vs that we are out of the fauour of God, is taken from the manifold afflictions which are laid vpon many of Gods children, whilest they remaine in this vale of miserie. But it is easie to answere this obiection, if we be but a little conuersant in the book of God, for there we may learne that afflictions and crosses are rather signes of Gods loue than of his hatred; and marks rather of our election and adoption, than of reprobation ad eternall damnation. For the Lord hath foreshewed vs that his children should mourne when the world shall reioyce; that they should bee hated and persecuted for his name sake; that all who will liue godly in Christ Iesus shall suffer persecution and affliction, 2.Tim.3.12. That they who will be conformable to him in glorie, must also be conformable vnto him in his sufferings, Rom.8. Rom.8.29. That this short and momentanie affliction, shall cause vnto vs a furre most excellent and eternall weight of glorie, 2.Cor.4.17. 2.Cor.4.17. That if we suffer with Christ, we shall also reigne with him, 2.Tim.2.12. That whom the Lord loueth he chasteneth: and scourgeth enery son that he receineth, as it is Heb.12.6. That those whom he

*§. Sect. 1.
Afflictions
markes rather
of our adop-
tion than of
our reprobation.*

he doth not thus correct, *are bastards and no sonnes*, vers. 8. And to these wee may adde the examples of Gods children from time to time, as of *Abraham, Iacob, Ioseph, Moses, David, Job*, the Apostles, but especiallie our Sauour Christ himselfe, who was hungry, harbourlesse, despised, scoffed, reuiled, buffeted, spit vpon, crowned with thorne, and lastly crucified; and yet euen whilest he suffered al these afflictions, he was the onely begotten and best beloued sonne of his heauenly father.

§. Sect. 2.

That afflictions, though in their owne nature euill, turne to the good of Gods children.

So that both by testimonies and examples it is manifest, that afflictions are signes rather of Gods loue, than of his hatred; and markes of the children of God, rather than of the children of wrath. But here the tempter will demand how this can be, considering that the Lord promiseth to his children all good things; whereas afflictions are euils, and punishments inflicted on the wicked. To this we may answere, that though in their owne nature they be euill, yet through the wisdome and gracious prouidence of our God, they turne to the good of his children; and though to the wicked they are plagues and punishments, yet to the godly they are but trials and fatherlie chastisements; for all their finnes are punished in Christ, neither will it stand with Gods iustice to punish them againe in the faithfull: and therefore there is no other end of them but the manifestation of Gods glorie, and our spirituall good and euerlasting saluation. For as they are trials they serue to shew vnto all the world, and especially to our selues, our faith, hope patience, obedience, constancie, and the rest of the graces of Gods spirit, to the praise of his glorie who hath bestowed them, and to the comfort of our owne soules who haue receiued them. And as they are chastisements they serue for sharpe eye-salues to cieere our dimme sight, so as we may see our finnes, and truelie repent of them. They serue for sower sauces, to bring vs out of loue with our sweete finnes, and for fire and files, whereby we are purged and scoured from the drosse and rust of our corruptions. They are sharpe pruning kniues, to lop and trimme vs, that we may bring forth plentiful fruits in godlinesse. They are spurres to picke vs forward in the Christian race, and hedges to keepe vs from wandring out of the way. They

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are sharp salues to draw out our secret corruptions, and bitter potions to cure our desperate diseases. They are that wormewood, whereby the Lord weaneth vs frō the loue of y world, whose pleasing delights we would euer suck without wearines, if our mouthes were not distasted with some afflictions. They are roddees, wherewith being scourged, wee are made more circumspect in our waies, and more carefull to performe obedience vnto all the commandements of our heauenly Father. In a word, they are the strait path which leadeth to cuerlasting happinesse, and a bridle to restraine vs from running headlong in the broade way, which leadeth to endlesse woe & miserie. And therefore seeing our momentary afflictions do serue for the manifesting of Gods glory, for the increasing of spirituall graces, and the furthering of our eternall saluation, let not Satan perswade vs that wee are out of Gods loue and fauour because of our afflictions, but rather let vs repute them as they are indeede signes of his gracious providence and fatherly care which he hath ouer vs.

But here the tempter will obiect that this I speake is true *§. Sect. 3.* of the outward afflictions of the bodie, for thereby the flesh *Satans temptations grounded vpon our spirituall afflictions.* is mortified and subdued, and the spirituall graces of Gods spirit exercised and increased in vs; but thy afflictions (will he say) are farre different, for thy soule is filled with horrour and feare, thy conscience is mortallie stung with sinne; and the waight thereof ouerwhelmeth thee; thou seest thy selfe subiect to the curse of the law, and art already tormented with the paines of hell; thy God who looketh vpon his children with an amiable countenance, frowneth vpon thee like a seuerer Iudge, and thou tastest of nothing but of his heauie wrath and displeasure; in a word, thou hast not one sparke of true consolation wrought in thee by Gods spirit, with which those that are Gods children are fully replenished, and whereby they are encouraged patiently to abide all afflictions, but thy inward vexations are the torments of an euil conscience, and the flashings of hell fire wherewith hereafter thou shalt eternally be burned.

To this temptation we must answer, that it cannot be denied but that the afflictions of the minde are farre more grie-

*That our spiri-
tual afflictions
are no signes of
Gods hatred.*

Pro. 17. 13.

Pro. 18. 14.

Reu. 3. 19.

Hcb. 12. 6.

uous than the afflictions of the bodie; and that the torments of conscience caused by the weight of sinne, and the apprehension of Gods fearefull wrath, are as it were Gods three-stringed whip, in respect of the gentle rod of outward afflictions; for *a sorrowfull mind drieth up the bones*, as it is Pro. 17. 12. and *the spirit of a man may sustaine his other infirmities, but a wounded spirit who can beare* as the Wise man speaketh, Pro. 18. 14. Neuertheles, though these corrections are more sharp and grievous, than the outward afflictions of the bodie, yet it cannot be denied but that these also are the chastisements which our heauenly Father inflicteth vpon his children: sometimes for his owne glorie, and sometime for their triall or chastisement, when more light correction will not reclaim them. For first those places of Scripture before quoted, are spoken generallie of all afflictions whatsoeuer, and therefore are not to be restrained to the outward afflictions of the bodie, seeing they extend themselues also to the afflictions of the mind; neither doth our heauenlie Father correct all alike, but some he rebuketh onelie by his word, and goeth no further when as this reclaimeth them; but if this will not preuaile, hee goeth a step further, and chastiseth them with gentle correction, as with outward crosses and afflictions; but if this will not reforme them, hee taketh his whippe into his hand, wherewith hee grievouslie scourgeth them, to the end they may more sensiblie taste of his displeasure, and amend that which is amisse; and this he doth by making them feeble the weight of sinne, and apprehend his wrath and heauie displeasure, which by their sinnes they haue iustly incurred; and yet notwithstanding all this he still remaineth their gracious Father, who seeketh not their destruction but their reformation. Neither need this dealing of our heauenly Father seeme strange vnto vs, seeing earthlie parents take the same cources with their children whom they tenderlie loue; for when they offend them, they first seeke their amendment by words and fatherly admonitions; and when this will doe no good they proceed to blowes, and in a gentle manner do correct them; and if this preuaile not with them, then they vse more sharpe and seuerer chastisement; but if all this bee to no purpose,

then

then will they disguise their fatherlie affection vnder the vizard of wrath and heauie displeasure; they banish out of their countenance all signes of loue, and assume terrible looks and bitter frownes; yea they will sometimes thrust them out of doores, and reiect them a while, leauing them to shift for themselves, and to endure all miserie. And whence proceedeth all this? surely not from hatred, but from loue and tender care which they haue ouer them for their good. And this maketh them vse the bridle of correction, to restrain them from running into all licentiousnesse; this causeth them to pretend wrath in the countenance, that they be not by their leaudnesse forced to entertaine it into their hearts; this moueth them to reiect them for a time, that they may reclaime and retaine them for euer. Neither doth our heauenly Father, who is infinite in loue, deale otherwise with his disobedient children; hee vseth but his word if his word will suffice; hee goeth no further then gentle chastisement if that be enough; but if hee sharply scourge vs, yea if hee looke vpon vs with a frowning countenance, and shew nothing in outward appearance but his wrath and heauie displeasure; if he seeme to reiect vs for a time, and to giue vs ouer to be tormented by Satan: yet vndoubtedly all this proceedeth from his loue and that fatherlie care hee hath ouer vs, for our euerlasting good and saluation; hee seeketh not our destruction, but amendment; he frowneth on vs for a time, that hee may looke graciouslie on vs for euer; he seemeth to reiect vs for a while, that like the prodigall sonne we may returne againe, and be receiued into his euerlasting loue and fauour.

Secondly, the Lord sendeth afflictions to mortifie in vs the old man, the flesh and vnregenerate part: now the flesh is not onely in our bodie, but also in our soule and euery part and facultie thereof, and therefore the Lord doth not afflict the bodie alone with outward calamities, but euen the soule also with griefe of minde and horroure of conscience, with the waight of sinne and sense of his wrath, to the end that our corruptions both in bodie and soule may bee mortified, the old man with the lusts thereof crucified, and in the end fullie abolished. And therefore doth the Lord b. cake our hard and

§. Sect. 4.

That spiritual afflictions tend to our mortification.

Jerem. 4. 4.

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stonie hearts, therefore doth hee plow and teare them vp like fallow ground, to the end that the seede of his grace being sowne in them may take roote, fructifie and bring forth a plentifull haruest of godlines, to his glorie and our comfort. It is not therefore for want of loue, that our heauenly father doth thus bruse vs and euen crush vs in preces; it is not because he wil reiect vs and cast vs off: but when we are truly humbled, when our hard hearts are softned, and our spirits broken and made contrite, then will hee regard vs and shew his tender loue and mercifull kindnesse vnto vs as hee hath graciously promised, Matth. 12. 20. *The brused reede will he not breake, and smoking flax shall hee not quench.* So Psalm. 51. 17. *The sacrifices of God are a contrite spirit, a contrite and broken heart O God thou wilt not despise.* And the Prophet telleth vs that our Sauour Christ was sent into the world to preach glad tidings vnto the poore, to bind vp the broken hearted, &c, to comfort all that mourne, to giue them beantie for ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauines &c. as it is Esa. 61. 1. 2. 3. Luk. 4. 18.

Matth. 12. 20.

Psalm. 51. 17.

Esa. 61. 1. 2. 3.

§. Sect. 5.

Gods dearest children subiect to spiritual affliction.

Lastlie, that the afflictions of the minde, the apprehension of Gods wrath, the sting of sinne, and torments of conscience, are not anie true and certaine signes of Gods hatred, hereby it plainelie appeareth: in that the most deare children of God haue been subiect to them, and that in great measure. For example, *Iob* who by Gods own testimony was the iustest man that liued on the earth, Iob 1. 8. notwithstanding was so grieuouuslie afflicted both in bodie and mind, that hee bursteth out into these grieuous complaints, Iob 6. 4. *The arrowes of the almightie are in mee, the venime whereof doth drinke vp my spirit, and the terrors of God fight against mee.* And chap. 9. vers. 17: *He destroyeth me with a tempest and woundeth me without cause.* 18. *He will not suffer me to take my breath, but filleth me with bitternesse.* So, c. 13. 24. *Wherefore hidest thou thy face and takest me for thine enemie? And v. 26. Thou writest bitter things against mee, and makest me to possesse the iniquities of my youth.* And c. 16. 9. *His wrath hath torne me, and he hateth me and gnasheth vpon me with his teeth; mine enemies hath sharpened his eies against mee.* And, c. 19. 11. *Hee hath kindled his wrath against*

Iob 1. 8.

Iob 6. 4. & 9.

17. 18. & 19.

24. 16. & 16.

9. & 19. 11.

against me and counteth me as one of his enemies.

Looke also vpon the example of the Prophet *Dauid*, who though he were a man according to Gods own heart, yet was he made to drink a deepe draught in this cup of inward afflictions, & was vexed not only outwardly in his estate, goods, and body, but also in his soule, with the sense of Gods wrath, with the waight of sin, and the terrors and torments of conscience, which made him to vtter these and such like pitiful complaints in the booke of the Psalmes, Psal. 6. 3. *My soule is also sore troubled: but Lord how long wilt thou delay?* And v. 6. *I fainted in my mourning: I cause my bed euery night to swim, and water my couch with my teares.* So Psal. 38. 2. *Thine arrowes haue light vpon mee, and thine hand lieth vpon mee.* 3. *There is nothing sound in my flesh, because of thine anger: neither is there any rest in my bones because of my sinne.* 4. *For mine iniquities are gone ouer mine head, and as a waightie burthen they are too heauie for me.* &c. And Psal. 88. 7. *Thine indignation lieth vpon me, and thou hast vexed me with all thy waues.* And v. 14. *Lord, why doest thou reiect my soule, and hidest thy face from me?* 15. *I am afflicted and at the point of death: from my youth I suffer thy terrors, doubting of my life.* 16. *Thine indignations goe ouer me, and thy feare hath cut me off.* So in the 77. Psalme he taketh vp this lamentable complaint: vers. 7. *Will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promise faile for euermore?* 9. *Hath God forgotten to be mercifull? hath hee shut vp his tender mercies in displeasure?* 10. *And I said, this is my death.* Looke also vpon the Apostle *Paul*, who though hee were a chosen vessel, whom God had separated from his mothers wombe to carrie his name before the Gentiles, as it is Acts 9. 15. Gallat. 1. 15; yet was hee afflicted grieuousslie, not onelie outwardlie in bodie, as hee professeth 2. Corinth. 6. 4. 5. 6. 7. 8. &c. but also in minde; for the messenger of Satan was sent to buffet him, and hee had a long time a pricke in the flesh, from which hee could not bee freed, though hee often begged this fauour at Gods hand, as appeareth, 2. Cor. 12. 7. 8. And the burthen of sinne grieuousslie afflictig his conscience, forced him to crie out, Rom. 7. 24. *O wretched*

Psalm. 6. 3.

Psalm. 38. 2. 3.

Psalm. 88. 7. 14.

15. 16.

Psalm. 77. 7. 8.

9. 10.

Act 9. 15.

Gal. 1. 15.

2 Cor. 6. 4. 5.

6. 7. 8.

2. Cor. 12. 7. 8.

Rom. 7. 14.

man that I am, who shall deliuer me from the bodie of this death?

§. Sect. 6.

*That Christ
himselfe indu-
red the spiri-
tuall afflictions.*

1. Cor 10. 13.

1. Pet. 5. 9.

Esai. 53. 3.

So that by these and many such like examples, that is manifest vnto our comforts which the Apostle speaketh, **1. Cor. 10. 13.** *There hath no temptation taken you but such as appertaineth to man; for the same afflictions (which wee suffer) are accomplished in our brethren which are in the world, as it is,* **1. Pet. 5. vers. 9.** *Yea the same and farre greater were indured by our head Iesus Christ himselfe, who receiued deepe and grislie wounds, in respect of those small scratches which wee suffer, and drunke the full cuppe of Gods heauie displeasure, of which wee only sip or taste; for hee was not only in his outward state deiected and reputed as an abiect amongst men, nor persecuted by his cruell enemies alone, euen to the taking away of his precious life, by a cruell and shamefull death; but also inwardly in his soule he sustained farre more heauie crosses the that which he outwardly caried on his shoulders, though the waight thereof caused him to faint for wearines. For to say nothing of Satans temptations and the power of hell which was set against him, let vs consider of that bitter agonie which hee sustained in the garden, where the burthen of Gods anger, for our sinnes was so heauie vpon him, that it pressed out of his blessed bodie a sweate of water and blood: neither was hee presently eased of this vnportable waight, but he was faine to beare it euen vnto his crosse; neither was hee comforted in minde when the pangs of death had taken hold of his bodie, but euen then hee was so vexed with the sense of his fathers displeasure, that in bitterness of soule he crieth out, My God, my God, why hast thou forsaken me: Not that he despaired vtterly of Gods loue & assistance, or thought himselfe a reprobate and castaway, for he calleth him still his God: but y Deitie hauing for a time withdrawne it selfe, to the end the humane nature might suffer that punishment which wee had deserued euen vnto death it selfe, which otherwise it could not haue been subiect vnto, hee vttereth this speech trulie according to his present sense and apprehension. Now if wee consider who it is that was thus grievously afflicted both in bodie and minde, wee shall finde that it was not one hated of God, but his onely begotten*

and

Spiritual afflictions no infallible signes of Gods hatred. 165

and best beloued sonne, in whom he professeth himselfe to be well pleased, Mat. 3.17. Seeing therefore our Sauour Christ who was the natural sonne and heire of God, and so tenderly beloued of his heauenlie father that in him hee loueth all his children, did notwithstanding indure not only grieuous afflictions of body, but the intollerable burthen of his fathers displeasure in his soule also: why should we imagine y^e either our outward or inward afflictions are any signes or argumēts that God hateth or hath reiectēd vs? especially cōsidering that he hath predestinated vs to be made like to the image of his sonne, not only in his glory, but also in his afflictions: so that first we must suffer with him, & after raigne with him, as it is Ro. 8.29. 2. Tim. 2.12.

Rom. 8.29.
2. Tim. 2.12.
Objection.
1. Pet. 2.22.

But it may be objected that our Sauour Christ suffered all this, not for anie sinne that was in himselfe, for he did no sinne, neither was there guile found in his mouth. 1. Pet. 2.22. but he was wounded for our transgressions, he was broken for our iniquities, as it is Esa. 53.5. And therefore considering that the

Esa. 53.5.

Lord did thus hate sinne, euen when his dearelie beloued sonne did take it vpon him; how much more will he hate it in vs? if he so seuerelie punished his deare darling when he had taken the sinnes of others vpon him, how fearefull punishments are prepared for the sinners themselues? I answer, that indeede Christ who was iust did suffer for vs who were vniust, as it is 1. Pet. 3.18. and that sinne is so odious to Gods eies, that rather then it should not bee punished, hee would punish it in his deere lie beloued sonne; the consideration whercof should make vs also to hate and flie from it as the greatest euill: but yet this should be so farre off from discouraging vs, or from making vs doubt of Gods loue, that nothing in the world doth more assure vs thereof; no consolation can be imagined more comfortable: for what greater testimonie of Gods loue can be imagined, then that whē we were strangers, yea enemies to God, he should send his deare beloued son to die for vs, to the end that by this meanes his iustice might be satisfied, his wrath appeased, and we being receiued into grace & fauour, might be made heires of euerlasting life? what greater assurance can we haue that our sins are forgiven vs, then that they are already punished in Christ? it being a-

Answer.
1. Pet. 3.18.

Rom. 5.10.

166 *That we cannot iudge of our estate in the time of temptation.*
 gainst the iustice of God to punish the same sinnes twice? What stronger argument can bee brought, to proue that we shall neuer be subiect to Gods wrath, nor be cast away in his heauie dispensure; than that our Sauour hath borne his fathers anger, to the end hee might reconcile vs vnto him? and therfore though our Sauour suffered these outward and inward afflictions, not as he was the dearelie beloued sonne of God who was free from sinne, but as he was our Mediator, who had taken vpon him our sinnes, to the end hee might satisfie his fathers iustice; yet seeing hee indured these things in our stead, to the end we might be freed from them, hence ariseth vnto euery true Christian sound comfort, and certaine assurance of Gods loue and goodnes towards him.

§. Sect. 7.

*A dangerous
 temptation
 grounded vpon
 our not profit-
 ing by afflictions.*

But the tempter will further vrge this obiection after this manner: Let it be granted (will he say) that God doth chastise sometime his children whom hee loueth, both with outward and inward afflictions, and that they suffer euen the same miseries which thou indurest; yet seeing they are sometimes punishments also which hee inflicteth vpon the wicked, hence thou canst not gather that they are fatherlie chastisements and signes of his loue to thee: nay contrariwise thou maiest assure thy selfe, that they are fearefull punishments and signes of Gods hatred, which God in iustice inflicteth on thee for thy sinnes, that others may bee warned by thine example. For if they were chastisements and fatherlie corrections, then would they indeede correct thee, that is, reforme and amend thee; for this is the end why God inflicteth them on his children, and his end cannot be frustrate: but in thee there is no reformation wrought, nor any increase of patience; whereas in the faithfull, *tribulation bringeth forth patience*, as euen by the Scriptures it is manifest. Nay contrariwise when the hand of God is vpon thee, thou bewraiest great impatiencie, and vtterest inconsiderate speeches, which tend to Gods dishonour, giue offence to the world, and wound thine owne conscience. And therefore howsoeuer to other these are fatherlie chastisements, yet to thee they are seuer punishments, which mooue thee rather to despaire, than assure thee of Gods loue.

Rom 4. 3.

That we cannot iudge of our estate in the time of tentation. 167

To this we answer, that it cannot be denied, but that Gods corrections doe correct and amend his children, and that afflictions serue to the increasing of their patience, faith and other graces; but yet let vs know that Satan playeth the false deceiuer, when he moueth vs to looke for the assurance of Gods loue, and for our amendment and increase of Gods grace, in the very time when the hand of God is vpon vs, whilest the conflict lasteth, and the temptation grieuouly shaketh and battereth vs: as if he should come to a man who hath endured much and tedious sicknesse, and should say vnto him, thou diddest imagine thy selfe a while agoe very beautifull and exceeding strong, but thou wast much deceiued, for if thou lookest in a glasse thou shalt presently perceiue that thou art leane, pale, and deformed, and if thou makest triall of thy strength, thou shalt finde that it is scarce sufficient to sustaine the waight of thine owne body. Now who would not deride such fond reasoning? Who could not easily answer, that iudgement is not to be taken of the beautie and strength of the bodie in the time of sicknes, but in the time of health? but this is the very like case, and thus sottishly doth Satan conclude, or rather delude Gods children in the time of temptation; for he saith thus vnto them, thou diddest perswade thy selfe that thou art the childe of God, and in his loue and fauour, that thou art indued with faith, patience, and other graces, and daily increasest in them; but now thou art come to the triall it proueth far otherwise; for thy faith is turned into doubting or infidelitie, and thy patience to impatiencie, and therefore there is no likelihood that thou art beloued of God, for then thou wouldest profit by afflictions, and increase in grace & strength, whereas thou bewrayest nothing but thy manifold corruptions. But we are to know that we are not to iudge of our grace and strength, in the time of temptation and of the spirituall conflict, when as our soules are grieuouly sicke with the sense of sinne and apprehension of Gods heauie displeasure incurred thereby, when as the fire of Gods spirit is couered with the ashes of our corruptions, and the fruites and graces thereof nipped with the colde winter and boysterous blasts

*That it is no fit
time to iudge
of our spirituall
graces in the
conflict of
temptations.*

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of temptations, but wee are to looke into our selues when the fit is past and the conflict ended, and then shall wee finde our patience by experience of Gods loue confirmed, our faith renued, all other graces strengthened and increased; and then shall wee clearely discern the bright beames of Gods loue and fauour, shining vpon vs, when the cloudes of temptation are past away which did hide them from vs.

§. Sect. 8.

*That Gods
deare children
in grievous
temptations
shew impati-
ency, and utter
sometime in-
considerate
speeches.*

But if in the time of triall and temptation we iudge according to our present sense and feeling, wee must needs bee deceived: for it cannot be denied but that euen the deare children of God who haue receiued a great measure of grace, when the hand of God is vpon them doe doubt of his loue and fauour, and when they are grievously afflicted doe bewray their corruption, and shew their impatience by uttering inconsiderate speeches; for while wee continue in this life, we haue the reliques of sinne hanging on vs, and we are partlie flesh and partly spirit, yea the flesh is the stronger part, and therefore it is no meruaile if the flesh being pinched in the time of temptation doth complaine, and being launced deepe with the rasor of sharpe afflictions doth cry out for paine, complaining of the Surgeon that he dealeth too rigorously with him. And if men through bodilie sicknes haue their iudgements blinded, their vnderstanding dassed and misled, their memorie ouerthrowne, so that they can put no difference betweene their friends and their enemies, but euen raile vpon those whom in the time of their health they dearly loued, and thinke none so much their enemy as their physition, rauiing and inconsiderately speaking they know not what; what wonder is it if the like effects follow the sickness of the soule, when it is as it were set vpon the racke, pressed with the burthen of sinne, and tormented with the apprehension of Gods anger, considering that these kinde of afflictions are farre more grievous and without comparison more intollerable, *for a man may sustaine his infirmities, but a wounded spirit who can beare?* as it is Prou. 28. 14. What meruaile then is it, if they take God for their enemy, when they feele his sharpe medicines, though in truth he bee their louing Physition, who by this meanes cureth them of their diseases.

Pro. 28. 14.

That we cannot iudge of our estate in the time of tentation. 169
diseases of sinne and corruption? what wonder is it if they
vtter rauing speeches when the sense of paine presseth them
so sore? how is it possible but that they should doubt of
Gods gracious loue and fauour, when as they presently taste
of nothing but his rigor and iustice?

We must not therefore iudge of our state while the crosse
is vpon vs, for so should we condemne the generation of the
iust to be most wicked; then should wee imagine those who
haue excelled in patience to bee most wayward and impatient.
Looke vpon *Iob* who is renowned for patience, and you
shall find that while the hand of God was vpon him, hee be-
wraieith the corruption of the flesh and sheweth notable im-
patience, cursing the day of his natiuitie, and wishing that
he had neuer been borne, or else that hee had presentlie after
his birth been swallowed vp in the iawes of death, *Iob* 3. So *Iob* 3 & 6. 8.
chap. 6. 8. 9. he thus crieth out like a man vtterly desperat: O
*that I might haue my desire, and that God would graunt me the
thing that I long for. 9. That is, that God would destroy me: that he
would let his hand goe and cut me off. 10. Then should I yet haue
some comfort, though I burne with sorrow: let him not spare, &c.*
Where *Iob* seemeth to deale with God as a condemned male-
factor with a iust & seuerer iudge, who seeing the anger of the
Iudge incensed against him for his crime, hath no hope that
hee can by intreatie and perswasions mooue him to reuoke
his sentence of death, and therefore onlie desireth a mitiga-
tion of the tortures, and that hee may quicklie be dispatched
and ridde out of his paine; *nam misericordia genus est cito
occidere*, it is a kinde of mercie to bee speedie in execution:
So *Iob* hauing no hope to be freed from his miseries, desireth
onlie this fauour at Gods hands, that hee would not (as it
were) torment him pceemeale, but make a quicke dispatch
of him by laying on a greater waight of afflictions, till by
their vnsupportable burthen the breath were pressed out of
his body. And chap. 10. 18. *Wherefore hast thou brought me out
of the wombe? Oh that I had perished, and that none eie had
seene me! 19. And that I were as I had not been, but brought
from the wombe to the graue.* Looke vpon the Prophet *Dauid*
who was a man according to Gods owne heart, endued
with

§. Sect. 9.

Example to
cleere the for-
mer point.
lam. 5. 11.

Iob 3 & 6. 8.
9. 10.

Iob 10. 18.

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with a stedfast faith and constant patience; and you shall perceiue that Gods loue, and the graces of Gods spirit in him, were so shadowed with the grieuoufnesse of his present afflictions, that he could not discern them. For he complaineth like a man vtterly cast off and reiected of God. Psal. 88. 14.

Psal. 88. 14. Lord why dost thou reiect my soule, and hidest thy face from me?

and 77. 8. 9. Thine indignation is gone ouer me, and thy feare hath cut me off. The like complaint he taketh vp, Psal. 77. 8. 9. 10. Neither

had the Prophet in these times alwaies the spirit of supplication and prayer, but sometimes the grieuoufnesse of his paine did shut his mouth so as he could not confesse his sinne, nor humble himselfe before his God; though through the waight of affliction, his bones were consumed, and he roared for griefe all the day long, as appeareth Psal. 32. 3. 4. So

Psal. 32. 3. 4. Jeremie seeing the word of God contemned, and himselfe who was Gods ambassador despised, could not beare it but

35. 18. bursteth out into great impatiencie, cursing the day of his birth, and euen the man that brought newes thereof to his father, because he was borne to see labour and sorrow, and that his daies should be consumed with shame. Jerem. 20. 14.

15. 18. If therefore we iudge of Iob, Dauid, and Ieremie, according to their outward behauiour, and their owne inward feeling in the time of afflictions, and in the combate of temptations; we should thinke them voyde of faith, impatient, and destitute of all assurance and hope of Gods loue and fauour: but the Scriptures teach vs otherwise, propounding them vnto vs as paternes of patience and true godlinesse; and themselues also at other times doe shew their singular faith, patience, and the rest of the graces of Gods spirit. Seeing then this is not our case alone, but the state of Gods dearest children, let vs not belecue the tempter telling vs that we are not Gods children, because we see not Gods graces so plainly in the time of temptation and triall, but contrariwise bewray our impatiencie and other corruptions: but let vs be truely humbled in the sight of our infirmities, laboring and struing to reforme them; and iudge of our state, not as we finde it in the time of the conflict, but as it was or is before or after the combate is ended.

Lastly,

§. Sect. 10.
The obiection
out of Eccles.9.
1. answered.

Lastlie, the tempter objecteth, and hath stirred vp his wicked instruments the enemies of Gods truth to defend, that though we are not wholly to despaire of Gods loue; yet wee must doubt thereof: and to this purpose they alleage that saying Eccles.9.1. which they reade thus: *I haue handled all these things in my heart that I might curiously vnderstand: Iust and wise men and their workes are in the hand of God; and notwithstanding, a man knoweth not whether he be worthie of loue or hatred, but all things are kept vncertaine for the time to come, &c.* I answer, that if Gods loue or hatred did depend vpon our owne vnworthinesse, wee might well doubt; nay I will say more, wee might iustly despaire of his grace and good will, and certainly assure our selues that we were hated and abhorred of God; for this, if any thing, we haue deserued. But the truth is, that as Satan tempting our Sauiour, and quoting Scripture for his purpose, left out that which made against him; so here by his instruments assaulting his members, he addeth to the Scriptures that which maketh for him: for neither in the Hebrew, which is the originall, nor in the Greeke translation is there any one word of our worthinesse or vnworthinesse; but thus it is in the text as it is truly translated in our Bibles; *No man knoweth either loue or hatred of all that is before them:* and whereas they reade the words following thus; *But all things are kept vncertaine for the time to come,* they most grossly depraue the text, which is thus to be read as wee haue it translated; *All things come alike to all, and the same condition is to the iust and the wicked;* and thus also doth Arias Montanus, one of the most learned amongst themselves, translate it.

Neither wil their corrupt translatiō stand with the sense and truth of the place: for as he saith, no man knoweth whether he be worthie of loue, so also, that no man knoweth whether he be worthie of hatred: but this is vtterly false; for so should we say that we could not know whether the Sodomites for their filthinesse, the Canaanites for their idolatrie, *Julian* for his Apostasie were worthie to bee hated of God; whereas the Scriptures witness the cleane contrarie, and euen they themselues do confesse, that they who desperately giue ouer
themselues

themselues into all sinne and wickednesse, are not to doubt but that they are worthie of Gods anger and heauie displeasure; why therefore on the other side may not those who are trulie conuerted vnto God, and indued with a liuelie faith which worketh by loue, be assured of Gods loue and sauour, seeing hee hath assured them hereof in his word? Nay in the same chapter vers. 7. their corrupt exposition is ouerthrowne; for there he biddeth vs to *eate our bread with ioy, and to drinke our wine with a cheerefull hart for God n^o accepteth our works.* Now, though God did indeede accept our works, yet wee could not be moued to ioy and cheerefulness of heart hereby, vnlesse also we might be assured of his acceptation.

*The exposition
of Eccles. 9. 1.*

But let vs examine these words and shew the true sense of them. There are two expositions giuen, which may stand with the analogie of faith and the circumstances of the text. For some vnderstand these words not of Gods loue or hatred, but of mans loue towards those things he desires, and of his hatred towards those things hee flieth; and then this is the sense of the place; A man knoweth not whether those things which he loueth, as pleasures, honours and riches, or those things which hee hateth, namely, crosses and afflictions shall happen vnto him, because they are not disposed by his owne power, but by the prouidence of God who giueth these outward things indifferently to all both iust and vniust. So that if the words are thus to be vnderstood, there is no shew of reason in the Papists exposition.

Secondlie, let it bee granted that it is to be vnderstood of Gods loue towards vs, yet it will make nothing for their purpose: for then this is the plaine sense of the words; No man can know whether hee bee loued or hated of God by these common outward things which happen alike to al, and in respect whereof there is the same condition to the iust and the wicked, and to the pure and polluted, to those that worship God and those that worship him not: there is no iudgement that can bee giuen, either of our selues or others in respect of our outward state, for sometime the iust are poore, the vniust rich, the wicked aduanced to honor, and the godlie afflicted add persecuted. For example, *Esaue* enjoyed his delights

delights and plentie of all things, *Jacob* like a poore pilgrime went into a strange countrie, hauing no other riches but his clothes on his back and his staffe in his hand, & when he was come amongst his friends he indured tedious labours, & many miseries; and so *Dauid* was persecuted, whilst *Saul* did sit on the throne; yea our Sauour Christ himselfe was arraigned at the barre and condemned, whilst *Pilate* and the chiefe Priests and Pharises sate in the seate of iustice, ouerswaying all at their owne pleasures: and yet at the same time, *Jacob* was beloued, *Esaü* hated; *Dauid* chosen of God, *Saul* reiected; our Sauour Christ the deare sonne of his heauenly father, and the enemies the instruments and limmes of Satan. So that it is most true that *Salomon* speaketh, namely, no man can haue assurance of Gods loue & fauour by these outward benefits bestowed both vpon the godly and wicked; neither by his aduersities & afflictions can gather that the Lord hateth him: for these befall all indifferently, as it pleaseth God to punish the reprobate, or to chastise his owne children.

But though we can gather no sound argument from these outward things of Gods loue, yet it followeth not that there is no other meanes to assure vs hereof: for by the same reason wee may conclude that man is no better than brute beasts, and that there is no immortalitie of the soule, because it is said, Eccles. 3. 19. that the condition of the children of men Eccles. 3. 19. and the condition of beasts is the same. But as the Wiseman speaketh there of their outward mortalitie alone, and not absolutely in all respects; and therefore he saith that they are alike to see to, that is, in outward appearance, vers. 18. and explaineth himselfe in the words following; for (saith hee) as one dieth so dieth the other: so he doth not meane here simply that there is no assurance of Gods loue, but onely in respect of these outward things, and therefore he addeth, that in these outward respects all things come alike to all, and the same condition is to the iust and the wicked.

Though then there is no assurance of Gods loue to be gathered out of our worldly estate, yet it cannot hence be concluded that therefore there is no meanes whereby we may be assured hereof: for the Lord hath giuen vnto vs his word and mercifull

Rom.8.

mercifull promises, he hath giuen vnto vs his holy spirit crying in our hearts *Abba father, and witnessing to our spirits that we are the sons of God*, Rom.8. He hath manifested his loue by giuing vs his onelic sonne, and begetting in vs by his word and spirit a liuelie faith, whereby wee may apply him and all his benefits vnto vs. Whosoever therefore beleueth truly in Iesus Christ, he may be assured of Gods loue and euerlasting life, according to that Ioh.3.16. *So God loued the world, that he gaue his onelic begotten sonne, that whosoever beleueth in him should not perish, but haue euerlasting life.*

Iohn 3.16.

Rom.8.38.

If therefore we beleue in Iesus Christ, we need not to despaire, no nor to doubt of Gods loue and fauour towards vs; notwithstanding our vnworthinesse, nor yet in regard of the manifold afflictions which God inflicteth on vs, neither in respect of those manifold infirmities which we bewray whilst the hand of God is vpon vs: but wee may soundly and assuredly conclude with the Apostle Paul, Rom.8.38. *I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.*

CHAP. IIII.

Of Gods election, the causes, subiect, object and properties thereof.



And so much concerning the first cause of our saluation, namely Gods loue & goodwill, and also the temptations of Satan, whereby he laboureth to impugne our assurance thereof. The second cause is Gods free electiō, which proceedeth frō the other; for whom he loueth, those he electeth vnto euerlasting life and happines, it being an inseparable fruit of loue to seeke the good and felicitie of the partie beloued.

Election therefore is that part of Gods eternall and immutable decree, whereby of his free loue and vnderferued grace he hath preordained some in Christ vnto saluatiō, and to the

vse

vse of the meanes tending thereunto, for the praise of the glorie of his grace.

In this definition is set downe first the efficient cause or author of our election, namely God himselfe, the Father, the Sonne and the holy Ghost; and this appeareth Eph. 1. 4. *He hath chosen vs in him before the foundation of the world, that wee should bee holie, &c.* And Ioh. 15. 16. *Ye haue not chosen me, but I haue chosen you, and ordained you that yee goe and bring forth fruit, &c.*

Secondly, the motiue or impulsue cause of Gods election is expressed, namely, Gods free loue, meere goodwill and vnderferued grace. And this also is manifest Luk. 12. 32. *Fear not little flocke, for it is your fathers pleasure to giue you a kingdom.* And Eph. 1. 5. *who hath predestinated vs to bee adopted through Iesus Christ vnto himself, according to the good pleasure of his will.*

Here therefore are excluded all other causes, wherewith diuers haue imagined God was moued to elect vs; as namely our owne will, the foreseeing of our workes, worthinesse or faith, and the merits of our Sauour Christ. And that these were not the causes which moued the Lord to elect vs, it may bee prooued by manifest testimonies of Scripture. First, our owne will is expressly excluded, Rom. 9. 16. *it is not in him that willeth or runneth, but in God that sheweth mercie.* Secondly, not the foresight of our owne workes, for the Apostle plainly affirmeth, Rom. 9. 11. 12. *that before the children were borne, and when they had neither done good or euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth: 12. It was said vnto her, the elder shall serue the younger: 13. As it is written, I haue loved Iacob and hated Esau.* And chap. 11. 5. 6. he saith, *that Gods election is of grace, and if it bee of grace it is no more of workes, or else were grace no more grace.* Thirdly, not the foresight of any worthinesse in vs more than in others: *For there is no difference, for all haue sinned and are deprived of the glorie of God.* as it is Rom. 3. 23. And the Apostle affirmeth both of himselfe and others, *that they were all dead in their sinnes, and by nature the children of wrath as well as others,* Eph. 2. 1. 3. Fourthly, the Lord respect-

ected not our faith as an impulsive cause moving him to elect vs, but only as an effect of our election; neither was the Lord mercifull vnto vs in making choice of vs to bee partakers of euerlasting happines, because we were faithfull, but that we might be faithfull, as *Paul* professeth of himselfe 1. Cor. 7. 25. And the holy Ghost affirmeth, Act. 13. 46. that as many of the Gentiles as were ordained vnto eternall life beleened. Lastly, although the merit of Christ was the onelie meritorious cause of our saluation, yet it was not the cause of Gods election, for Gods election was from all eternitie, and the cause of Christs merits, which were in time and the effects of Gods election, and therefore that which came after could not be the cause of that which was from all eternitie, neither can the effect produce the cause, but the cause the effect. Moreover, we are not said in the scriptures to be chosen for Christ but in Christ, Eph. 1. 4. And the Apostle *Iohn* affirmeth, that Gods eternall loue was the cause which moued the Lord to send his sonne to redeeme vs by his death, and not that his death was the cause of his loue, Ioh. 3. 16. And so much concerning the efficient cause of our election. The materiall cause thereof was the purpose or counsaile of God himselfe, whereby hee determined to elect vs.

§. Sect. 2.

The forinall cause was the seuering and setting apart of certaine men which were to bee saued, selected from the rest who were reiected.

The end of Gods election was two-fold: the first and chiefe end was the glorie of God, set forth by manifesting his grace and mercie in the saluation of the faithfull. And this the Apostle plainly expresseth Rom. 9. 23. namelie, that the end of Gods election is, *that he might declare the riches of his glorie in the vessels of mercie, which he hath prepared vnto glorie.* And Eph. 1. 4. 5. 6. he saith, *that he hath chosen vs in Christ, and predestinated vs, to the praise of the glorie of his grace.*

The second end which is inferiour and subordinate to the other, is the saluation of the elect, and this also is expressed by the Apostle Rom. 9. 23. where hee saith, *that the elect are prepared vnto glorie.* And Act. 13. 48. the holie Ghost saith, *as many as were ordained to eternal life beleened: thereby implying that*

that the saluation of the elect is the end of Gods election. And these are the causes of Gods election. The effects which inseparably follow hereupon, are Christ the Mediatour, and the whole worke of his mediation and our redemption wrought by him, our adoption, effectually calling, iustification, sanctification, and glorification; and these are the degrees and meanes of our election, which are as well contained in Gods decree as our saluation it selfe.

The subiect in which we are elected, is Christ Iesus our Mediatour and head; not in regard of his Deitie alone, for so he is the efficient cause; nor in respect of his humanitie alone, but as he is God and man. And we are therefore elected in him, both because in our selues we were not capable of such glorious dignitie, as also because he alone is a fit Mediator in whom we should be elected, seeing with our election there is an vnion and coniunction of vs with God who hath elected vs.

The object of Gods election are all those who are preordained vnto cuerlasting life, and whom the Lord will eternally saue; which being considered in themselves are a great number, but yet in respect of the number of the reprobates but a small and little flocke; for *though many be called, yet few are chosen*, as Christ himselfe affirmeth, Matth. 22. 14.

The last thing, which also is expressed in the definition, are certaine properties attributed to Gods election; namely, that it is eternall, free and immutable. That this decree is eternall, it appeareth, Ephes. 1. 4. *He hath chosen vs in him before the foundation of the world*. So Rom. 9. 11.

Secondly, that it is free and of his meere grace, it is manifest Rom. 9. 18. *He hath mercie on whom he will, and whom he will he hardeneth*. So Ephes. 1. 11. *In whom we are chosen when we were predestinate, according to the purpose of him which worketh all things after the counsell of his owne will*.

Lastly, that it is immutable and most firme and certaine, it plainly appeareth 2. Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his*. Where we may obserue, that this immutabilitie and certaintie of Gods decree, doth not depend vpon vs or our perseue-

rance, but vpon Gods good pleasure and foreknowledge: for it is a foundation in it selfe firme and stable, and hath not the scale of our worthinesse or perseuerance in grace, but of Gods foreknowledge whereby he knoweth who are his.

CHAP. V.

Satans temptations concerning Gods election answered, and first those wherewith he assauiteth carnall worldlings.

§. Sect. 1.

Satans temptation whereby he perswadeth worldlings that all in the end shall be saued, answered.

Ezech. 19.
and 18.

1. Tim. 3. 4.

NOW concerning this decree of election and the assurance thereof, there are two sorts of Satans temptations: the first he suggesteth into the minds of carnall worldlings, to nourish in them sond presumption and carnall securitie: the other, into the minds of weak christians, whereby he moueth them to doubt & despaire of their electiō to euerlasting life. The worldly mā he assaulteth with two principal temptations: first, he perswadeth him that there is no election at al or reprobation, but that all in the end shall be saued. Which grosse absurditie that hee may make more plausible and probable, hee setteth before them the infinite mercie of God, and the generall promises and consolations in the Gospell; as, *that he will not the death of a sinner*, and that *he will that all men shall be saued*, in both places cunningly dissembling that which followeth; for to the first place is added, *but that he repent*, and in the latter, *that they who shall be saued must also come to the knowledge of the truth*.

But this temptation is so palpable absurd, that it becometh not Satans policie to vse it to any, but those onelie whose hearts are hardned, their eyes blinded, their consciences seared, and who hauing not beleueed and loued the truth, are giuen ouer of God to belecue strong delusions; and therefore I will not spend much time in answering it: onelie let such men as are seduced with Satans lies know thus much, that Gods mercie is a iust mercie, as his iustice is a mercifull iustice; that God is infinit in both, and no lesse glorified in the manifestation of the one than of the other. Let them know that there are no promises of the Gospell

pell so generall, which are not limited with the condition of faith, and the fruite thereof vsfained repentance. Let them know, that God who is not onely mercifull but also true; yea truth it selfe, hath in his word reuealed his will, as well concerning the eternall death and destruction of the wicked, as the saluation of the godlie: hee hath said, that *many are called and few chosen*; that the gate of heauen is so strait, that there are few who finde it; that hee will say to the workers of iniquitie, *Goe your waies I know you not*; that hee will make a separation betweene the sheepe and the goates, and as hee saith to the one, *Come ye blessed of my father inherit ye the kingdome prepared for you from the foundations of the world*, so hee will say to the other, *Depart from me ye cursed into everlasting fire, which is prepared for the diuell and his angels*. Let them know that neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeuers, nor couetous, nor drunkards, nor railers, nor extortioners, nor any that liue in the like sins, without repentance, shall inherit the kingdome of God, for truth it selfe hath spoken it, 1. Cor. 6. 9. 10. but they shall haue their part in the lake which burneth with fire and brimstone, which is the second death; as it is Reuel. 21. 8. And therefore let not Satan bewitch them, by setting before their eyes Gods mercie; for as sure as God is iust and true of his word, so surelie shall such as continue in their sinnes, without repentance, be eternallie condemned; neither is it any impeachment to Gods mercie, if hee exercise his iustice in inflicting due punishment vpon obstinate and rebellious sinners, seeing it is sufficiently manifested in the saluation of those who repent and belecue.

Matth. 12. 14.
and 7. 13.

23.

Mat. 25. 34. 41.

1. Cor. 6. 9. 10.

Reuel. 21. 8.

The second temptation which Satan suggesteth into the minds of carnall men, to the end they may runne on in their desperate courses, and wallow still in the pleasing filth of their corruptions, hee thus frameth; Why enjoyest thou not (saith he) thy pleasures? why art thou afraid to satisfie all thy desires? what needest thou to take any paines in performing Gods worship and seruice, and to what purpose shouldst thou forsake thy pleasing sinnes, studying and struing after mortification and newnesse of life, which is so

§. Sect. 2.

Satans temptations, grounded vpon the vchangeablenesse of Gods predestination.

bitter and vnpleasant vnto thee? for Gods decree of predestination is sure and most vchangeable as himselfe is without change, and therefore if thou artelected of God thou maiest follow thy delightes, goe on in thy sinnes, liue as thou list, yet surelie thou shalt bee saued, and hee wil giue thee repentance, though it bee deferred to the last gaspe. But if on the otherside thou art a reprobate, reiected of God in his eternall counsell, then take what paines thou wilt, make thy throatte horce with praying, and thy bagges emptie with giuing almes, be neuer so diligēt in Gods seruice, neuer so carefull in mortifying thy sins, yet all is in vaine, for those whom he hath reprobated shal be condemned. And therefore much better were it to take thy pleasure and to follow thine owne desires whilest thou art in this life: for the punishments of the life to come will be enough, though thou addest no torments of this life vnto them.

That the former temptation is both foolish and ridiculous, false and impious.

And thus doth Satan reason in the minde of a carnall man, partly to continue and increase his security in the course of sinne, and partlie to discredit the holie doctrine of Gods eternall predestination, as though it opened a dore to all licentiousnesse. But if we consider of this temptation aright, and sound it to the bottome, wee shall finde first that it is most foolish and ridiculous, secondly that it is most false and impious. That it is most foolish it will easilie appeare, if we vse the like manner of reasoning in worldlie matters; for it is all one as if a man should thus say: thy time is appointed, and the Lord in his counsaile hath set downe how long thou shalt liue; if therefore it be ordained that thy time shall bee short, vse what meanes thou wilt of physicke and good diet, yet shalt thou not prolong it one day; but if God hath decreed that thou shalt liue to old age, take what courses thou wilt, runne into all desperate dangers, vse surfetting and all disorder of diet, nay eate no meate at all, and yet thou shalt liue till thou art an old man. Or as if he should say; God hath decreed already whether thou shalt be rich or poore, and if hee hath appointed thee to bee poore, take neuer so much paines, follow thy calling as diligently as thou wilt, abstaine from all wastfulnessse and prodigalitie, yet shalt thou neuer

get

get any wealth: but if thou art preordained to be rich, sell all thou hast and scatter it abroad in the streetes, spend thy time in gaming, drinking and whoring, neuer troubling thy head with care, nor thy hands with worke, yet shalt thou bee a wealthie man. Now who would not laugh at such absurd manner of reasoning if any should vse it? because euery man knoweth, that as God hath decreed the time of our life, so he hath decreed also that we should vse the meanes, whereby our liues may bee preferued: so long as hee hath ordained that wee should liue, namelie, auoiding of dangers, good diet, and physicke; and as he hath decreed that a man should be rich, so hee hath decreed also that hee should vse all good meanes of attaining vnto riches, namelie, prouidence and paines in getting, and care and frugalitie in keeping that he hath gotten; and whosoever vse not the meanes, doe make it manifest that they were not ordained vnto the end. Although indeed, because the Lord would shew his absolute and almightie power, hee doth not alwaies tie himselfe vnto meanes, but sometime crosseth and maketh them vneffectuall to their ends, and sometime hee effecteth what hee will, without or contrarie to all meanes; and hence it is that some quicklie die who vse all meanes to preferue health, and some become poore who vse al meanes of obtaining riches, whereas others being depriued of the meanes attaine vnto long life and riches by the immediate blessing of God. But ordinarily the meanes and end goe together, and therefore it is fond presumption to imagine or hope, without the vse of the meanes, to attaine vnto the end. And thus it is also in spirituall matters appertaining to euertlasting life; those whom God hath elected, he hath ordained also that they should attaine vnto and vse al good meanes tending thereunto, namelie faith, repentance, sanctification, and newnesse of life: and therefore it is as absurd for any to imagine, that they shall be saued continuing in their ignorance, infidelitie, vnrepentancie, and filthie corruptions, as it is for a man to thinke that he shall liue to be old, and yet runneth into all dangers, forsaketh physicke yea and foode also whereby his life should be sustained. For the spirituall meanes of saluation are as wel

(nay much more) contained in Gods decree, as the corporall meanes of preserving life: for it hath been heard of, that some haue liued in the middest of dangers, and in the absence of meate, for a long time; but it was neuer heard that any haue attained vnto euerlasting life without faith, repentance, and sanctification: for euen the thiefe vpon the crosse beleueed in Christ, and shewed the fruites of his faith in acknowledging his owne sinne, reproofing his fellow, in confessing our Sauour Christ euen then when his Apostles denied and forsooke him, in calling vpon his name and desiring by his meanes euerlasting life.

*§. Sect. 3.
Satans temptation grounded vpon the vouchangeablenesse of Gods decree, false and impious.*

But as this temptation is foolish, so also it is false; for whereas hee saith that though wee liue in our sinnes without repentance, yet wee may bee elected and therefore shall bee saued; and though wee take neuer so great paines in Gods seruice, and most carefullie indeauour to spend our liues in holinesse and righteousness, yet wee may be reprobates and therefore shall bee condemned; this is vutterly vnttrue: for, whomsoever God hath ordained to euerlasting life, those also he hath ordained to vse the meanes whereby they may bee saued, and consequentlie whosoever carefullie vse these meanes may be assured of their saluation, whosoever neglect and despise these meanes they manifestlie declare that they are not in the number of the elect, so long as they continue in their neglect and contempt: for the end and the meanes tending to the end, are inseparablie ioyned in Gods decree; so that they who vse the one shall obtaine the other, they who neglect and contemne the meanes shall neuer attaine vnto the end.

*The end of Gods election twofold.
Eph. 1. 5. 6.*

Now the end of Gods election is twofold. The chiefe and principall is his owne glorie, as appeareth Ephes. 1. 5. 6. *Who hath predestinate vs to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his Will; to the praise of the glorie of his grace.* And this end the Lord will not suffer to be frustrate: for his glorie shall shine in all his elect, and therefore we also are most carefullie to labour that wee may further this end; for the more that the praise of Gods mercy doth shine in vs, the better assurance we haue of our election.

And

And seeing God is most glorified when as our lights shine
brightest before men in a godlie and Christian life, therefore
let vs bee most carefull to spend our time in holinesse and
righteousnesse, that thereby wee may glorifie our heauenlie
father, and also make our owne election sure; for hee hath
chosen vs that we should be holy, and therefore if we be holy
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Math. 6. 16.
1. Pet. 2. 11.

Ephes. 1. 4.

*The second end
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decree the cause of all. The effects of Gods election, which
are the subordinate causes or meanes of our saluation, are
principally three; Vocation, Iustification, and Sanctification.
By vocation we are separated from the world, made mem-
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this is ordinarilie done by the preaching of the word, being
made effectual by the inward operation of Gods spirit; or ex-
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of Gods electi-
on.

and attentiuely, nor of treasuring it vp in their hearts) they are not truly called; whosoever haue not Christs righteoufnesse and obedience imputed and applied vnto them (which none haue that are destitute of a true and fruitfull faith) are not iustified; whosoever liue in their sinnes, without repentance, without any earnest desire and heartie endeouour of seruing the Lord in holinesse and righteoufnesse of life are not sanctified; and whosoever are not called, iustified and sanctified, shall neuer be saued; for the end and the meanes tending thereunto are ioyned together in Gods predestination. So that where the one is, there the other is; where the one neuer is, there the other shall euer be wanting. And therefore as by our sanctification, iustification, and vocation, we may certainly conclude that we are elected and shall be saued; so if we be without these, we may as certainly inferre that we are reiected, and shall be condemned if we liue and die in this state.

Seeing then this is Gods truth, let not Satan lull vs in securitie with that sophisticall cauill; if we be elected we shall be saued liue how we list; if we be reprobates we shall be condemned, be we neuer so earnest in labouring after godlinesse; for these principles may well stand together, it is impossible that the elect should perish, and as impossible also that any who belecue not in Christ, and bring not forth the fruites of their faith in a godly and Christian life should be saued; it cannot be that the reprobate should attaine vnto euerlasting happinesse, and that any should not attaine thereunto, who desireth and endeouoreth to serue and feare the Lord: because predestination and saluation are so coupled together with the meanes that come betweene them, that they cannot possibly be seuered from one another, nor the meanes from either of them, nor yet amongst themselues; euen as the first lincke of a chaine is ioyned with the last by those which are betweene them, and these which are in the middle one with another.

CHAP. VI.

Satans temptations wherby he moueth the weake Christian to doubt of his election, answered.



And these are the temptations wherewith Satan *§. Sect. 2.* assaulteth the worldling: but if he haue to deale *The causes which moue* with a true Christian, who is indeede elected of *Satan and his instruments to* God, and sheweth the fruites of his election, by *perswade the* desiring and endeuouring to serue the Lord in *weake Christi-* holinesse and righteousnes, then he perswadeth him to doubt *an to doubt of* of his election, and to hang as it were wauering in the ayre, sometime listid vp with hope, sometime dejected and cast downe with feare, till at last he being wearie and tired with his doubtful thoughts, and hauing no where to rest himselfe, is swallowed vp of desperation. Like vnto a fillie bird which flieth ouer the maine Ocean, and one while hopeth to attaine vnto the land, another while seareth, seeing no place where to light, till at last being so weary that she can flie no further, she falleth downe and is drowned in the sea: So these one while hope, and soone after finding their owne infirmities, and not seeing where they may rest their wauering mindes, doubt and feare, till at last through wearinesse they sinke downe and are swallowed vp in the gulse of desperation, where they are drowned and destroyed, if it doe not please the Lord to lift them vp againe, and to shew them the firme Rocke Iesus Christ, whereupon they may rest their wearie mindes, and refresh their fainting soules; which he alwaies doth performe to those that belong to his election; for it is impossible that any of them should perish, though Satan and all the power of hell seeke their ruine and destruction.

But at this marke Satan aimeth though he neuer hitteth it, and though he neuer finally preuaile, yet to this doubting, and in the end despairing, he laboureth to perswade the true Christian; neither doth he content himselfe with the forces of his owne temptations, but he ioyneth with him the world, which is as ready as Satan himselfe to oppugne the certain-

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tie of our election, and our owne trayterous flesh which is easily moued to doubting and despaire, when as it seeth nothing in it selfe whereupon it may rest. In the world hee maketh his choice not of sillie ignorant men, but of the most subtile Sophisters and learned Doctors, the true successors of the Scribes and Pharisees, euen the whole rabble of the Popish clergie; who stand on Satans part stoutlie fighting his batailles, being perswaded and ouercome by that temptation which our Sauour Christ withstood, *All this will I giue thee.* For to what end (I pray you) doe these great Doctors so stiffie stand in the defence of Satans cause, perswading men might and maine to doubt of their election, and consequentlie of their saluation? Surelie that by emptying mens minds of all true comfort, they may fill their own chests, and get the treasures of the earth into their possessions. For when the weake conscience wauereth & doubteth of his election, and not finding any true consolation whereupon it may rest, cometh vnto them for some comfort and better assurance; they behaue themselues like vnto vngracious Surgeons, who intending to make a pray of their patients, and to get their gaines out of their paines and tortures, do one day heale, and the next day hinder the cure, making the wound worse than it was whē they took it in hand, til at last they haue so poysoned the sore that it is past their cure, whereas they could easily haue healed it, if they had not regarded their profit more than their own credit, or their patiēts health; or like vnto deceitfull Lawyers, who sometimes speake in their clients cause, and sometimes betray it, going about in a tedious circuit, whereas the direct way lieth open before them, that so their clients cause being made more doubtfull & tedious, & themselves impatient of delaies, are faine to double and trebble their fees, and yet oftentimes to no purpose, because the more they receiue, the fitter they thinke them to be their perpetuall Clients. So doe these Popish Chirurgions and Romish counsellors deale with their Patient & Client; for shewing his wounded conscience, and desiring some comfort at their hands, they will not make any soueraigne salue of the simples which they might gather out of Gods word, whereby
he

he might soone bee healed, for then their cure, and consequentlie their gaines were at an end: but they hold him in suspense, and increase his disease of doubting, applying thereunto poysons in stead of salues, whereby at last his wound is made desperate. Thou canst not (will they say) attaine vnto any certaine assurance of thine election, for that were fond presumption; but thou art to hope well: and that thou maist confirme thy hope, thou must make vowes and goe on pilgrimage, to inuocate and offer vnto these and these saints, thou must doe these workes of supererogation, build such a Monastery, repaire such a Church, giue so much mony to such a Cloister, buy these Indulgences, wherby thou maist receiue pardon for thy sinnes; and for more surety sake, thou shalt at thy death bequeath so much monie to the Priests, for Masses, Trentals and Dirges, that if it happen thou go into Purgatorie, thou maist speedelie be deliuered. But all this while they speake not a word of Gods vnderferued grace and free election, not a syllable of Christs death and satisfaction for our sinnes; no, this were too soueraigne a salue, and would too soone heale the wounded conscience, and so marre the market of these mount-bankes, making their Vowes, Pilgrimages, Masses, Dirges, Indulgences, and other trumperie-ware not worth the cheapning.

But let vs consider the state of the question betweene vs and Satan, with his Doctores and Proctores, whom he seeth with worldly riches to pleade his cause. We hold that a man truly conuerted, indued with a liuely faith and sanctified, may ordinarily bee assured that hee is the child of God, elected to saluation: but they affirme that it is presumption for such to haue any certaine assurance hereof, vnlesse it be by extraordinary reuelation; he may hope indeede that he is elected and shall bee saued, but this hope must bee tempered with feare, and mixt with doubting; and this doubting they call humilitie, which they doe not account an infirmitie, but rather a vertue which doth commend their faith, esteeming firme assurance to be but hereticall confidence and damnable presumption, and pronouncing him accursed in their counsell of *Trent*, who affirmeth y^e we are to beleeu without doubting the.

§. Sect. 2.

*The state of
this question
betweene the
Christian and
Satan with his
assistants.*

the remission of our owne sinne and euerlasting life in particular.

And because they cannot but confesse, that doubting and belecting, in themselves are opposed one against another; they teach, that their faith is assured of Gods mercie and Christs merits, as in themselves infinite and sufficient; but it doubteth (in respect of our vnworthinesse and manifold imperfections) to applie them particularlie vnto our selues: so that when we looke vpon God and Christ, there is cause of firme assurance, but when we looke vpon our selues, there is nothing but matter of doubting. There is indeed some place left to their staggering hope, but none to assurance of faith: as though our faith were grounded on our owne worthines, and not vpon Gods free mercie and Christs merits; and as though resting vpon these alone, it could not haue certaine assurance of our election and saluation, notwithstanding our vnworthinesse and corruptions. But let vs arme our selues against this their doctrine, which containeth nothing els but principles whereupon Satan may ground his temptations, whereby he perswadeth vs first to doubting, and afterwards to despairing of our election and saluation; for when the troubled conscience hath no other assurance of Gods loue and his owne election, but that which is gathered from his owne worthinesse and works, he still doubteth whether yet he be worthie, or haue fulfilled the measure of workes required; and then further examining himselfe to cleare his doubt, and finding his best workes exceeding imperfect, and that his sins and corruptions are innumerable, then is his conscience set vpon the racke, and his soule plunged into deepe despair, hauing no other stay but the broken staffe of his owne righteousness, which most deceiueth him when he most trusteth to it.

*h. Sect. 3.
The points to
be considered
of in this con-
troversie.*

And that wee may bee confirmed against Satans temptations, and the subtil sophistrie of these his Doctores, I will handle this point at large, and will plainelie proue, first, that the child of God being conuerted, iustified and sanctified, may be certainenlie assured of his particular election, and that without any speciall reuelation after an ordinarie manner.

Secondly,

Secondlie, I will shew the meanes whereby we may attaine vnto this assurance; and the infallible signes of our election. Lastlie, I will answer such obiections as are made against it by Satan and his adherents.

Concerning the first, namely, that we may be certainly assured of our election and saluation, it may be proued by testimonies of Scriptures, and also by infallible reasons grounded vpon them. For we must not thinke that we can haue this assurance, by ascending into heauen, and there searching into Gods secret decree, but we must gather it out of Gods word, wherein the Lord hath reuealed his wil vnto vs: and in regard hereof, though Gods will in it selfe be secret, so that we may aske, *who hath knowne the will of the Lord?* yet seeing the Lord hath reuealed his hidden will in his word, wee may say with *Paul, that we haue knowne the mind of Christ.* Now this knowledge of Gods will concerning our election, is not to be gathered out of the law, as the Papists would haue it; for by reason of the condition annexed to the promise of euerlasting life (*Doe this and liue*) it leaueth our consciences in perpetuall doubting, nay, rather in vtter desperation, because we know that we are farre from the exact obedience thereof: but out of the gracious promises of the Gospell, freelie made to euery one who beleeueth, without any condition of our own workes and worthinesse. And therefore if wee beleecue the promises of the Gospell made in Christ, we may be assured of our election and saluation, though in our selues we are miserable sinners, who haue transgressed all Gods commandments: for the couenant and promises of God made to *Abraham* and his seede, was not *through the law*, but *through the righteousness of faith*, as it is *Rom. 4. 13.* and therefore it is by faith, that it might come by grace, and the promise might be sure, not in it selfe onelie, and in respect of the sufficiency of Gods mercie and Christs merits, as the Papists dreame; but to all the seede, that is, to al that beleecue, and be the children of *Abraham*, who was the father of the faithfull both Iew and Gentill. For otherwise we should haue no better assurance of saluation by the Gospell than by the Law; for euen the promise of the Law was most sure in it selfe and on Gods part, yet.

That we may be certainly assured of our election, proued by the testimonies of the Scriptures.

1. Cor. 2. 16.

The couenant of grace made to assure vs of our election.

Rom. 4 13.

Rom. 4. 16.
Heb. 6. 17. 18.

Math. 5. 18.

§. Sect. 4.
Particular testi-
monies pro-
uving this point.

Rom 5. 1.

yet not sure to vs who could not performe the conditions and therefore the Lord made a new couenant, not of works but of grace, onely on the condition of faith; that so the promise might be sure, not onely in it selfe and on Gods behalfe, but also vnto vs who are *Abrahams* seede, that is, true beleeuers, as appeareth Rom. 4. 16. And this also notably appeareth Heb. 6. 17. 18. where the Apostle saith, that God willing more abundantlie to shew vnto the heires of promise the stablenesse of his counsaile, bound himselfe by an oath, 18. That by two immutable things wherin it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs, 19. Which we haue as an anchor of the soule both sure and stedfast. In which words \S Apostle plainly sheweth, that the Lord hath added his oath to his promise, not to the end that in it selfe it should be confirmed, or needed any confirmation on Gods part (for his bare word is yea and Amen, so infallible and sure, that though *heauen and earth* passe away and perish, yet not one iot or tittle of his word shall faile till all things be fulfilled) but to the end that we to whom the promises are made, might be assured of the stablenesse of his counsaile, and thereby receiue strong consolation, and might rest our soules in the tempests of temptations vpon firme hope, as it were vpon a stedfast and sure anchor. Now what stabilitie, what strong consolation, what stedfastnesse of hope, if wee are still vncertaine of our election, sometimes hoping, as when we looke vpon Gods mercie and Christs merits, and sometimes doubting, as when wee looke vpon our owne sinnes and vnworthinesse? For what is this but to be shaken from our anchor hold, and to be tossed vp and downe with the waues of doubting, till at last wee dash against the rockes of despaire, and so make shipwracke of our soules?

And thus you see that the couenant of grace was therefore made with vs, that wee might be assured of our election, and that the whole Gospell is nothing else but Gods ambassage, whereby he certifieth vs of his free and vnderferued loue in Iesus Christ: but let vs further consider of some speciall testimonies whereby this assurance is confirmed. Rom. 5. 1. it is said, that being *justified by faith*, wee haue peace towards God through

through our Lord Iesus Christ. But what peace can we haue, if wee be not assured of our election, but haue our mindes distracted and racked betweene faith and doubting, hope and despaire? Rom. 8. 38. the Apostle professeth, *that he is perswaded that neither death nor life, nor angels, nor principalities, &c. nor any other creature should be able to separate vs from the loue of God which is in Christ Iesus our Lord.* It is true (wil the temple say) that Paul had this assurance of his election and saluation, but it was by some speciall reuelation, and not ordinarily; and therefore it followeth not hereof that euery particular Christian can haue this assurance. I answer, that the Apostle groundeth not his faith on reuelations in that place, but on a foundation common to him with al true Christians, namelic on the death of Christ, ver. 32. on Gods free iustification. ver. 33. and vpon Christs intercession, ver. 34. and from hence hee confirmeth his and our resolution, that nothing should separate vs from the loue of Christ, v. 35. that is, from the loue of God in him. Whosoever therefore with Paul beleueth that Christ died for him, that God freely iustificeth him through Christ merits, and that our Sauior sitteth at the right hand of his Father to make intercession for him, he may bee assured of Gods loue, and consequentie of his election. Secondly, Paul speaketh this not of himselfe alone, but also of all the faithfull, and therefore he vseth the plurall number; *I am perswaded that nothing shall be able to separate vs.* So Eph. 3. 12. the Apostle saith, *that wee haue through Christ boldnes and entrance with confidence by faith in him.* And Heb. 4. 16. he exhorteth vs to goe boldly vnto the throne of grace, *that wee may receiue mercie, &c.* And chap. 10. 22. *Let vs draw neere with a true heart in assurance of faith, &c.* But I would faine know what entrance with confidence, what boldnes and assurance of faith, when wee draw neere vnto God, and present our selues before his throne of Maiestie, if wee remaine doubtfull of his loue and our election? So Heb. 6. 19. hee saith that *our hope is a sure and stedfast anchor of the soule;* but what certaintie or stedfastnes is there in it, if it wauer and stagger through doubtfulnes, so often as wee looke vpon our sinnes and unworthinesse? The Apostle Peter also doth tell vs, that the

Rom. 8. 38.

Ver. 33.

33.

34.

35.

Eph. 3. 12.

Heb. 4. 16.

and 10. 22.

Heb 6. 19.

1. Pet. 1. 13.

trust which we haue through Iesus Christ must be perfect, that is, entire and perpetuall, till we enioy the thing which we hope for, 1. Pet. 1. 13. And 2. Pet. 1. 10. he exhorteth vs to vse all diligence that we may make our calling and election sure, which if we could not doe, he should perswade vs to the vndertaking of a needlesse labour. Nay he plainly assureth vs, that if we doe these things (to wit, if we ioine vertue with our faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue) we shall neuer fall; because these are effects and vndoubted signes of our election. And the Apostle *Iohn* would not haue it a matter doubtfull, whether we are elected and shall be saued or no; but certainly knowne and vndoubtedly beleueed: and therefore he aimeth principally at this marke, and propoundeth this as the chiefe end of his epistle, namely to shew how we might know ordinarily, and be fully assured that we are beloued of God, elected, and shall be saued. So 1. Ioh. 3. 14.

1. Ioh. 3. 14.

We know that we are translated from death to life, because we loue the brethren. And therefore in the latter end of his epistle he saith, that he had written it to this end, that we might know that we haue eternall life, chap. 5. 13. Seeing then the Scriptures doe commend vnto vs a stedfast and assured faith, whereby

and 5. 13.

we particularly are assured and perswaded of our election and saluation, notwithstanding our sinnes and vnworthinesse: therefore let not the tempter perswade vs to cast away this certaine perswasion, and to wauer in doubting; but let vs say with the Apostle *Paul*, 2. Tim. 1. 12. Though I am vnworthie, yet I know whom I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed to him.

2. Tim. 1. 12.

§. Sect. 5.

An obiection
grounded vpon
the indefinit-
nesse of Gods
promises an-
swered.

But against that which hath been said the tempter objecteth, that the promises of the Gospell are generall and indefinit, and therefore no man can gather out of them any certaine assurance of his particular election. I answer that this consequence is false: for out of a generall and indefinit proposition, we may truely and by the lawes of reason gather and inferre a particular conclusion, though not contrariwise. For example, if I thus conclude; all men are reasonable crea-

tures,

tures: but I am a man; therefore I am a reasonable creature: it is rightlie and truelie inferred. Though therefore the promises of the Gospell be contained in generall propositions, yet may euery faithfull man as certainly conclude, that they belong vnto him, as if they were particularlie applied vnto him by name. For when the Lord by his ambassadors maketh this general proposition in the preaching of the word; Who-soeuer truelie belecue in Christ, they are all elected vnto euerlasting life; the faithfull hearer maketh this assumption in his minde, But I by the grace of God and by the preaching of his word made effectually by his Spirit, haue a true faith begotten in mee, whereby I belecue in Christ my Sauour; and therefore Gods promise of life and saluation belongeth vnto me. And thus also doth the conscience of man out of the generall curses of the law conclude that hee is accursed; for when the law deliuereth this proposition in generall, *Curset is every one who abideth not in all things which are written in the booke of the law to doe them*; euerie particular man maketh this assumption in his owne conscience, But I haue not continued in all to doe it, nay in stead of doing al, I haue neglected all, in stead of continuing in obedience, I haue been continuallie disobedient, in stead of doing the duties commanded, I haue committed the sinnes forbidden, and therefore by the sentence of the law I am accursed. So that though both the threatnings of the law, and the promises of the Gospell be generall and indefinite, yet doth euery mans conscience truelie informed by Gods word, gather out of them most certaine particular conclusions.

But here the tempter will obiekt further; it is true indeed that euerie faithfull man may applie the generall promises of the Gospell vnto himselfe, but all the question is whether thou canst know that thou hast faith or no, seeing many who continue in their infidelitie, bragge most of their faith. I answer, that it cannot be denied but that manie are deceived, by contenting themselves with their carnall security, in stead of a liuelie faith; but hence it followeth not, that because many are deceived with an opinion of faith, therefore those that belecue indeede cannot be assured that they haue faith;

Ioh. 3. 16.

Deut. 27. 26.

Gal. 3. 10.

§. Sect. 6.

That we may be assured that we are the faithfull, vnto whom the promises of the Gospell are made.

no more then this followeth, some men dreame that they are rich, and are not so indeede when they awake, therefore no man knoweth whether he be rich or no; for what is their secure opinion, but an idle dreame of their owne braines, which hath no warrant out of Gods word? where as faith certainly and euidently perfwadeth, and like a candle doth not onely manifest other things, but also it selfe appeareth by his own light. So that as a man who seeth and feeleth the fire and the heate thereof, doth certainly know that hee seeth and feeleth it, so he that beleueth in Christ doth know that hee beleueth indeede: yea as much more certaine is this knowledge, as the knowledge of faith grounded vpon Gods word which is infallible, is more certaine than the knowledge of the senses, which are often deceiued. Furthermore if we could not be assured that we haue faith, then to what purpose serues the admonition of the Apostle, 2. Corin. 13. 5. *Try your selues whether you are in the faith, examine your selues: know you not your owne selues, how that Iesus Christ is in you except ye be reprobates?* In which words the Apostle plainely implieth, that we may know that wee haue a true and liuely faith, or else this triall and examination were vaine; nay he plainelie saith that we may know that Christ is in vs, except we be reprobates, and consequentlie that we haue faith; for this onelie is the hand whereby we applie Christ vnto vs and all his benefits. So 1. Cor. 11. 28. the Apostle willet vs to examine our selues before we come to the Lords table, that so wee bee not vnworthie guests; in which examination the chiefe thing which wee are to respect, is whether we haue a true faith; for this is the mouth of the soule, whereby wee feed vpon the bodie and blood of our Sauour Christ; and therefore vnlesse we can know whether we haue faith when we are trulie indued therewith, this admonition of the Apostle were to no purpose; neither can wee haue any assurance to our owne soules, that wee are worthie guests of the Lords table, and consequentlie wee rest doubtfull whether wee receiue the Sacrament to our spirituall good and saluation, or to our iudgement and condemnation. Thirdlie, wee are as-

2. Cor. 13. 5.

1. Cor. 11. 28.

Rom. 14. 23.

sured of this by Gods word that *whatsoeuer is not done of faith*

faith is sinne. Rom. 14. 23. And without faith it is impossible to please God, Heb. 11. 6. If therefore we cannot be assured that we haue faith, we can haue no assurance that our best actions, our calling vpon Gods name, our hearing of his word, and all other duties of pietie and iustice, are any better than sinnes, and odious in Gods sight: whereof it must needs follow that these actions, how good soeuer in themselves, will bee done of vs in doubting, because wee know not whether they be done in faith; and being done doubtinglie they become sinnes indeede, and therefore displeasing in Gods sight. Lastly, if I can know whether I beleue a man vpon his word, and whether I trust and relie my selfe vpon his promise or no; why may I not much more know whether I beleue Gods gracious promises made vnto all repentant sinners, and amongst the rest vnto my self, namely, that for the obedience and merits of Christ, I shall haue remission of my sinnes and euerlasting life? seeing this faith is not out of our selues, but a gift of God wrought in vs by his holie spirit, which is not idle in vs, for it purifieth the heart, and worketh by loue; it mooueth vs to hate and flie from those sinnes we haue loued, and to imbrace and loue that holiness and righteousness of life, which heretofore hath bin loathsome vnto vs. As therefore the fire is knowne by his heate, the sunne by the light, the good tree by his fruites, so when our cold hearts are inflamed with the loue of God, and a feruent ueale of his glorie, when our blind vnderstandings are enlightened with the knowledge of God, and of the true religion, when wee bring forth the fruites of our profession in a godlie and Christian life, then may wee certainlie know that we are indued with a true and liuely faith.

But here the tempter will take occasion to perswade the weake Christian and the troubled conscience, that he hath no faith, seeing he doth not certainly know that he hath it, nor discerneth these signes and fruites of faith in himselfe. To this suggestion wee are to answer, that we doe not say that the weake Christian may be assured at all times, that he hath faith by his present sense; for first when we are newly conuerted, and the seedes of faith are sowne in our hearts, we do

§. Sect. 7.

A temptation
grounded vpon
our assurance
of faith, an-
swered.

not presently discern it; but as the corne which is cast into the ground, is for a time couered and after springeth vp the blade, and then the eare; so faith being sown in our hearts, which first like fallow grounds are plowed vp, and as it were harrowed and broken with the threatnings of the law, and apprehension of Gods anger due vnto our sinnes, doth in the time of our humiliation and contrition, lie couered so as we cannot discern it, till being more and more watered with the water of the spirit, and the heauenly promises of the Gospell, which in the preaching of the word, like sweete dewes and pleasant showers distill vpon it, it sendeth forth the blade, namely an holy desire and earnest indeauour to serue God, and afterwards the fruite, euen a plentiful haruest in godlinesse and righteousness of life.

And secondly, sometime after that faith is begun in vs, and wee haue seene the fruites thereof to our comfort, it is after hid from vs againe, as when either wee wound our conscience by committing some grieuous sin against knowledge wittingly and willingly, or when it pleaseth the Lord to exercise vs in the spirituall conflict of temptations; for then sometimes it commeth to passe that our faith for a time lieth hid vnder the ashes of our corruptions; and the cloud of our sinnes, and the apprehension of Gods anger, doth so ouershadde the eyes of our vnderstanding, that we cannot discern the beames of Gods loue and fauour shining vpon vs; although when the conflict is ended, our faith againe flameth out in the loue of God, and zeale of his glorie, and the louing countenance of the Lord shineth graciously vpon vs when these cloudes of temptations are ouerpast. And therefore though wee doe not certainly know our faith by the fruites thereof, either soone after our conuersion, or in the time of temptation, yet this must not discourage vs, because these are no fit times to iudge thereof: onely when wee want this knowledge and full assurance, let vs vse all good meanes ordained of God that we may attain thereunto, if we neuer had it; or recouer and againe renew it, if after we haue once had it, wee lose the sense and feeling thereof, either by falling into hainous sinnes, or by the violence of Satans temptations.

CHAP. VII.

That we may be assured of our election, prooued by diuers arguments.



And thus haue I shewed by plaine testimonies of *§. Sect. 1.*
 Scriptures, that we may infallibly be assured of *First, because*
 our election. Now I will also prooue the same *the Gospell ma-*
 by strong arguments, drawne from the same *nifestly sheweth*
 fountaine. First therefore we may thus reason; *that we are*
elected.

Whatsoever is manifestly shewed vnto vs in the Gospell, that we are bound to beleue, and of that we may be assured: but it is manifestly declared in the Gospell, that wee are elected vnto euerlasting life: and therefore we are bound to beleue it, and may be assured that we are elected. The proposition or first part of this reason containeth two branches: the first is, that we are bound to beleue whatsoever the Gospell reuealeth; the second, that we may be assured of it; both which are euident truths. For that which Christ commandeth, that we are bound to performe: but he commandeth vs to beleue the Gospell, Mar. 1. 15. *Repent and beleue the Gospell. So this is* Mark. 1. 15.
his commandement that we beleue. &c. 1. Ioh. 3. 23. The breach 1. Ioh. 3. 23.
 of which commandement is punished with euerlasting death. *For he that will not beleue shall bee damned,* as it is Mar. 16. 16. Mark. 16. 16.
 And as we are bound to beleue it, so wee may also come to be assured thereof; seeing the Gospell commandeth vs nothing, which it doth not also by the inward and ordinarie cooperation of Gods Spirit enable vs to performe. For this difference is betweene the commandements of the Law and the commandements of the Gospell: the Law sheweth vs the duties which we should performe, but ministers vnto vs no power whereby wee may be enabled to performe them; but the Gospell being assisted with the operation of Gods Spirit, doth command and withall giueth vs abilitie to performe the commandement, for the words of the Gospell *are spirit and life,* as our Sauour speaketh, Ioh. 6. 63. and with *Iohn 6. 63.*
 the preaching therof the Spirit inwardly worketh, quickning

and strengthening vs to performe that which it enioyneth. The assumption or second part of the reason is also cleere, namelic, that the Gospell manifesteth vnto vs our election; for what else is the whole Gospell but a declaration of Gods loue, and of our election and redemption in and by Iesus Christ? what is it els but the ambassage whereby God reconcileth vs vnto himselfe? what else is contained therein, but Gods mercifull promises of life and saluation, made on no other condition but on the condition of faith, which we need not feare to performe, seeing it is commanded vs of God? and therefore though we had no other reason to belecue, yet wee should belecue in obedience to Gods commandement, seeing he commandeth nothing which is not good in it selfe, tending to his owne glorie and our saluation; and if we doe belecue, though our vnworthinesse bee neuer so great, yea though our faith bee neuer so weake and small, yet may wee thereby be assured of our election and saluation; for this is Gods will, that *whosoever beleueth in his sonne shall haue euerm-lasting life*, as it is Iohn 6.40. So Ioh. 3. 36. *He that beleueth in the sonne hath euerm-lasting life*. But most notable is that place 1. Iohn. 5. 10. *1. Ioh. 5. 10. He that beleueth in the sonne of God, hath the witness in himselfe*: that is, they neede no other reasons to perswade them that the testimony which God hath giuen of his sonne (namelic, that whosoever beleue in him shall haue euerm-lasting life) is true; for they haue a full and sufficient assurance hercof by their faith. Whosoever therefore can be assured that they beleue in Iesus Christ (as all may who bring forth the fruits of faith in sanctification and holines of life, or at least desire and endeouour to serue the Lord in the duties of pietie and righteousness) they may bee assured, nay they are bound by Gods expresse commandement, vndoubtedlie to beleue that they are elected and shall bee saued, because all the promises of the Gospell are made vnto them without any other condition.

§. Sect. 2.

Secondly, we
are assured that
we are redēd.

Secondlie, whosoever are bound to beleue that Iesus Christ is their Sauour and Redeemer, they are also vndoubtedlie to beleue, and may also bee assured of their election; but euery Christian is bound by Gods expresse commande-

ment

ment to belecue that Iesus Christ is their Sauicour and Redeemer, as appeareth 1.Iohn 3.23. and therefore they are undoubtedly to belecue, and may be assured of their election. The proposition is manifest, seeing all those and those onely are saued and redeemed by Christ, who are elected to saluation in Gods eternall decree. The assumption is most certaine, for whereas God commaunds vs to belecue in Iesus Christ, he doth not onely enioyne vs to belecue that he is a Sauicour of his Church in generall, or of the Patriarchis, Prophets, and Apostles alone, for this also the diuels belecue as well as we; but we are to belecue that he is our Sauicour and Redeemer, and to applic all the promises of life and saluation made in him, particularly vnto our selues; for otherwise how should we haue that assurance of faith, and that bolde confidence when we approach vnto the throne of grace, which the Apostle requireth of vs, if we cannot be assured that he is our Sauicour and Redeemer, in whom God loueth and hath elected vs?

med, & consequently that we are elected.

Rom. 8.30.
Muth. 25. 34.
Act. 13.48.

Hebr. 4.16.
and 10.12.

Neither must this faith and assurance of our election and saluation be mixt with doubting, as the Papists would beare vs in hand, who make doubting not an infirmitie, but a commendable vertue of their faith: for faith & doubting though they are often mixt in Gods children, yet in respect of their owne natures, they are opposed in the scriptures one against the other. So it is said of *Abraham, that he doubted not of Gods promise through vnbeleefe, but was strengthened in the faith,* Rom. 4.20. where the Apostle sheweth, that doubting is a fruite of vnbeleefe, and not a commendable vertue; nay, hee opposeth it to faith, saying, that he doubted not of the promise, but was strengthened in the faith. So the Apostle *James chap. 1.5. faith, If any man lacke wisdom, let him aske in faith and wauer not;* where he opposeth faith to wauering or doubting. And our Sauicour Christ also maketh this opposition, *Matth. 21.21. saying, If ye haue faith and doubt not.* So that though faith and doubting are not opposed in respect of the subiect wherein they are, for euen the most deare children of God haue their faith often mixt with doubting, they being partly flesh and partly spirit; yet these two in their owne

§. Sect. 3.
That our assurance should not be mixt with doubting.

Rom. 4.10.

James 1.5.

Matth. 21.21.

tures are opposed one against the other; and euen in respect of their subiect they thus far disagree, that though they haue their subsistence in the same subiect, yet not in the same part; that is, though they be in the same man, yet not in the same part, for faith is in the regenerate and spirituall part, doubting in the vnregenerate or fleshly part.

*Doubting a
fruite of vnbe-
leeve opposed
vnto faith.*

Matth. 14. 31.

Luk. 12. 29.

Iam. 1. 7.

Rom. 14. 23.

Doubting then is no vertue of faith, but opposed thereunto as a fruite of vnbeleefe; it proceedeth not from the spirit but from the flesh, and as a fruite of the flesh it is condemned in Gods word, though the Papiſts highlie commend it. So Matth. 14. 31. our Sauour reprehendeth *Peter* for his doubting; *O thou of little faith, wherefore diddest thou doubt?* And Luk. 12. 29. hee telleth vs that we must not stand in doubt, or (as the word *μὴ πιστεύεις* signifieth) *bee not like vnto meteors* which are caried about in the aire with euerie winde. And the Apostle *Iames* chap. 1. 7. compareth him that wauereth or doubteth, to a waue of the sea tost of the wind and carried away. And *Paul* is so farre from commending doubting for a vertue, that hee doth not onely condemne it as a sinne in it selfe, but also as a cause which maketh our actions which are indifferent or good in themselues to become sinnes. So the eating of this or that meate is a thing indifferent and lawfull if it be receiued with prayer and thanksgiuing, but yet the Apostle telleth vs, Rom. 14. 23. that he *who doubteth is condemned if he eate*; and he rendreth this reason, *because he eateth not of faith, and whatsoever is not of faith is sinne*. So that by this hee sheweth, that he who doubteth, eateth not of faith; and that whatsoever is not done of faith is sinne. Seeing therefore doubting is opposed vnto faith, and is in it selfe not onely a sinne, but also a cause of sinne; let vs not intertaine it though it bring letters commendatorie from the Pope and all his shauelings; but labour to banish it out of our harts, and strue after faith and full assurance of our election and saluation in Christ Iesus; and though we find our great vnworthinesse of the least of Gods mercies, and cannot see any reason in our selues why we should beleeeue that wee are elected and shall be saued, yet let vs hope against hope, and beleeeue against beleefe, for it is not a thing left to our choice but inioyned vs

by

by God, as the chiefe and maine dutie required in the Gospell: and therefore laying aside all reasoning and disputing, let vs resolute to beleue in obedience to Gods commandement; and then though wee are neuer so full of corruptions, yet will this faith purifie vs; though wee are most backward in performing any good worke, yet will it be fruitfull in vs, and will worke by loue; though wee be most vnworthie, it will make vs more worthie, by applying vnto vs the righteousness of Christ and the merits of his death and bloodshed, which will not onely free vs from the guilt and punishment of sin, but will also purge vs from the vices and corruptions themselves.

Thirdly, the certaintie of our election may be prooued, by an argument drawne from the nature of faith: which is not a doubtfull opinion, but a certaine perswasion; not a generall notion, but a particular assurance, whereby we do applie and appropriate vnto our selues those things which wee doe beleue. Whosoeuer therefore hath true faith, he doth certainly beleue and is particularly assured of his election, iustificatio and saluation. That faith is a certaine perswasion, it may appeare first by those properties & names which are giuen vnto it in the Word. Heb. 11.1. faith is said to be *certainty*, that is, a subsistence or present being of things hoped for; so that hope waiteth for them in time to come, but faith enioyeth them as being present, namely, in respect of the certaine assurance and particular application of the promises vnto our selues: and therefore the Apostle faith, that *herby we may know* (not that wee shall haue, but) *that we haue eternall life*, 1. Ioh. 5.13. not in possession, but in assurance of faith. It is called *certainty* in the same place, which word is quite contrarie to doubting, as signifying a manifest demonstration which doth not onely shew a thing probably, but also doth conuince with strong arguments, and make that truth cleere and manifest, which was otherwise obscure and secret, and therefore in the text it is called a demonstration of things not seene. So there is ascribed vnto it fulnesse of perswasion: Heb. 10.22. *Let vs draw neere with a true heart, in full assurance of faith:* and also boldnesse with confident trust, Eph. 3.12. by whom

§. Sect. 4.

Thirdly, faith
is a certaine
and particular
perswasion, and
not a doubtfull
opinion or ge-
nerall notion.

Heb. 11.1.

Heb. 11.1.

1. Ioh. 5.13.

Heb. 10.22.

Eph. 3.12.

we haue boldnesse and entrance with confidence (not by extraordinary reuelations, but) by faith in Christ: which full assurance, boldnesse and confidence we could not haue, if we were not assured of Gods loue and our election, but remained doubtfull whether we were beloued of God and elected or no.

- To these names and properties of faith, we may adde some plaine testimonies of Scriptures, which cleerely shew that faith is not a doubtfull hope, but a certaine perswasion.
1. Ioh. 3. 14. The Apostle saith, *that we know that we are translated from death to life (not by reuelation but) because we loue the brethren*; he doth not say that we know that we shall be, but that we are translated from death to life, to note the certainty of this knowledge and perswasion. Rom. 5. 2. the Apostle saith, *that by Christ we haue acceſſe through faith vnto Gods grace. Wherin we stand and reioyce vnder hope*, or, as the word signifieth, glory and triumph with ioy: so that we doe not wauer and stagger, but stand firmly through faith; we doe not feare and timorously hope, but euen glory and triumph in our reioicing: saying with the Apostle, Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth.* 34. *Who shall condemne? it is Christ which is dead: yea, or rather which is risen againe, who is also at the right hand of God, and makeith request also for vs.* 35. *Who shall separate vs from the loue of Christ, &c.* So, that though our sinnes be manifold, our vnworthinesse great, and our faith weak; yet if it be true, it may also be certaine in the assurance of Gods loue and our election: because it is not grounded on our worthinesse, but vpon Gods free iustificyng and accepting of vs, as righteous in Christ, and vpon Christs death, resurrection, and intercession for vs vnto God his father; which is a most sure foundation that cannot faile. In deede if our faith and the anchor of our hope, did pitch, rest, and fasten it selfe, vpon the light and hollow sands of our owne merits and worthinesse; the surging waues and boysterous blasts of Satans temptations, would disanchor and tosse vs too and fro, till at length we should make shipwracke of our faith, against the rocks of despair: but seeing we take hold and rest vpon the firme and sure

sure anchor-hold Christ Iesus his merits and righteousnesse; well may the tempests of Satans temptations shake vs, but they shall neuer remoue vs from our firme hold and certaine assurance which we haue in Christ; because wee apprehend him, nay rather, *are apprehended or taken hold of by him*, as the Apostle speaketh, Phil. 3. 12. *And no man* (no not the whole power of hell) *is able to plucke vs out of his hands*, as our Saviour speaketh, Iohn 10. 28. For though they be mightie to destroy, yet Christ is almightie to saue, as it is Esa. 63. 1. and therefore let vs not suffer our soules to be racked betweene hope and feare; but let vs trust perfectlie on the grace that is brought vnto vs by the reuelation of Iesus Christ, as the Apostle exhorteth, 1. Pet. 1. 13.

Phil. 3. 12.

Iohn 10. 28.

Esa 63. 1.

1. Pet. 1. 13.

Lastlie, that we may bee most certaine of this certainty of faith, we wil adde to these testimonies, some examples of beleeuers mentioned in Gods word. And first let vs consider the faith of *Abraham*: which was not wauering and doubtfull, but most certaine & assured; for about hope he beleeued vnder hope, and hee was not weake in faith, neither did he doubt of the promise of God through vnbeleefe, but was strengthened in the faith, and gaue glorie vnto God, being fullie assured that hee which had promised was able to performe it; and therefore it was imputed vnto him for righteousnesse; as the Apostle setteth it downe, Rom 4. 18. 19. 20. 21. 22. Now, *Abraham* was not only a bare beleeuer, but the father of the faithfull; neither was his faith propounded vnto vs as a wonder to admire at, but as an example for all his sonnes to imitate. And therefore it is said, vers. 23. *That this is not written for him onely that his faith was imputed to him for righteousnesse.* 24. *But also for vs to whom it shall be imputed for righteousnesse, which beleue in him, who hath raised vp Iesus our Lord from the dead.* But it may be objected, that *Abraham* is not said here to beleue thus certainlie his owne election or saluation, but that he should haue a sonne, and become a father of many nations: I answer, though this were the next and immediate object of his faith, yet this was not the chiefe and principall; but the promise of blessednesse and happinesse, which was made to him and al the nations of the earth,

§. Sect. 5.

The certaintie
of faith, pro-
ued by the ex-
amples of be-
leeuers.

Rom. 4. 18. 19.

10. 21. 22. 23.

in

Gal. 3. 16.

Gen. 22. 18.

in his seede Christ. For *Abraham* could not bee iustified by beleueing that hee should haue a sonne, but by beleueing in the *Messias* which should come out of his loines, by whose righteousnesse and obedience he should be saued. And therefore the Apostle Gal. 3. 16. doth appropriate that promise made vnto *Abraham*, Gen. 22. 18. *In thy seede shall all the nations of the earth bee blessed*, vnto the promised seed Iesus Christ.

Psalm. 23. 4.

Psalm. 27. 1.

Psalm. 125. 1.

Job 13. 15.

and 19. 25. 26.

Rom. 8. 38.

§. Sect. 6.

That faith particularly perswadeth vs of our election.

Ephes. 4. 5.

Looke also vpon the Prophet *Dauid*, and you shall see, that though his faith was often shaken with doubting, yet in it selfe it remained certaine: like a tree shaken with the winds, which is not ouerthrowne, but taketh more firme and deepe roote: Psalm. 23. 4. *Though I walke through the valley of the shadow of death, I will feare no euill, for thou art with mee.* So Psalm. 27. 1. *The Lord is my light and my saluation; whom shall I feare? The Lord is the strength of my life, of whom shall I be afraide?* Neither had he onely this assurance in himselfe, but sheweth that it is also the state of all the faithfull, Psal. 125. 1. *They that trust in the Lord shall bee as mount Sion, which cannot be remoued, but remaineth for euer.* So *Iob* in the middest of his afflictions sheweth his certaine assurance and faith, saying, Job 13. 15. *Loe, though hee slay mee yet will I trust in him:* And chap. 19. 25. *I am sure that my redeemer liueth, and he shall stand the last on the earth.* 26. *And though after this skin, wormes destroy this bodie, yet shall I see God in my flesh, &c.* And *Paul* speaking not onelic of his owne assurance of Gods loue, and euerlasting life, but of all the faithfull, faith, that he is perswaded that nothing in the world should be able to separate vs from Gods loue in Christ. Rom. 8. 38.

And thus haue I shewed, that faith is a certaine assurance of Gods loue and fauour in Christ. Now I will also proue that it particularlie perswadeth vs of our owne election and life euerlasting. For first, such a faith is begot now in our hearts, by the preaching of the word, as was begot in the hearts of men, by our Sauour Christ himselfe; for as there is but one God, so there is but one true and iustifying faith, Ephes. 4. 5: but by that faith they were particularly perswaded of the remission of their sinnes, and consequentlie of their

their iustification and saluation, as appeareth, Luk. 7. 42. 50. where our Sauior saith thus to the woman: *Thy sinnes are forgiven thee, thy faith hath saued thee, goe in peace.* So Matth. 9. 2. hee saith to the sicke of the Palsie, *Be of good comfort, thy sinnes are forgiven thee.* And therefore the faith which is now begot in vs by the preaching of the word, doth also particularlie perswade vs of the remission of our sinnes and eternall saluation. For as our Sauior Christ by his owne absolute authoritie, did remit the sinnes of those that did beleue; so he hath left this authoritie to his Ministers (not absolutelie by their owne power to remit sinnes, which the man of sinne doth challenge vnto himselfe, but) to declare and pronounce their sinnes forgiven who truly beleue in the sonne of God, and repent them of their sinnes: the which their sentence is ratified in heauen, according to that Matth. 16. 19, *I will giue vnto thee the keyes of the kingdome of Heauen, and whatsoever thou shalt bind in earth shall be bound in Heauen, and whatsoever thou shalt loose in earth shall be loosed in Heauen:* which authoritie is not giuen to *Peter* alone and his successors, as the Papists dreame; but as *Peter* answered, not onelie for himselfe, but also in the behalfe of al the rest, so he receiueth this power both for himselfe and for all the Apostles; yea, for all Gods true Ministers, the vndoubted successors of the Apostles, as our Sauior expoundeth himselfe, Iohn 20. 23. where hee giueth this authoritie to all the Apostles; saying, *Whose sinnes soeuer yee remit, they are remitted vnto them, and whose sinnes soeuer yee retaine, they are retained.* So that the Ministers of Gods word, by the preaching thereof, may assure men particularlie of the remission of their sinnes: for when hee maketh this generall proposition, Whosoeuer beleueueth and repenteth him of his sinnes shall haue them remitted, and bee made an heire of euerlasting life; and the particular hearer doth truly assume that he beleueueth and repenteth, the Minister hath authoritie giuen him of God to make this conclusion: Therefore be thou assured that thy sinnes are forgiven thee in Christ, and that thou art an vndoubted heire of euerlasting life.

Secondlie, as the Lord doth offer vnto vs his gracious promises

mises of life and saluation, so doe we receiue them by faith; but the Lord doth not only generally in the word offer these his gracious promises to all that will receiue them, but also particularly in the right vse of the Sacraments to euery faithfull receiuer: for in the Sacraments wee must consider a relation and correspondencie betweene the outward signes and things signified: as therfore the Minister doth offer and giue, and I receiue and eate the outward signes of bread and wine; so am I as certainly to belecue that God doth offer and giue, and that I doe receiue and feede vpon Christ Iesus and all his benefits, with the hand and mouth of faith, vnto the nourishing of my particular soule to euerlasting life, as my bodie is nourished with these outward elements of bread and wine.

Ephes. 3. 12.

Lastlie, the Apostle saith, that through faith wee *haue entrance vnto God with boldnesse and confidence*, and therefore by faith the beleueer is particularlie perswaded of the remission of his sinnes, and of his reconciliation with God: for with what boldnesse or confidence can the poore sinner come before God, who is terrified with the threatnings of the Law, with the temptations of Satan, and with the consideration of his owne vnworthinesse and selfe-guiltinesse; if hee bee not particularlie assured that his curse is borne by Christ, that he is forgiuen the whole debt of his sinnes, and reconciled vnto God? What assured comfort can hee receiue, if hee beleue that God hath elected *Peter and Paul* and all his Church, if hee be not also assured that he is in this number? If a whole Citie should rebel and commit high treason against a Prince, and the Prince should send out a proclamation, declaring that vpon such conditions he would receiue them to mercie; with what boldnesse or confidence can any in this citie come before him, if he be not assured that he hath performed these conditions? But this is our case, wee haue rebelled against God, and hee hath proclaimed in his Gospell the pardon of our sinnes; so wee lay hold vpon Christ by a true and liuely faith, and repent vs of our sinnes; If therfore we could not be assured that wee haue a liuelie faith and true repentance, and consequently that Gods mercifull promises belong particularly vnto vs; with what boldnes or confidence can we come before

before him? But the Apostle saith, that by faith we haue this boldnesse and confidence, and therefore it followeth that we may be assured that we haue faith and repentance, and thereby may certainly be perswaded of Gods loue and of our particular election.

Fourthly, that we may certainly be assured of our election, it may be proued by an argument drawne from the doctrine and vse of the Sacraments; for the Lord hath added to the couenant of grace, his Sacraments as seales, not to confirme Gods promises in themselves, which are so vndoubtedlie true that they neede no confirmation, but to strengthen our faith in this full assurance that they belong particularly vnto vs. For whereas in the word the promises of grace and saluation are generally propounded to all beleeuers; in the vse of the Sacraments, they are particularlie applied to euery wor-
 thie receiuer; to the end that all doubting being remooued, they may certainlie bee assured that all the promises of the Gospel doe belong particularly vnto themselves. Now if the Lord would haue vs doubt of our election and saluation, and if this doubting were a vertue of faith, as the Papiſts teach, then surely there were no vse of the Sacraments; for the word is sufficient to beget that generall faith which is mixt with doubting; and the Sacraments which doe further assure vs and applie vnto vs Gods promises, would be rather hurtfull than profitable, because they take away doubting, which is a vertue of their faith. But we are otherwise instructed by Gods truth, namely, that the Lord would not haue vs doubt of his promises: and therefore hee hath not only written his couenant, but also hath confirmed it by his seale, and hath thereby particularly applied it to the vse and benefit of euery one who receiueth it by the hand of a liuely faith, that there may be no place left to doubting. And hence it is that the Sacrament of Circumcision is called *the seale of the righteousness of Rom. 4. 11.* *faith.* Rom. 4. 11. because thereby as by a seale Abraham was confirmed in the truth of Gods promises, and assured that the righteousness of faith, that is, the righteousness of Christ, who was the promised seede, did belong vnto him. And answerable to this Sacrament is Baptisme, wherein Christ and
 all

§. Sect. 7.

The fourth argument, drawne from the doctrine and vse of the Sacraments.

all the gracious promises of life and saluation made in him, are particularly applied to the partie baptized; and therefore the Apostle saith, that all that are baptized into Christ haue put on Christ, Gal. 3. 27. where the Apostle compareth Christ to a garment, which by the hand of faith is put on by euery particular belecuer. So in the administration of the Lords Supper, the bread and wine is particularlie deliuered vnto all the communicants, to signifie vnto them, that euery one who stretcheth forth the hand of faith doth receiue Christ and all his benefits, whereby his soule is nourished vnto euerlasting life. Whosoever therefore hath faith, he may be assured that he receiueth Christ; and whosoever receiueth Christ, he may be assured of his election and saluation; for so as many as receiue him, to them he giveth power to be the sonnes of God: and who are those? *even those that beleue in his name*, as it is Ioh. 1. 12. And whosoever eates his flesh and drinks his blond hath eternall life, as our Sauour saith, Ioh. 6. 54. Now if we would know how we feede vpon him, it is by the mouth of faith, as he expoundeth himselfe, vers. 47.

John 1. 12.

John 6. 54. 47.

§. Sect. 8.

The fifth argument taken from prayer.

1. Ioh. 5. 14. 15.

Iam. 1. 5.

Matth. 6. 12.

Rom. 8. 30.

§. Sect. 9.

The sixth argument taken from the confession of our faith.

Fifthly, whatsoeuer we are bound to pray for; that we may be assured of, nay we ought stedfastly to beleue that we shal receiue it: and this is euident, 1. Ioh. 5. 14. *This is the assurance that wee haue in him, that if wee aske any thing according to his will he heareth vs.* 15. *And if we know that he heareth vs whatsoeuer we aske, wee know that wee haue the petitions that we haue desired of him.* And the Apostle Iames would haue vs to aske in faith without waivering, that is, not doubting to receiue that we aske. But wee are taught to pray for the remission of our sins: and therefore wee are certainly to beleue that our sinnes are remitted, and consequentlie that we are iustified, called, elected, and shall be sau'd; for *whom he did predestinate, them also he called, and whom he called, them also he iustified, and whom hee iustified, them also he glorified*, as it is Rom. 8. 30.

Sixtly, whatsoeuer we professe in the Articles of our faith, that we should beleue, and of that we may and ought particularlie to be assured: but euery man professeth that he beleueth the remission of sinnes and life euerlasting, that is, that the Lord doth not onelie forgiue sinne, and graunteth vnto some

Some the fruition of euerlasting life, for this the diuels beleeue as well as we, but also that he doth particularly forgiue me my sinnes, and that he will make me an heire of eternall happinesse: for this is the nature of faith, to assure vs certainlie and particularlie of that which we beleeue, as we haue shewed; and therefore we ought particularly to be assured of the remission of our sinnes, and that wee shall attaine vnto euerlasting life, and consequently that wee are elected, seeing none enioy it but Gods chosen. But it may be obiected, that if euerie one bee bound to beleeue as an article of his faith that his sins are forgiuen, and that hee is an heire of euerlasting life, then some are bound to beleeue that which is false; for those who liue and die in their sins without repentance, shall neuer obtaine either the one or the other. I answere, that wee are not bound to beleeue, being destitute of a true and a liuelie faith, for this were rather fondlie to presume, than surely to bee perswaded of the promises of the Gospell, but wee are first bound to haue a true liuelie and iustifying faith, and so to beleeue and applie vnto our selues the promises of the Gospell; but those that liue in their sinnes without repentance, they are altogether destitute of true faith, which wherefoeuer it is purifieth the heart, and worketh by loue, mouing the beleeuer to endeouour and striue to mortifie his corruptions, and to rise from the death of sinne to newnesse of life: and therefore well may they securelie presume, but it is impossible that they should truly beleeue, because they are vtterlie destitute of a liuelie faith, and where the cause is not the effect cannot follow: and consequently for their infidelitie they are subiect to eternall plagues and punishments, because they doe not that which they are bound to performe. Neither must we think that euery kind of faith, or rather euerie fond perswasion of faith is enioyned vs, but such a faith as is grounded vpon Gods word; but the word of God doth teach vs, that *whofoeuer liue in the flesh cannot please God, and if we liue after the flesh we shall die.* Rom. 8. 8. 13. *That the vnrighteous shall not inherit the kingdome of God,* 1. Cor. 6. 9. *That the workers of iniquitie shall be reiected of Christ,* Matth. 8. 23. And Mat. 7. 23. *that no vncleane thing, nor whatsoeuer worketh abomination and* Reuel. 22. 27.

lies shall enter into the kingdome of heauen, Reuel. 21. 27. And therefore those who liue in the flesh, those who are workers of iniquitie, vnrighteous and vncleane, in which ranke are all those who liue in their sins without repentance, fulfilling the lusts of the flesh, and falling continually into sinne with pleasure and delight, are not bound simplic and absolutely to beleue, so long as they resolue to continue in this state, for so should they be bound to beleue that which is false and repugnant to Gods word; but they are bound to haue a true faith, which being wrought in their hearts wil moue them to forsake their sinnes by vnfeigned repentance, to hunger after righteousness, to endeavour to serue the Lord in holinesse and newnesse of life, and so beleue in Christ as their Sauour and Redeemer, which fruits if our faith bring not forth, we cannot be assured that we haue true faith, or do truly beleue. For though in nature faith be before repentance, yet in our sense and feeling it alwaies followeth it: neither doth faith euer soundly and truly perswade vs of Gods loue, til we haue sorrowed for our sinnes, and at least in purpose of heart haue forsaken them. So that whosoeuer liueth still in his sins with pleasure and delight, and yet beleueth that he is elected to saluation, and that he is in Gods fauour, and shall continuing in this state be made an heire of eternall life, he is not indued with true faith, but with fond presumption and carnall security, which maketh him to beleue that which is false and repugnant to Gods word. Though then all men, euen carnall worldlings and reprobates are bound to beleue, and because they doe not, are subiect to condemnation, as committing a great and fearefull sinne; as appeareth Ioh. 3. 18. and 16. 8. 9. where our Sauour saith, that the holy Ghost *should reprove the world of sinne, because they beleue not in him*: yet they are not bound to beleue continuing in their worldlinesse, and resolving to goe on in their sinnes, for such a faith were but fond presumption; but they are bound so to beleue as that their faith may be grounded vpon Gods word, which it can neuer possibly be if it be seuered from true repentance, and for want of this faith they are condemned.

Iohn 3. 18.
and 16. 8. 9.

CHAP. VIII.

The last argument groundd vpon the testimonie of Gods spirit.

Astlie, whatsoeuer the Spirit of God doth testifie in the heart and conscience of a man, and doth fullie assure him thereof, that he is to beleuee, and of that he ought vndoubtedly to be assured: but the Spirit of God doth testifie to the faithfull, and doth fullie assure them that they are the sonnes of God by adoption and grace, and consequentlie that they are elected; for none are the sonnes of God but those who are predestinate to be adopted through Iesus Christ, as it is Ephes. 1. 5. and therefore the faithfull are to beleuee, and ought vndoubtedly to be assured that they are the sonnes of God elected to euerlasting life. The proposition is manifest; for what more certaine truth can be imagined, than that which the Spirit of God witnesseth vnto our spirits, and confirmeth vnto vs, seeing all the properties required in a true witness, doe concur in him in the highest degree, namelie knowledge, truth, and faithfulness: for knowledge, hee is infinit and knoweth all things, euen the eternall counsell, and decree of God concerning our election, as appeareth 1. Cor. 2. 10. *The spirit searcheth all things euen the deepe things of God; and this spirit doe wee receive that wee may knowe the things that are giuen to vs of God.* As it is vers. 12. What fitter witness therefore can bee imagined in this respect than Gods Spirit, who wholly and only knoweth al his secret counsailes? In respect of truth hee is most true, yea truth it selfe, and in regarde hereof hee is called *the spirit of truth which leadeth vs into all truth.* Ioh. 16. 13. And therefore as in respect of his knowledge hee cannot bee deceived, so in respect of his truth hee cannot deceiue. In respect of faithfulness hee is most faithfull and iust in all his waies, Psal. 145. 17. 1. Cor. 9. especiallie in his word; for *his testimonie is sure* as it is, Psal. 16. 7. and therefore he cannot lie, neither will hee concale the truth for any respect of persons; and

§. Sect. 1.

Ephes. 1. 5.

1. Cor. 2. 10. 11.

Iohn 16. 13.

Psal. 145. 17.

1. Cor. 1. 9.

Psal. 19. 7.

consequentlie whatsoeuer this al-knowing true and faithfull witnesse testifieth, wee are vndoubtedlie to beleuee as being most sure and certaine. If an Angell sent from heauen should assure vs from God that wee are elected, euen the Papiſts themſelues could not denie, but that wee might bee assured thereof by ſuch a reuelation without any manner of doubting: but the teſtimonie of Gods Spirit witneſſing to our ſpirits that we are the ſonnes of God, is ſo much more certaine and without exception than the teſtimonie of Angels, as the Spirit of God better knoweth the counſels of God than Angels, as it excelleth them in truth and faith, as the teſtimonie which is imprinted in the heart is more firme then that which is ſpoken in the eare, which may eaſlie be forgotten. And therefore if by their doctrine we might be assured of our election by the extraordinarie reuelation of an Angell; then much more certainly may wee bee assured hereof by the ordinarie teſtimonie of Gods Spirit which he witneſſeth in the hearts and conſciences of the faithfull.

§. Sect. 2.

*That Gods spirit
testifieth
that we are the
ſonnes of God.*

Rom. 8. 15. 16.

Gal. 4. 6.

The propoſition being manifeſt, let vs prooue the aſſumption; which containeth two branches, firſt that the ſpirit of God teſtifieth to our ſpirits, that we are the ſonnes of God; and ſecondlie doth ſullie assure vs of this teſtimonie that it is moſt vndoubted true; both which are manifeſt by Gods word. Firſt that Gods Spirit giueth this teſtimonie in the hearts of the faithfull, it is euident Rom. 8. 15. 16. *For ye haue not receiued the ſpirit of bondage to feare againe; but ye haue receiued the ſpirit of adoption whereby we cry abba father: the ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God.* So Gal. 4. 6. *Becauſe ye are ſonnes, God hath ſent forth the ſpirit of his ſon into your hearts which crieth abba father.* Which places doe ſo euidently proue this point, that there needs no more reaſons or allegations; for firſt he excludeth the ſpirit of bondage, which like the Papiſts faith cauſeth vs to feare and doubt of our election and ſaluation; and then hee telleth vs that wee haue receiued the ſpirit of adoption, which beareth witneſſe vnto our ſpirit that wee are the children of God.

§. Sect. 3.

Secondly, becauſe we are exceeding weake and the graces
in

in vs shadowed with imperfections and our faith mixt with doubting: because wee are *saues as yet but by hope.* as it is Rom. 8. 24. And we walke by faith and not by sight, as it is 2. Cor. 5. 7. and this our faith is continuallie shaken with manifold temptations, therefore lest wee should doubt of Gods loue and our election, adoption and saluation, the Lord hath giuen vs his spirit to seale, and further to confirme this assurance in our hearts; and that it might be an earnest and a sure pledge vnto vs, whereby he might secure vs concerning the couenant which he hath made with vs. The truth hereof appeareth in manie places of the Scripture. 2. Cor. 1. 22. *Who* 2. Cor. 1. 22. *bath sealed vs and hath giuen the earnest of the spirit in our hearts.* So Ephes. 1. 13. *In whom also ye haue trusted, after that* Ephes. 1. 13. *he heard the word of truth, euen the Gospel of our saluation, wherein also after that ye beleeued, ye were sealed with the holy spirit of promise.* 14. *Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie.* And Ephes. 4. 30. the Apostle exhorteth vs not to grieve the *holie spirit of God, by whom we are sealed vnto the day of our redemption.* And 2. Cor. 5. 5. he saith that *God hath giuen vnto* 2. Cor. 5. 5. *vs the earnest of his spirit.*

Which words doe minister vnto euerie faithfull man no small consolation, if they bee rightlie waied; for first wee vse to seale those things which we would haue most certaine and out of all controuersie; as when a man hath made a promise or couenant with another, for his better securitie hee doth commit it to writing, and lest yet there should anie scruple or doubt rest in his mind, he doth confirme it by adding his seale, to put the matter out of all question; so the Lord hath added to the witten couenant of his word, whereby hee hath assured vs of our election, adoption and saluation, the outward seale of the Sacraments, and the inward seale of his Spirit, whereby hee hath ratified it, not in it selfe, but in our hearts, that so all cause of doubting being taken away, wee might certaine lie bee assured of his promises, that they belong vnto vs not after a generall manner as the Papists teach, but particularlie euen as this assurance is particularlie sealed by Gods Spirit in the heart of euery true be-

Rom. 4. 11.

leeuer, Rom. 4. 11. The end therefore why wee are sealed to saluation by Gods Spirit, is not that we should doubt thereof, but that it might be out of all question fullie ratified and confirmed vnto vs: for this is signified by this metaphor here vsed of sealing, as may appeare not onelie by the ordinarie custome amongst vs, but also by the vse thereof in former times. So when *Abashueros* would haue letters written in the Kings name, which no man might reuoke, he cominandeth that they should be sealed with the Kings ring. Hest. 8. 8. And Ioh. 6. 27. it is said that God the *father had sealed our Saniour Christ*, that is, confirmed him in his office of mediation, by giuing euident testimonies and manifest signes that the people might not doubt of his calling and anointing, Matth. 3. 17. and 17. 5. and Ioh. 1. 32.

Hest. 8. 8.
Ion 6. 27.

So, whereas the holie Ghost in the faithfull is called the earnest of our inheritance, this ministreth vnto euerie true beleeuer no small consolation, nor doubtfull assurance of his saluation; for we know that an earnest is giuen amongst men to ratifie and bind a bargaine, so as they cannot goe from their agreement after earnest is giuen and receiued. The word *arrhabo*, which is here translated earnest, hath also other significacions which minister vnto Gods faithfull ones the same assurance and the like true comfort, Gen. 38. 17. 18. this word is vsed to signifie a pledge or pawne, than the which there can bee no better assurance of performing promise; 2. King. 14. 14. it signifieth a hostage giuen in warres, which is giuen for assurance to confirme couenants agreed vpon; Whereas therefore Gods spirit in the faithfull is called *arrhabo*, which signifieth an earnest pawne and hostage: we are hereby assured that the Lord will performe his couenant betweene vs and him; that he will not misse a day in the performing of his promise; that howsoeuer wee were enemies, yet now being reconciled by the death of his sonne, he hath giuen vs an hostage to assure vs of eternall peace, euen his holie spirit. And therefore let not Satan nor all his assistants cause vs to doubt of Gods couenant, wherein he hath assured vs of our election, adoption, and saluation; seeing he hath sealed this couenant with his spirit, and hath giuen vnto vs
this

How we may know whether we be indued with Gods spirit. 215

this earnest and pawne, to assure vs that hee will performe his promise and bargaine.

But here the tempter objecteth, that we cannot know and discern whether we haue the spirit of God, vnlesse it should bring forth in vs some extraordinarie effects: and though it should bee granted that wee were indued therewith, yet we cannot discern the testimonie thereof from our owne thoughts, vnlesse it be by some speciall reuelation. To the first I answer, that though many lulled asleepe with carnall securitie, doe vaine lie dreame that they haue Gods Spirit, and so are deluded with their owne phantasies; yet this hindreth not, but that hee who hath the Spirit of God indeede, may certainelie bee assured that it dwelleth in him; for it sealeth in vs the assurance of Gods couenant, and who can receiue this seale and not feelee the impressiō? it is an earnest, and who receiuing an earnest cannot know whether he hath receiued it? for otherwise how can it assure vs of our bargaine, if of it selfe we haue no assurance? it is a pawne of Gods loue and our saluation, and who hauing a pawne in his custodie cānot know that he possesseth it? it is a heauenly light which doth illuminate our vnderstandings, which were blind and ignorant in the knowledge of Gods truth, and who cannot discern betweene blindness and sight, light and darknesse? it is a water which purgeth vs from our corruption, and who that is thus washed and clenfed, can doubt that this water hath touched him? it is a fire which inflameth our cold frozen hearts with a zeale of Gods glorie, and loue of our brethren, and how can fire which is carried in our breasts be hidden from vs? it is a precious oyle which mollifieth our hard stonie hearts, and maketh them flexible and pliable to Gods will, which before were so stiffe and obdurate that they would rather haue broken then bowed to obedience; it supplēth also our stiffe ioints and maketh them actiue and nimble in the workes of holinesse, and righteousnesse, and who finding those strange alterations in himselfe, may not bee assured that he is annointed with this oyle? it is the Lords champion fighting in vs against the flesh, and sub-

*§. Sect. 4.
That we may
discerne Gods
spirit by the ef-
fects thereof.*

1. Cor. 1. 22.

Eph. 1. 17. 18.

Esa. 44. 3.

Ezech. 16. 9.

Math. 3. 11.

A. 2. 3.

1. Ioh. 1. 10. 17.

Gal. 5. 17.

in his owne bowels can doubt that the combatants haue their residence in him? In a word, it is only this spirit which restraineth vs from the euill, which naturally wee loue, and prouoketh vs to imbrace that good, which through naturall corruption we lothe and abhorre: if therefore sin grow vnpleasant vnto vs, and vertue and true godlinesse delightfull, we may be assured that this is the worke of Gods spirit dwelling in vs. Would we then be assured that we are indued with the Spirit of God? why then let vs consider if our eyes blinded with ignorance are inlightned in any good measure, with the knowledge of Gods truth; if our soules polluted with the filth of sinne, are purged in some sort from our corruptions; if our cold hearts are inflamed with the zeale of Gods glorie and the loue of our brethren; if our hearts more hard than adamant, and more inflexible than steele, are softened and made obsequious to Gods will; and if the other members of our body, which were benumbed and as it were taken with a dead palsey, bee made nimble and actiue in the workes of holinesse and righteousnesse; if we feele a fight and combate betweene the flesh and the Spirit, the one struing to leade vs captiue vnto sin, the other resisting and drawing vs out of this captiuitie; if the sins which heretofore we haue loued, bee now lothsome vnto vs, and the vertues which wee haue abhorred be delightfull and pleasant; and then we may assure our selues that it is the light of Gods spirit which hath shined vpon vs, it is this heauenly water which hath washed vs, it is this diuine fire which hath inflamed vs, it is this precious oyle that hath mollified and softened vs, it is this champion of the Lord of hosts which maketh warre against our traiterous flesh, and subdueth the lusts thereof; in a word, it can be nothing but Gods spirit, which makes vs hate that sinne which naturally wee so dearely loue, and to loue vertue and godlinesse which by nature is lothsome and bitter vnto vs.

§. Sect. 5.

And thus it is manifest that wee may be assured that wee haue Gods spirit, by the ordinarie fruites thereof in cuerie faithfull man. Now let vs consider how wee may know the testimony of Gods spirit, witnessing in our hearts that we are elected

elected, adopted and shall bee saued, from our owne phantasies caused through carnall securitie and vaine presumption. And to this end we are to know, that the preaching of the Gospell is *the ministerie of the spirit*, whereby wee are sealed and confirmed in the assurance of our saluation, as appeareth 2. Cor. 3. 6. And hence it is that the preachers of the Gospell are called *the Ministers by whom the people beleene*, 1. Cor. 3. 5. And the words of the Gospell are called by our Sauour Christ *spirit and life*, because it is the ministerie of the spirit which quickneth vs, as it is Ioh. 6. 63. And Gal. 3. 2. the Apostle faith that wee haue receiued the spirit by the hearing of faith, that is, the doctrine of faith preached in the ministry of the Gospell. If therefore the testimonie of saluation in the mindes of the faithfull, be conceiued by the preaching of the Gospell applied vnto them by faith, then is it most certainly the testimonie of Gods Spirit; for the inward testimonie of Gods spirit is not different from the outward testimonie of the word; but if this perswasion be not grounded vpon Gods word, as theirs is not who perswade themselves that they are elected, adopted, and shall bee saued, notwithstanding that they liue in their sinnes without repentance, making no conscience of their waies, nor indeauouring to serue the Lord in holinesse and righteousnesse of life; then is it not the testimonie of Gods Spirit, but a presumptuous phantasie, and a secure and carnall imagination: for the testimonie of Gods Spirit in the conscience, is the same with the testimonie of the word, and therefore it doth not beare witness nor giue any assurance that they are saued, which Gods word pronounceth to bee in the state of damnation. When therefore this testimonie is giuen in a faithfull man, and agreeable to Gods word; it is the testimonie of the Spirit which sealeth vs in the full assurance of that wee beleue: according to that Ephesians 1. 13. Where the Apostle faith, *Ephes. 1. 13.* that after the faithfull had receiued the word of truth, euen the Gospell of their saluation, and beleued therein, they were sealed with the holy spirit of promise. But those who make no conscience of hearing the Gospell preached, and when they heare it, doe not beleue it, nor apply it to themselves by a true

How wee may
discerne the te-
stimonie of
Gods spirit
from our owne
presumption.
2. Cor. 3. 6.
1. Cor. 3. 5.

Iohn 6. 63.
Gal. 3. 2.

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true and liuely faith, nor bring forth any fruites thereof in a holy and Christian life, they haue neither faith nor Gods spirit: and therefore if they haue any perswasion of their election and saluation, it is not the testimony of Gods spirit, but their owne phantasie, and a vaine opinion arising from carnall securitie and presumption.

§. *Seet. 6.*
Another means
to discerne the
testimonie of
the spirit.

Secondlie, the testimonie of Gods Spirit may hereby bee knowne: first, in that it thoroughly perswadeth the faithful of their election and saluation; secondly, by the manner of perswading them; thirdly, by the effects of this testimonie and perswasion. For the first, the spirit of God doth not only giue this bare testimonie that wee are elected, adopted, and shall be saued: but also doth fullie perswade vs hereof, as being a thing most certaine and without question. So 1. Cor. 2. 12. the Apostle saith that *wee haue receiued the spirit of God, that wee might know the things that are giuen to vs of God.* And Ephes. 1. 17. 18. Gods spirit is called *the spirit of wisdom and reuelation, which doth enlighten the eyes of our understanding, that we might know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints; and what is the exceeding greatnesse of his power, particularly towards vs that beleene, according to the working of his mightie power.* So the Apostle Iohn saith, *hereby we know that Christ abideth in vs, euen by the spirit which he hath giuen vs,* 1. Ioh. 3. 24. So that we may be assured that we haue Gods spirit, & therby be thoroughly perswaded that Christ dwelleth in vs, and consequently that we are elected and shall bee saued. And chap. 4. 13. *Hereby know we that we dwell in him and he in vs, because he hath giuen vs of his spirit.* And the Apostle Paul by the spirit of God was so stedfastly assured of Gods loue, that hee professeth that hee was firmly perswaded that nothing could separate him from it, Rom. 8. 38. 39. So that the spirit of God thoroughly perswadeth the faithful that they are elected and shall bee saued; whereas the wicked who are destitute of Gods spirit, may wel haue a fond opinion and a foolish conceit, that they are highlie in Gods loue and elected to saluation, through carnall securitie and vaine presumption; but they are neuer thoroughly perswaded *herof*; for when any affliction of bodie or minde is inflicted

1 Cor. 2. 12.

Eph. 1. 17. 18.

1 Iohn. 3. 24.

and 4. 13.

Rom. 8. 38. 39.

on them, their vaine perswasion vanisheth away, and nothing remaineth but doubting, which in the end bringeth them to vtter desperation.

But here the tempter will take occasion to discourage the weak Christian, and to perswade him that he hath not Gods spirit, seeing he doth not feele in himselfe this firme perswasion of Gods loue and his election and saluation. To which we are to answer, that Gods spirit doth thoroughly perswade, although not at all times, neither in our present sense and feeling; for immediatelie after our conuersion when we are newlie regenerate, and like new borne babes in Christ, the motions of the spirit are but weake in vs, and we are not skillfull in vnderstanding this heauenlie language of the spirit, wherewith we haue been altogether vnacquainted; but the spirit waxing stronger in vs, and we growing to a ripe age in Christ, doth crie in our hearts, Abba father, and testifieth to our spirits that we are the sonnes of God; which we then being better acquainted with this heauenly speech, do well vnderstand, and are thoroughly perswaded thereby. And secondly, when the poore Christian who hath receiued a great measure of the spirit is exercised in the spirituall conflict, the hideous noise of Satans temptations which like Camron-shot sound in his eares, and the tumultuous outcries of his owne passions doe so disturbe and wholly possesse him, that he can not heare the voice of the spirit perswading him that hee is the child of God; till the skirmish bee past and the noise of temptations ceased, and then againe as in former times hee heareth to his comfort the spirit of God perswading him of Gods loue, and hereby hee is againe assured thereof. So that wee are not to iudge of the hauing of Gods spirit in the time of our Christian infancie and spirituall nonage, nor yet according to our present sense in the time of temptation, but when wee are come to perfect age, and when the conflict of temptations is ceased.

Secondlie, the testimonie of Gods spirit perswading vs of his loue and our election, is knowne by the manner whereby it perswadeth vs; namely, it perswadeth vs hereof with arguments grounded vpon Gods word, and drawne not from
any

*The perswasion
of the spirit not
alwaies discerned
in our sense
and feeling.*

any worthinesse in our selues, but from Gods free grace and vnderferued mercie, and from the righteousnesse and merits of Christ; whereas Satan and our owne flesh neuer vse such reasons, but either mooue vs to a bare and vaine opinion which hath no ground at all but selfe-loue, which maketh men easilie belecue that which they desire; or els with some arguments drawne from some outward common benefites, bestowed indifferently vpon the good and bad; or lastly from a pharisaicall conceit and false opinion of our owne worthinesse and deserts.

§. Sect. 7.

*The third
meanes to dis-
cerne the spi-
rit, namely
by the fruites
thereof.*

Lastlie, the testimonie of Gods Spirit is knowne and discerned by the effects thereof; for after that it hath effectually perswaded vs, that we are elected & the deare children of God, we are mooued thereby to trust whollie in God, and to loue him as our gracious father; from which loue proceedeth a zeale of his glorie, and a true hatred of sinne, because thereby our heauenlie father is dishonored and displeased with vs; and a true loue and heartie endeouour of imbracing holinesse and righteousnesse, because thereby our gracious father is glorified and well pleased with vs. If therefore these effects and fruites follow this perswasion of Gods loue and our election, wee may bee assured that it is the Spirit of God which doth perswade vs; but if wee haue no such trust and affiance, no such loue of God, no zeale of his glorie, no hatred of sinne, no loue nor desire of embracing righteousnesse, but remaine as carnall, worldlie, and prophane as euer we were, then let vs bragge as much as wee will of our perswasion of Gods loue and our election, yet it is most certaine that this perswasion is not wrought in vs by Gods Spirit, but that it is a vaine conceit and fond opinion which proceedeth from selfe-loue, carnall securitie, and fond presumption, which in the end vanishing away will leaue vs in despaire.

CHAP. IX.

Of the meanes whereby we may be assured
of our election.



And thus haue I proued that those who are conuer-
ted vnto God, iustified, and in some measure san-
ctified, may ordinarily attaine vnto the assurance
of their election: Now I will shew the meanes
and signes whereby wee may bee thus assured. The first and
principall meanes which assureth vs of our election, is the in-
ward testimonie of Gods spirit which crieth in our hearts *Ab-*
ba father, and witnesseth vnto our spirits that we are the children
of God, as it is Rom. 8. 15. 16. Which testimonie it doth not
giue by extraordinarie reuelation, but by a secret application
of the promises of the Gospell vnto vs and by an inward co-
operation whereby it maketh the outward ministerie of the
word effectuell for the begetting of faith in vs, whereby as
with an hand wee doe appropriate the generall promises of
the word vnto our owne selues. And when the Ministers vse
reasons to perswade vs of Gods loue in Christ, & holy Ghost
openeth our deafe eares, and inlighteneth our blind vnder-
standings, and powerfully inclineth our wils, so that we may
attentiuelie heare, truly vnderstand, and be fully assured of
that truth which is deliuered, not onely in respect of the
whole Church, but also in respect of our selues particularlie,
so as we can say, I belecue that these promises of God are true,
and that they belong to all the faithfull, and consequentlie
vnto me who do belecue and am assured of them, seeing they
are promised on no other condition.

But the tempter will obiect, that many through carnall
presumption doe perswade themselves, that all the promises
of the Gospell doe belong vnto them, and therefore we may
easilie be deceiued, not being able to discerne betweene the
testimonie of the spirit and presumptuous securitie. I answer,
that those who are indued with Gods spirit, may easilie dis-
cerne the testimonie of the spirit from the carnall language
of

§. Sect. 1.

*The first means
the testimonie
of the holie
Ghost.*

Rom. 8. 15. 16.

*Diuers diffe-
rences between
the testimonie
of the spirit
and presump-
tuous securitie.*

of presumption, as is euident by that which before I haue deliuered, and also may more plainelie appeare by manifest differences, if the one bee compared with the other. For presumption is a fruite of originall corruption which accompanieth vs from our mothers wombe, till it bee beaten downe with Gods sanctifying Spirit; but the testimonie of the spirit is a thing supernatural, which no man euer feeleth before his conuersion vnto God, when as by the preaching of the word he is humbled vnder the burthen of sinne, sorrowing and grieuing for his sinnes past, and detesting them from his hart, and purposing to leaue and forsake them in the time to come. If therefore wee haue had alwaies this testimonie in our minds that wee are in Gods fauour and elected, and neuer felt our conuersion, nor discerned any fruites thereof; then doth this testimonie proceede from carnall presumption and not from Gods Spirit. Secondly, those who haue the testimonie of the spirit make conscience of the diligent and carefull vse of the outward meanes of saluation, as the hearing and reading of the word, the receiuing of the Sacraments, and other holie duties of Gods seruice, because they know that the inward testimonie of the Spirit is not ordinarily seuered from the outward testimonie of the word; and the assurance of Gods loue and our election is not wrought immediately in vs by reuelation of the spirit, but by the preaching of the word and vse of the Sacraments, made effectual by the inward cooperation of y^e holy Ghost. But presumption as it ariseth not from the vse of these meanes made thus effectual, but from carnall securitie, so is it not confirmed thereby: for the lesse that the presumptuous man heareth the word and performeth the duties of pietie and Gods seruice, the more confidently doth hee boast of his faith and full assurance, and therefore hee maketh no conscience of vsing these meanes ordained of God; nay contrariwise he will not sticke to affirme, that the hearing of the word too often is the cause that troubleth mens mindes and afflicteth their consciences, moouing them to doubt of Gods mercie, which before they neuer called into question: and why is this, but because hereby men are rouzed out of their sleepe of securitie, and haue their

their confident presumption beaten downe. If then wee are carefull to vse all holie meanes ordained of God to assure vs of our saluation; that assurance and testimonie which followeth is the testimonie of Gods spirit: otherwise it is nothing else but fond presumption. Thirdly, presumption is most confident, and neuer doubteth nor maketh any question of his election & saluation who thus presumeth; but this testimonie of the spirit is much assaulted with doubting, and oftentimes thereby so exceedingly weakened that wee cannot heare the voice thereof: as wee may see in the example of *Iob, David*, the father of the possessed child, the two Disciples who iournied to Emaus, and in all Gods children who haue not yet attained vnto fulnesse of perswasion, vnto which none can come but by degrees. And therefore if wee can bragge with secure worldlings, and say with the proud Pharisee, I neuer was troubled I thanke God with any doubting of mine election & saluation, as many are; but alwaies haue had a strong beleefe that I am in Gods loue and shall vndoubtedly be saued: wee may assure our selues that this is the voice of presumption, and not the testimonie of Gods spirit. Fourthly, presumption is ioyned with worldlinesse and prophanenesse, but the testimonie of Gods spirit is neuer seuered from sanctification, or at least from an earnest desire and holie endeour of seruing the Lord in holinesse and righteousness: for (as I said) the testimonie of the spirit in the conscience is neuer contrarie to the testimonie of the spirit in the word, neither doth it beare witnessse that those are in Gods loue and elected to saluation, which the Scriptures witnessse to bee in Gods displeasure and in the state of condemnation, namely, all vnrepentant sinners continuing in their vnrepentancie: and therefore if the assurance which we haue of our election and saluation be not ioyned with a desire to leaue our sinnes, and with an earnest endeour of seruing God in the duties of holines and righteousness, then it doth not proceed from the testimonie of Gods spirit, but from carnall securitie and fond presumption. Lastlie, presumption no longer perswadeth men of Gods loue and fauour, than they enioy the outward benefits of this life; but when the Lord laieth vpon them any grieuous

griuous affliction, either outwardly in bodie and state, or inwardly in mind; then this perswasion vanisheth, and nothing remaineth but doubting, which commonlie endeth in vtter despaire: but the testimonie of the spirit is constant and permanent; and howsoever wee cannot by reason of the grievousnesse of afflictions, and the violent noise of our own passions heare the voice thereof at some times, yet afterwards againe it crieth aloud in our hearts Abba father, and witnesseth vnto our spirits that wee are the sonnes of God: So that the chiefe meanes whereby wee are assured of our election is the spirit of God. But seeing wee haue it not naturally in our selues, how may we attaine vnto it? Surely we are to haue our recourse vnto the Father of lights by earnest prayer, *from whom descendeth every good and perfect gift*, hauing our faith grounded vpon Gods gracious promise, namely, that if wee aske we shall receiue, and more especially, that hee will giue his holy spirit to them that aske it, as it is Luk. 11. 13.

Iam. 1. 17.
Matth. 7. 7.
Luk. 11. 13.

§. Sect. 2.
*The second
meanes, the
hearing of the
word.*

The second meanes whereby wee may attaine to the certaintie of our election, is the hearing of the word, wherein the Lord manifesteth his grace and goodwill to all beleeuing and repentant sinners, and whereby also he ordinarily begetteth this faith and repentance in all his children. For howsoever *Paul* may plant, and *Apollos* may water, but God alone giueth the increase; yet Gods blessing ordinarily accompanieth his owne ordinance, making it effectuell by the inward operation of his Spirit for those ends for which hee hath ordained it. And though the word may long sound in our eares before it pearce the heart, or beget any sauing grace in vs, ylesse the Lord open our hearts and make the seed of his word fruitful: yet those who make conscience of hearing the word, with diligence, reuerence and attention, and pray for the assistance of Gods spirit: whereby it may become profitable to their saluation, may constantly expect the blessing of God vpon his owne ordinance, which they carefully vse in obedience to his will; whereas those who neglect and contemne Gods word haue no such assurance, because it is the meanes and instrument which is ordained of God for this purpose, without which the spirit of God doth not ordinarily begett faith,

faith or any suing grace in vs. Though therefore we do not after long hearing of the word, feele this assurance of Gods loue and our election, yet let vs not giue it ouer but expect Gods blessing vpon it, and waite his leasure, assuring our selues that in the end, hee will make this his owne ordinance effectuell for those ends, for which he hath ordained it.

The third meanes whereby we may attaine to the assurance of our election, is the frequent and religious vse of the Sacrament of the Lords supper, wherby our faith is more and more confirmed in the truth of Gods promises. For the Lord to the preaching of his word which is the couenant of grace, hath added these seales that we might be the more throughlie assured of his loue and fauour; and therefore if we conscionably frequent this holy sacrament, the Lord wil blesse also this his owne ordinance. Moreouer they who worthily receiue these holy mysteries, do receiue Christ Iesus, & haue the vnion and communion which is between him and them, more & more strengthened and confirmed, for *hee that eateth his flesh and drinketh his blood, dwelleth in Christ, and Christ in him.* As it is Iohn 6.56. *Now there is no condemnation to those that are in Christ Iesus* Rom. 8.1. and therefore they need not doubt of their election and saluation.

*§. Sect. 3.
The third
meanes, the
vse of the sa-
craments.*

The fourth meanes whereby we may be assured of our election, are the effects of Gods predestination, which are the vndoubted signes thereof; for the effects argue the cause, as the cause the effects, and that not onlie in naturall things, but also in those which are supernaturall and spirituall: and therefore as certaine as we know that there is fire because it casteth forth heate, and the sun by his casting forth of bright raies whereby the world is lightned, and that a tree is good by the good fruites which it bringeth forth, so also may we as certainly be assured that we are elected of God, when we finde in our selues the effects and vndoubted signes of our election.

*§. Sect. 4.
The fourth
meanes, the ef-
fects of our e-
lection.
Zanch, de At-
trib. 1.5. cap. 2.*

Neither are these effects bare signes onlie of our election, but also manifest seales which by their plaine impression, doe euidently assure vs thereof: so that though we do not directly and immediatly know Gods election, predestination, & eternall decree of our saluation in God himselfe, electing, predestinating,

Q

stinating,

finating, and decreeing that we shall be saued, yet we may plainelie see apparant scales and impressions hereof in our selues, liuelie resembling that which is secret in Gods hidden counsell; and as we not seeing the scale which maketh the impression, doe easily discerne the forme, fashion, & quantity thereof by the print which it hath made; so wee not seeing Gods secret decree of predestination, may notwithstanding attaine to the euident knowledge thereof, by that impression which it maketh in vs.

This also may further be illustrated by a familiar similitude; namely, as the sunne shining vpon vs with his bright beames, doth imprint as it were in our eies the image of his light, whereby wee see the sunne and the light thereof (the beames of the sunne which are cast vpon vs, being reflected backe againe to the sunne it selfe;) so the foreknowledge of God whereby he hath decreed that we shall be saued before all eternitie, is secret in it selfe, so y we cannot see, nor vnderstand it directlie, but yet whilest God doth acknowledge vs for his elect, hee doth expresse the image and forme of this his foreknowledge in those whom he hath elected, whereby we doe also acknowledge him our gracious God who hath elected vs; and so it commeth to passe that by the true knowledge of God, which is communicated vnto vs, whereby we acknowledge him for our God and father, wee also know his foreknowledge, whereby he knoweth and acknowledgeth vs for his sonnes and children. For first God knoweth vs, and then by the light of this knowledge communicated vnto vs, he inlightneth our hearts with the true knowledge of himselfe, as the sun first inlightneth our eies, and by this light we see the sunne it selfe. And this our Sauour Christ intimateth, Ioh. 10. 14. where first he saith he *knoweth his sheepe*, & then he addeth that he *is also knowne of them*. As though he shuld say, whilest I know and acknowledge them for my sheepe, hereby I bring to passe that they in like maner by the participatiō of this my light and knowledge, doe acknowledge me for their true pastor. If therefore we know and acknowledge God, for our gracious God & louing father in Christ, it is a most certain signe, that he also by his foreknowledge, doth know and acknowledge vs for his people and children. But if we remaine in our

ignorance,

ignorance, without the knowledge of God, and his Sonne Christ, we can gather no assurance vnto our selues of our election; for if the foreknowledge of God had shined vpon vs, the beames thereof would haue illuminated our hearts, so as we should by their light haue knowne God also.

The like may be said of Gods eternall loue, wherewith he hath loued vs in Christ; for God louing vs, hath imprinted the image of his loue in our hearts, whereby wee loue him againe: and when this heauenly heate of Gods loue hath descended on vs, and warmeth our cold hearts, frozen in the dregges of sinne, then doe wee reflect some of those beames of Gods loue towards him againe. And this the Apostle *Iohn* plainelie sheweth 1. Ioh. 4. 19. where he saith *that we loue God because hee loued vs first*; that is, by that eternall loue wherewith God loued vs in Christ, there is imprinted in our hearts the loue of God. And hence it is that he saith vers. 7. that loue commeth from God: because we can neither loue God, nor our neighbours aright, till his loue towards vs hauing shined vpon vs, hath inflamed our hearts. So the Apostle *Paul* saith, Rom. 5. 5. that *the loue of God is shed abroad in our hearts, by the holy Ghost which is given vnto vs*, whereby loue towards God is begotten in vs. If therfore the loue of God be in our hearts, we may be assured that it is but an impression which is made in vs, by the seale of his loue towards vs, but a little sparke kindled by this heauenlie flame, and a small modell or little counterfeite resembling the infinit loue of God, wherewith from all eternitie he hath loued vs in Christ. Thus also Gods eternal election, whereby before al worlds he hath chosen vs in Christ, doth make an impression, and sealeth in our hearts the forme or image thereof, whereby we make choise of the true God *Iehouah*, amongst all the Gods of the nations to be our onely God, whom we will serue and worship. And therfore if we haue made this election, and dedicated our selues whollie to Gods worship and seruice alone, it is a most certaine signe of our election, whereby God hath chosen vs: for our choosing of God is an effect of his choosing of vs, and an impression or print wherewith by his election he hath sealed vs.

Gods loue
cause of our
loue.

1. Iohn 4. 19.

Vers. 7.

Rom. 5. 5.

And thus it appeareth that the effects of Gods election do

§. Sect. 5.

*The first effect
of our election
is our Saviour
Christ, by whom
we are assured
that we are e-
lected.*

not onelie as signes signifie, but also as scales confirme vnto vs the assurance thereof: but let vs further consider the special effects of our election, wherby we may be assured that we are chose of God. The first effect, is our Saviour Christ himself, set apart of God to be \S mediator to reconcile all Gods elect vnto him, dwelling in vs by his spirit; who may iustly be called the first effect of Gods election, because all the other, namely our vocation, iustification, sanctification, & saluation, are by him & through him alone. Whosoeuer therefore are assured that Christ dwelleth in them, & they in him, they haue a most vndoubted signe of their election: & whosoeuer haue not Christ dwelling in the by his spirit, can haue no assurance that they are chosen, as the Apostle plainly sheweth 2. Co. 13.

2. Cor. 13. 5.

5. Know you not (saith he) that Iesus Christ is in you except you be reprobates? but how shall wee know whether Christ dwelleth thus in vs & we in him? the Apostle telleth vs Rom. 8. 1. *that those who are in Christ Iesus walk not after the flesh but after the spirit,* that is, those who do not willingly submit themselves to be ruled and led by the lusts of the flesh, but labour and strue to resist and subdue them, studying and indeuouring to liue a spirituall life, in holinesse and righteousnesse. For in whomsoeuer Christ dwelleth by his spirit, those he regenerateth and raiseth from the death of sinne, to newnes of life; and his blood is effectuell, not onely to purge them from the guilt of sinne, but also to cleanse them in some measure from the corruptions themselves.

§. Sect. 6.

The second effect of our election, is our effectuell calling.

The second effect of our election, is our effectuell calling; wherby we are separated from the world, and ingrafted into Christ, and made liuely members of his body: and this is done ordinarily by the diligent and attentiu hearing of the word, ioyned with the inward operation of Gods spirit. If therefore we haue heard Gods word preached diligently & attentiuely; if thereby wee haue attained vnto the knowledge of the worke of our redemption wrought by Iesus Christ, and are delighted therewith; if by this meanes wee haue our hearts somewhat weaned from the world, and fixed vpon our Saviour and heauenlie things; and thinking it sufficient to haue spent the rest of our liues past in the lusts of the Gentiles, doe liue hence forward after the wil of God: the are we truly and effectually,

1. Pet. 4. 1. 3.

Of the meanes whereby we may be assured of our election. 229

effectually called, for those are Christs sheepe that heare his voyce and follow him, Ioh. 10. 4. Those are ingrafted into his body, who bring forth the fruites of godlinesse; for as the brāche can bring forth no fruit except it abide in the vine, so neither can we bring forth any fruites of pietie and righteousness except wee abide in Christ; and therefore if we doe bring forth these fruits, it manifestly appeareth that we are in Christ, and consequently truly called and elected, *for without him we could do nothing*, as it is Ioh. 15. 4. 5.

Iohn 15. 4. 5.

The third effect of Gods election, is our iustification, consisting in the remission of our sinnes, and the imputation of Christs righteousness; and to this is required a true and liuelie faith, which assureth vs of the remission of our sinnes, and applieth vnto vs Christs righteousness. If therefore we beleue that our sinnes are forgiven, if we do by faith applie vnto vs Christ and his righteousness, we may be assured that we are iustified and consequentlie elected. Now this perswasion and liuelie faith is discerned by the fruites thereof; for it purifieth our hearts, and worketh by loue; and it worketh in vs an hatred of sinne, and loue of righteousness, which is our sanctification.

§. Sect. 7.

Let the third effect be our iustification.

So that our sanctification which is the last effect of Gods election wrought in vs in this life, is the true touchstone of all the rest: whereby wee may certainlie know whether we be effectually called, that is, separated from the world, and ingrafted as liuelie members into the bodie of Christ; and whether we be truelie iustified, that is, purged from the guilt and punishment of our sinnes by Christs blood and adorned with his righteousness imputed vnto vs. For if wee be separated from the world, then doe we not set our mindes vpon worldly things, but haue *our conuersation in heauen from whence we look for a saviour, even the Lord Iesus Christ*; if we are ingrafted into the body of Christ who is the true vine, then do we bring forth the sweete grapes of holinesse and righteousness in our liues and conuersations, as it is Ioh. 15. 5; if we haue by a true faith the assurance of the remission of our sinnes, then will we loue God who hath forgiven vs so great a debt, and labour to expresse our loue by glorifying his name, in causing our light to shine before men; and if the blood of Christ be effectually

§. Sect. 8.

The fourth effect is our sanctification, which is the touchstone of all the rest.

Phil. 3. 20.

Iohn. 15. 5.

330 *Of the meanes whereby we may be assured of our election.*

- Rom. 6. 5. 6.** vnto vs for the purging away of the guilt and punishment of sin, then will it also in some measure purge away the corruptions themselves. For we are grafted with him into the similitude of his death and resurrection, and our old man is crucified with him and the bodie of sin destroyed, that from henceforth we should not serue sinne, as it is Rom. 6. 5. 6. And as our sanctification is the onelie vndoubted signe of our vocation and iustification; so also of our election; for the Lord hath chosen vs that we should bee holy, Ephes. 1. 4. And therefore if wee be holy we haue a manifest effect and inseparable fruite of our election; if we be not holy nor make conscience of seruing the Lord in the duties of pietie and christianitie, wee haue no assurance that we are elected: for though the foundation of God remaineth sure on Gods part being sealed and confirmed in his eternall counsell, yet it is not sealed in our hearts vntill wee depart from iniquitie, as it is 2. Tim. 2. 19.
- Ephes. 1. 4.**
- 2. Tim. 2. 19.**

Though then there bee no place vnto our sanctification in Gods decree, as being any cause thereof; and therefore when the question is asked why we are elected, we must answer, not for any deserts or holinesse in our selues, but because of Gods good pleasure and vnderferued grace; and when it is demanded in whom wee are elected; wee must reply in Christ Iesus only: yet there is chiefe place vnto our sanctification in the assurance of our election, so that when the questio is asked who are elected, answer is to be made, those onelie who are also sanctified in Gods good time by his gracions spirit; for without this holinesse no man shall euer see God as it is Heb. 12. 14.

Heb. 12. 14.

h. Sect. 9.
*Wherein our
 sanctification
 consisteth.*

Now our sanctification doth principallie consist in a loue of righteousness, and a true hatred of sinne; from whence proceedeth an earnest desire, and heartie indenour of forsaking that which is euill, and of cleauing vnto that which is good: and for the better effecting hereof, a carefull studie of mortifying the flesh and the lusts thereof, and painefull diligence in vsing all good meanes whereby the spirit may be strengthened, and the gifts and graces thereof encreased, that so wee may not be so prone to fall into that sinne which we hate, nor so backward in embracing and following that righteousness and holinesse which wee loue. And this is the sanctification which is an inseparable fruite and effect of Gods election in

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al his children, which though it be the last in nature and next vnto saluation it selfe, for first God electeth, and those whom he hath elected, in his good time he calleth, & whom he calleth those he iustificieth, and lastly, whom he iustificieth those he sanctifieth and saueth; yet when we are to gather assurance of our election, wee are not to obserue this order, but to begin where the Lord endeth, and so ascend from the lowest degree till wee come to the highest. For as it is a foolish thing for a man to thinke that he can leap to the top of an high ladder at the first step, and therefore euery one beginneth with the lowest, and so ascendeth step by step til he come to the highest: so it is a foolish thing for a man to imagine, that he can leape into heauen, & there search the vnsearchable counsels of God, and so know whether he is elected or no; but we must begin at the lowest step, namelie our sanctification which being attained vnto, wee may ascend a step higher in our assurance, namelie that we are iustified, and so the next, that wee are effectuellie called, & lastly to the highest that we are elected. Otherwise if we curiously diue into the bottomles secrets of Gods counsels, wee shall be drowned and ouerwhelmed; if we approach vnto this vnapproachable light, the eie of our vnderstanding wil be dazled, yea stark blinded; if we presume to vnderstand beyond sobrietie, wee shall by the iust iudgement of God be infatuated, and thrust our selues into an endlesse laborinth, out of which we shal neuer find way, wanting the line of Gods word to guide vs. And therefore if we would haue any true assurance of our election, we must examine our selues whether we be sanctified; and if we find in our selues sanctification by the fruites thereof, wee may vndoubtedlie conclude that we are iustified, called, elected, and shall be saued. If we walk not after the flesh but after the spirit, we may be assured that we are in Christ Iesus, and therefore there is no

*That those who
wil be assured
of their electi-
on must begin
their assurance
at their sancti-
fication.*

Rom. 8. 1.

Matth. 7. 17.

Ioh. 15. 4. 5.

§. Sect. 10.

Seeing then our sanctification assureth vs of our election and saluation, & without it there is no assurance; what stron-

*The vse of the
former do-
ctrine.*

ger argument can be imagined to make vs flee sinne, and labour after mortification and newnesse of life; what keener knife can be vsed to cut in sunder the cords of vanitie, where in naturally we are fettered and intangled; what sharper spur to prick vs forward in the course of godlinesse, than to know and consider that by our sanctification and holinesse of life, wee are certainly assured y^e God hath elected vs, to be heires of the vnspeakable ioyes of his kingdome, and that by our wickednesse and profanesse we haue no lesse certaine assurance that we shall haue our portion for euer in the lake that burneth with fire and brimstone? for if wee liue holily like true Christians on earth, wee shall liue happily like glorious Angels in heauen: but if here we lie frozen in the dregges of our sins, without any sense of sorrow for those which are past, or any desire and purpose of heart to forsake them in the time to come, we shall be thrust from the Lord amongst the workers of iniquitie, and the wrath of God shall pursue, ouertake and consume vs. What sinne therefore can be so pleasant to our taste, which this consideration will not make more bitter then wormwood? what dutie of holinesse and righteousness so displeasing and grieuous, which this will not make sweete and delightfull?

§. Sect. II.

*Diuers kinds of
counterfeit ho-
linesse which
giue no as-
surance of our e-
lection.*

Now that wee may not deceiue our selues with a counterfeit holinesse, in stead of true sanctification, we are to know that this assurance of saluation, doth not proceed from euerie kinde of holinesse, but from that which is true and vnfeined: for there is an holinesse of the tongue, seuered from the holinesse of the heart, in shew but not in deede, in profession but not in practise; there is an holinesse in performing outward duties of Gods seruice, seuered from righteousness towards our brethren; there is an holines in leauing some or the most sinnes, without any desire or purpose to forsake some one or two sins by which we receiue greatest pleasure or profit; there is an holines in tithing mint and cummin, which neglecteth the waightie things of the law, and which maketh cleane the outside of the platter & cup, leauing the inside full of rapine and excesse; and outwardly maketh a glorious golden shew, when as within there is nothing but putrefaction and rottennes: there is an holinesse which consisteth in the pharisaicall censuring

censuring of poore publicanes, and in extolling our own vertues. The first kinde is of those whom the Prophet reproveth, *Esa. 29. 13.* who dreay neere vnto God, with their lips when as their hearts were farre from him: and of those whom the Apostle brandeth, *2. Tim. 3. 5.* who *make a shew of godlines, but in their lines deny the power thereof.* in which ranke many professors also in these daies may fitly march. The second kind is of those who are content to serue God in the outward duties of his worship, because they finde them good cheape, yea often gainfull; but cannot away with righteousness, because that is sometimes painfull and sometimes requireth cost. And these men in stead of making godliness their gaine, make a gaine of godlinesse. The third kind is *Herods* holinesse, who heard *John* gladly & did many things, yet could not abide to leaue his incest; and such holinesse is in some now adaies, who will be content to leane all grosse outward sins, so they may continue in their couetousnes and voluptuousnes. The fourth is the holinesse of those Pharisees which are most zealous in ceremonies and their own traditions, but keycold in those duties which most concerne Gods glorie and their neighbours good. The last kinde was the holinesse of the ancient Pharisees, and is the holinesse of our new Brownists, who place the most of their religion in censuring and condemning the corruptions of the Church, and misdemeanours of priuate men, not looking into their owne sins of hellish pride, bitterness, enuie, and want of charitie.

But none of these, no nor yet all these ioyned together, wil *§. Sect. 12.* euer giue vnto vs any sound assurance of our election; but it is that true sanctification indeed, which beginneth not in the mouth but in the heart, and sanctifieth our will and affections, making vs to loue & to imbrace to our vttermost power, vertue and godlinesse, and to abhorre and flee from sinne and iniquitie; and from the heart it proceedeth to the tongue and hands, making the word of God and all holie conferences horie in the mouth, and inciting vs to the practise of that which we profess. It alwaies approueth golden pietie to be pure, and without mixture of the drosse of hypocrisie, by the touchstone of righteousness; it is as careful in approuing the heart & secret actions vnto God, as the outward actions vnto men;

Esa. 29. 13.

2. Tim. 3. 5.

*The fruites
and properties
of true sancti-
fication.*

234 *Of the means whereby we may be assured of our election.*

men; it causeth vs to hate as well one sinne as another, and that sinne most of all into which we are most prone by nature to fall, though it bring neuer so much pleasure and profit; it imbraceth afflicted godlinesse when it is attended with losse, pouertie and shame, as well as when it is waited vpon with gaine, pleasure, and the praise of men; it is very charitable in censuring the faults of others, but most seuer and strict in iudging and condemning the sinnes which our selues haue committed. And therefore if our sanctification haue these properties, we may most certainly be assured thereby that we are elected and shall be saued; but if these be wanting, it is but a counterfeit holines which affordeth no such assurance.

*The miserable
estate of those
who haue not
so much as a
shew of godli-
nesse.*

Now if this be true, what hope can they haue who haue not so much as a shew of godlinesse? how desperate is their state, who euen in outward apparance shew nothing but wickednesse and prophanenesse? If the figge tree which beareth faire greene leaues be accursed, what curses, what misery and wretchednesse are they to beare and suffer, who haue not so much as leaues, that is, an outward profession of godlinesse? If Herod be a damned wretch in hell, who heard *Iohn* the Baptist willingly, and did many things according to his doctrine, because he nourished one sinne in his bosome; what feareful condemnation are they to expect, who contemne and neglect Gods word, not thinking it worth the hearing, and cannot finde in their harts to submit themselues to the obedience of any part thereof, neither will be brought to forsake any one sin wherewith they are delighted, till it leaue them? And yet such is the blind ignorance, carnall securitie, and vaine presumption of such men, that they will not sticke to bragge that they are sure of Gods loue, and that they are elected to saluation, though there be no shew of reason whereupon they may probably ground their foolish perswasion. But the truth is, that whilest they continue in this damnable estate, consolation it selfe can not giue vnto them any true comfort, for without sanctification there is no hope of election or saluation: and seeing the Lord hath elected vs that we should be holy, therefore without holinesse there is no assurance that we are elected: seeing he hath sworne that all those whom he hath redeemed and saued, out of the hands of their spiritual enemies hell, death and the

the diuell, shall worship him in holnesse and righteounesse all the Luk. 17. 75.
daies of their life; what hope of redemption and saluation can
they conceiue, who liue in impietie and vnrigheteousnes, see-
ing by Gods oath they are excluded from both, whilst they
continue in this state?

CHAP. X.

Of the signes and infallible notes of our election.



And thus haue I set down the means: wherby we §. Sect. 1.
may be assured of our election: now let vs con- *The first signe,*
sider of some special signes which are infallible *an earnest de-*
notes of those that are elected. The first signe is *sire after the*
meanes of our
saluation.
an earnest desire after the meanes of our salua-
tion, and a conscionable endeouour in vsing them after we en-
ioy them. For the end and the meanes are neuer separated in
Gods decree, and therefore those that carefully vse the meanes
may bee assured that they shall attaine vnto the end. For ex-
ample, the hearing of Gods word is the chiefe meanes of our
conuersion, being made effectual by the inward operation of
Gods spirit; and as thereby we are begotten vnto God, so al-
so it is that bread of life, wherewith our soules are nourished
and strengthened in all spirituall graces. So that whomsoever
God hath elected, those he hath decreed to call ordinarily by
these meanes; and by the same also to furnish with his graces
being called. Whosoever therefore labour to purchase this
precious pearle, whosoever hunger after this heavenly Man-
na, and are content to enioy it not only whe it is good cheap,
but also when it is very chargeable, whosoever enioying it do
attentiuely and diligently heare it & receiue it with delight,
they vse the meanes of their saluation, and therefore may be
assured that they are elected, for the meanes & the end go to-
gether. And that this is a note of Gods child, it appeareth Ioh.
10. 3. 4. where our Sauior saith that his sheepe heare his voice. Iohn 10. 3. 4.
And Mat. 13. 45. he compareth the true member of the king-
dom of grace to a Merchant, who rather then he would want
the precious pearle of Gods word, selleth al he hath to buy it.
Those therefore who make this precious account of Gods
word,

word, and carefully, diligently and attentively heare it when they enjoy it, may to their comfort assure themselves that they haue an vndoubted signe of their election. And on the other side, those who had rather bee without it than enjoy it, those who will bestow no cost to obtaine it, nor forgo any pleasure or commodity that they may heare it, nor when they doe heare it are affected with any delight, but are gluttoned with loathing satiety, hearing no part of the sermō with any pleasure but the conclusion onelie; they can haue no assurance of their election, because they neglect the meanes of their saluation, which are ioyned with the end in Gods eternall decree. The like also may be said of other meanes, as the receiuing of the Sacraments, meditating in Gods word, the works of holinesse and righteousness, and the rest.

§. Sect. 2.

*The second
signe, the spirit
of supplication.*

Rom. 8. 26.

Verse 16.

Rom. 10. 13.

Esa. 29. 13.

§. Sect. 3.

*The third signe
is when we are
weaned from
the loue of the
world, and
mind heauen-
lie things.*

The second signe of those that are elected; is the spirit of supplication; when as they powre forth their soules in fervent and effectuall prayer vnto the Lord; confessing their sins, and imploring his grace and mercie: for this is a notable fruit of Gods spirit working in vs, which we cannot by any naturall meanes attaine vnto; for of our selues we know not what to pray as we ought, but the spirit helpeth our infirmities, and maketh request for vs with sighes which cannot be expressed, as it is Ro. 8. 26. Prayer therefore is a most inseparable fruit and vndoubted signe of Gods spirit, and Gods spirit certainly assureth vs of our election and adoption, for it beareth witness with our spirit that we are the sonnes of God, as it is vers. 16. So Rom. 10. 13; it is said, that *who soeuer cal upon the name of the Lord shall be saved.* But this prayer must proceede from faith; for as it followeth, *How shall they cal on him in whom they haue not beleeued?* and must be performed in spirit and truth, and not with deceitfull lips; for it is to no purpose to draw neere vnto God with our mouthes, if our hearts be farre from him, Esa. 29. 13.

The third signe of those who are elected and adopted to be the children of God, is, when as their harts are somewhat weaned from the world, & seated in heauen minding the things that are aboue; and when their tongues being set a work by the heart, doe gladlie entertaine godlie and religious confessions; for there as the treasure is, there will the heart be also, and with whatsoeuer the heart is affected, the tongue is delighted.

lighted. Now that these holie meditations and religious discourses are signes of y child of God, hereby it plainly appeareth; in that they cannot possibly proceed from our corrupt nature, to which they are irksome and tedious, but from the spirit of God dwelling in vs, and guiding and directing vs in our thoughts and words; and whosoever are thus *led with the spirit of God. they are the sons of God.* as it is Rom 8.14. He that is right heire to a roiall kingdome and not yet possessed thereof, is neuer wearie of thinking on it, nor gluttied with such discourses as tend to the extolling the riches & glorie which there attend him, or shew y meanes whereby he may be assured to come into speedy & peaceable possession of his right: and so those who are elected by God, and adopted to bee the heires of his euerlasting kingdome of glorie, are neuer satisfied in meditating and speaking of the riches & ioyes of this heavenly inheritance, or of the meanes whereby they may be assured vndoubtedly to obtaine it; whereas those who haue no such interest nor hopes, think & talk of these things with loathsome wearines, as being matters not concerning them; and therefore when such thoughts come into their mindes, they vanish as suddenly as a flash of lightning, and whē they are present at any spirituall discourses the time seemeth long, and they sit vpon thornes vntill they be ended; and they remaine dumbe as though they were tongue-tied, vnlesse they take occasion to interrupt such holie conferences, and to diuert them to some worldly affaires.

The fourth signe of the child of God who is elected to sal-
uation, is, when he seeth his sins and imperfections, and truly repenteth of them, that is, bewaileth those which are past, and endeuoureth to forsake them in the time to come. For naturally we are blind, and yet do not perceiue our blindness, we are most sinfull and miserable, and yet do not see our sins and miserie, but with the proud Pharisee and iusticiary Papist wee thinke our selues righteous, and with the Church of the Laodiceans we imagine that we are rich & haue need of nothing, not knowing that we are wretched, miserable, poore, blind, and naked, vntill it please the Lord to annoint our eyes with the eye-salue of his spirit, whereby we are inabled to discern y pure gold of Christs merits, which only maketh rich, from

§. Sect. 4.

*The fourth
signe is the
sight of sinne
and sorrow
for it.*

Reuel. 3. 17.

from the drosse of our owne works, and the white raiment of Christs obedience from the polluted rags of our own righteousness. And though wee see our sinnes, yet naturally we are not sorry for them, may wee delight our selues with their remembrance; or if we sustaine any griefe, it is not for the sin, but for the punishment which either we feele presently inflicted, or feare as being hereafter threatned, vntill it please the Lord to adopt vs for his sonnes, and to giue vs the spirit of adoption, which moueth vs to grieue and sorrow for our sins, not so much for feare of punishment, as for son-like affection, because by our sinnes we haue dishonored and displeased our gracious and louing father: and because wee cannot wholly mortifie them so long as we continue in this life, we lamentably cry out with *Paul, Wretched man that I am who shall deliuer me from this body of death?* And because we know that we shall be neuer freed from it altogether so long as we liue, we wish earnestly with the Apostle that we may be speedily dissolued, being contented to part with our liues, because we can no otherwise part with our sinnes. Whosoever therefore hath this sorrow for sinne, hee may be assured of his election and salvation: for as it is *2. Co. 7. 10. this godly sorrow causeth repentance vnto saluation not to be repented of, whereas worldly sorrow causeth death*; and all the promises of life and eternall happines, are made onely to such repentant sinners, and to them onely they appertaine. And as Gods children are grieved for their sins past, so doe they hate and detest them, as in all others so especially in themselves, which hatred causeth them to flee from them, and auoid all occasions which might cause them to fall into the like wickednes, struing & endeavouring to mortifie their lusts and euill concupiscences, and to lead their liues in holinesse and righteousness, because herewith their heauenly father is well pleased. Whereas the wicked man, if hee be not restrained with a seruile feare of Gods iudgements, or of temporarie punishments, goeth on in his sinnes with pleasure and delight, adding drunkennes vnto thirst, and drawing iniquitie vnto him with the cords of vanitie. Whosoever therefore haue this son-like care, and holie endeavour of forsaking their sinnes, and betaking themselves to serue the Lord in the duties of holines and righteousness, they may bee assured that they

2. Cor. 7. 10.

they are elected and adopted to bee the sonnes of God; but those who haue no such purpose cā neuer haue this assurance; for if they were the sons of God, they would bee affected like louing children to such a gracious father.

The first signe of the child of God elected to saluation, is, *§. Sect. 5.*
 when as feeling his owne miserie and wretchednesse, he earnestlie desireth & euen as it were hungreth and thirsteth after Christ's righteousness, looking for life and saluation in him alone; for such as these our Sauour Christ calleth vnto him: Ioh. 7. 37. *The fifth signe, is an hungry desire after Christ's righteousness.* If any man thirst let him come vnto me and drink; and to such he promisseth euermlasting happines, Reuel. 21. 6. *Iohn 7. 37. Reuel. 21. 6.* I will giue to him that is a thirst, of the well of the water of life freely, of which whosoever drinketh shal neuer be more a thirst, but it shal be in him a well of water springing up vnto euermlasting life. And to this we may adde also, an high and incomparable estimation of Christ and his righteousness, after that we are assured of them, whereby wee prise and value them so much aboue all worldly things, that with Paul we esteeme them al but drosse and dung in respect of gaining Christ, Phil. 3. 8. & are content not onelie with the Merchant to sell all we haue that we may buy these precious pearles, but also to suffer tribulation, anguish, persecution, famine, nakednes, perill, sword, yea death it selfe, rather than wee would be separated from the loue of Christ, as the Apostle speaketh, Rom. 8. 35.

The sixth signe of the child of God, is the inward combat which they feele, between the flesh and the spirit, wherby on the one side they are drawne vnto sinne, and on the other side incited vnto holie obedience; now delighted in the law of God, and yet soone after led captiue vnto sinne; one while rowing against the tide of their carnall affectiōs, and another while carried violently downe the streame, by reason of their weakenesse, and the strength of their inbred corruption. For naturally we goe all one way, without any stop, opposition or resistance, euen the broad way which leadeth to hel and destruction: naturally we serue sinne, and willingly subject our selues to liue in the bōdage of our spiritual enemies, vntil the Lord doe with his holy spirit renew our wil, and sanctifie our affections, working in vs an earnest desire to come out of this miserable captiuiy, that we may attaine vnto the glorious liberty.

§. Sect. 6.
 The sixth signe, is the inward fight betwene the flesh and the spirit.

berty of the sonnes of God : which renewing and sanctification, because it is done but in part, therefore is it opposed by the contrarie corruption which wee haue by nature, so that what the spirit loueth the flesh hateth, what the spirit imbraceth the flesh abhorreth, what the spirit would haue vs doe, the flesh hindreth and inforceth vs to leaue vndone, with whatsoeuer spirit is delighted, with that the flesh is vexed and displeased; and this spiritual fight is in al Gods children, as appeareth Rom. 7. 23. Gal. 5. 17. which should bee so farre from discouraging vs, that nothing more can assure vs of our election; for naturally we are al flesh, wholly submitting our selues to be ruled by Satan, neither is there any fight or opposition in vs, for Satans kingdome is not diuided against it selfe, and whilest the strong man wholly keepeth the house, al that he possesseth is in peace, vntill our Sauour Christ, by the operation of his spirit, thrusteth him out of his possession, and seeketh to rule in vs by the scepter of his word; and then the diuell rageth and striueth to keep his hold, and the flesh stormeth, desiring still to serue his old master. When therefore we feele this inward fight within our selues, we may be assured that Christ is come to dwell in our hearts by his holy spirit, and consequently, that wee are the children of God, and heires of euerlasting life, for as many as receiue him, to them he giues power to be the sonnes of God, euen to them that beleene in his name, as it is Iohn 1. 12.

Rom. 7. 23.

Gal. 5. 17.

Iohn 1. 12.

§. Sect. 7.

*The seuenth
signe, is new
obedience.*

1. Iohn 2. 5.

Chap. 3. vers.
6. 10.

The seuenth signe of the child of God is new obedience, when as he applies his hart to the keeping of Gods commandements, desiring and indeuouring to serue the Lord in holiness and newnes of life; for if any man keepeth Gods word in him is the loue of God perfect indeede, and hereby we know that we are in him, as it is 1. Iohn 2. 5. And whosoener abideth in him sinneth not, whosoener sinneth hath not seene him, neither hath knowne him, as it is chap. 3. vers. 6. So vers. 10. In this are the children of God knowne and the children of the diuell, whosoener doth not righteousness is not of God, &c. So that our new obedience is a signe of the child of God, and the neglect thereof a marke of the child of darknesse. But we are not to vnderstand this of that exact obedience which is required in the Law; for thereby none liuing can haue any assurance of their election and

saluation

saluation, but rather of reprobation and damnation; but it is to be vnderstood of an euangelicall obedience, which consisteth in an holy desire and earnest endeuour of keeping all Gods commandments; with which the children of God are so wholly possessed, that after their true conuersion it is impossible that they should fall into any knowne sinne, with full consent of will and with their whole hearts. And this is the obedience which the Gospell requireth, and of which the Apostle speaketh, and thus wee neuer sinne but keepe all Gods commandments, namely, in respect of our desire and earnest endeuour. This is that righteousness which is accepted, as though it were perfect before God, who spareth vs as a man spares his sonne whom hee tenderly loueth, as he professeth, Malach. 3. 17. and therefore measureth our obedience not according to our actions, but according to our affections, and accepteth of the will for the deed, as before I haue shewed. Mal. 3. 17.

But yet that we may not deceiue our selues with a counterfeit shew, wee are to know that this euangelicall obedience hath these properties; first, it must be totall, and that both in respect of the subiect and of the obiect; that is, we must not share our selues betweene God and the world, giuing one the tongue, the other the heart; one our outward actions, and the other our inward affections; but we must performe our obedience with our whole hearts, yea with the whole man bodie soule and spirit: for though we be regenerated and sanctified but in part, yet is there no part of the whole man vnregenerate and vn sanctified, howsoeuer the flesh and the corruption of nature be spread likewise and mixed therewith throughout the whole body and soule. And therefore though all our obedience saue of the flesh, and is mingled with manifold imperfections, yet it doth proceede from the whole man body and soule, because regeneration from which it proceedeth is not of any part alone, but of the whole man. So also it must be totall in respect of the obiect; for it is not sufficient that with *Herod* we obserue many things, if we nourish willingly any one sinne taking therein pleasure and delight, but we must desire and endeuour to forsake all our sinnes, and

§. Sect. 8.

The properties of true obedience: first, that it must be totall and entire.

to performe obedience vnto all Gods commandments; for if we nourish one sinne in our hearts, it will open a doore to let in more when wee are tempted vnto them; as wee may see in the example of *Herod* and *Indai*, the one harbouring incest, the other conetousnesse; if we neglect willingly, obedience to one precept of Gods law, it wil so harden our hearts and scare our consciences, that soone after we shall neglect all. If therefore wee would haue our obedience acceptable vnto God, we must with the Prophet *Dauid*, *Psal.* 119.6. haue respect vnto all Gods commandments; for, *he that faileth in one, is guiltie of all, as it is* *Iam.* 2.10.

Psalm. 119.6.
Iam. 2.10.

*The second
propertie, that
is must be per-
petuall and
constant.*

Secondly, this obedience must be perpetuall, continuing in a constant course from the time of our conuersion to the end of our liues; for we are not to iudge of our selues or others, by one or two or many actions whether they be good or euil, but by the whole tenour and course of our liues, so that he who in this respect is holie and righteous, hee is so accepted before God, notwithstanding his many falles and great infirmities; he that in the course of his life is wicked and prophane, is so esteemed of God, although hee seeme to himselfe and others religious by fits, and performeth many excellent duties and good works. It is therefore not sufficient that we begin in the spirit, if wee end in the flesh, *Gal.* 3.3. It is not sufficient to professe and practise godlinesse in our youth, if we breake off in our age; it is not enough that we enter into the Christian race and runne well in the beginning, if wee stand still in the midst, or before we come to the goale; for *he only that endureth to the end shall be saued, as it is* *Mat.* 24.13. As for him that *laierh his hand on the plough and looketh backe, hee is not fit for Gods kingdome*, as our Saviour affirmeth, *Luk.* 9.62.

Galat. 3.3.

Matth. 24.13.
Luk. 9.62.

*The third pro-
perties: that it
must be groun-
ded on Gods
word, and re-
ferred to his
glorie.*

Lastly, our obedience must be grounded vpon Gods word, and therefore performed because the Lord hath enioyned such duties vnto vs; it must proceed from faith, which first purifieth the heart, and then worketh by loue; it must not bee done for any worldlie respect, but of a conscionable care of performing our duties, and in a seruent zeale of Gods glorie, which is magnified when as our lightes shine before men;

which

which zeale will make vs goe forward in our course of godliness, through euill report, and good report honour and dishonour. 1 Cor 6.8. And if our obedience spring from these fountaines, and bee referred to this end that God thereby may be glorified; then will we make no lesse conscience of secret, than of open sins; then will wee be no lesse readie to serue God in the duties of pietie and righteousness when there is no witnes of our actions, than if all the world should looke vpon vs; then will we be as feareful to offend God in the breach of any of his commandements in our secret chambers in the darke night, as in the Church or market place at noone day.

The eight signe of the child of God, is the loue of our brethren in obedience to Gods commandement; when as a man loues intirely a Christian, because he is a Christian, & ingrafted into the same bodie of Christ whereof he is a member: for as it is impossible that one member of the bodie should not loue, cherish, and defend another, because they are quickned by the same soule and gouerned by the same head; so it is not possible but that one true Christian should loue, cherish, and defend another, because they are quickned by the same spirit, and ruled by the same head Iesus Christ. And this is made a marke of Gods child by the Apostle Iohn, 1. Ioh. 3. 14. *We know that we are translated from death to life, because we loue the brethren:* as the want of this loue is a sure note of the child of wrath, for as it followeth in the same verse, *hee that loneth not his brother abideth in death.*

§. Sect. 9.
The eight signe, is the loue of our brethren, because God hath commanded vs.

Now the vndoubted signes of loue and christian charity are two; giuing to those that want, and forgiving those that offend: for it is a propertie of true loue to be bountifull, 1 Cor. 13. 4. as to all, so especially to those that are of the household of faith, as it is Gal. 6. 10; and on the other side, *He that hath this worlds good, and seeth his brother haue neede and shutteth vp his compassion from him, he is destitute of the loue of God,* and consequently of the loue of his brethren, which is but a streame issuing from this fountaine, 1. Iohn. 3. 17. And this Christian liberalitie as it is a signe of true loue, so also of our election and saluation; for our Sauour Christ hath shewed vs, that according to these fruites of charitie, and

The signes of true loue.
1 Cor. 13. 4.
Galat. 6. 10.
1. Iohn 3. 17.

244 *Of the meanes whereby we may be assured of our election.*

Matth. 25. 34.
35. &c.

actions of Christian liberalitie, hee will pronounce the sentence of euerlasting ioy and happinesse at the day of iudgement, Matth. 25. 34. 35. 36. and on the other side, that he will pronounce the sentence of condemnation against the neglectors of these duties of Christian charitie, vers 41. 42. 43.

1. Cor. 13. 5. 7.

The second signe of true loue is forgiving, when as we are readie for Gods sake and in obedience to his commandement to remit and pardon those iniuries which are offered vs; *for loue is not prouoked to anger, and therefore much lesse to reuenge; it suffreth all things, it endureth all things,* as it is, 1. Cor.

Rom. 12. 19.
21.

13. 5. 7. Nay, it doth not only not render euill for euill, but it ouercommeth euill with goodnesse, leauing reuenge vnto God, and to his deputies and vicegerents the Magistrates, as we may see in the example of our Sauour Christ, and the blessed Martyr Steuen who prayed for their persecutors; whose example we are to imitate, as the Apostle exhorteth, Rom. 12.

Rom. 12. 14.

14. *Blesse them that persecute you, blesse I say and curse not.* And so shall we haue a certaine signe of true loue, and an vndoubted note of Gods spirit dwelling in vs, of the remission of our sinnes, and consequently of our election and saluation.

Esa. 11. 6. 8.

For naturally we are. Wolues, Leopards, Lions, yea Cockatrices who kill with their lookes, as the Prophet speaketh Esa. 11. 6. 8. and like bruit and sauage beasts willing to offer all iniuries, but impatient of suffering any: and therefore when our sauage crueltie is turned into charitie, and we become as meeke and harmlesse, as the lambe, calfe, or little child, it is a manifest signe that our stout courages are abated and beaten downe with the rod of Christs mouth, that wee are borne anew and quickened by his spirit, and that now we are seated in the mountaine of his holinesse, and shall be heires of his kingdome of glorie. So also hereby we are assured of the remission of our sinnes, when we find our selues readie and willing to forgiue our neighbours; for our Sauour Christ hath promised, that if we *doe forgiue men their trespasses; our heauenly father will also forgiue vs*, Matth. 6. 14. and consequently wee may assuredly gather, that we are iustified, called, elected, and shall be glorified.

Matth. 6. 14.

§. Sect. 10.

The ninth signe of the child of God elected to saluation, is

the

the loue of Gods true Ministers and ambassadours, not onely because they are Christians, but also because they are sent of God to execute these holie functions, for the gathering together of Gods elect. And this our Sauour Christ declareth, *Matth. 10. 41. He that receiveth a Prophet in the name of a Prophet, shall have a Prophets reward*; that is, euerlasting ioy and vnspeakable happinesse in Gods kingdome; for, *they that turne many vnto righteousness, shall shine as the starres for euer and euer*. And because none should pretend that by reason of their pouerty they cannot shew their loue to Gods Ministers, therefore the Lord encourageth euen the poorest, to shew their good will and affection vnto them, *Mat. 10. 43. saying, Whosoever shall giue to any of these little ones to drinke, a cup of cold water onely, in the name of a disciple, verely I say vnto you he shall not lose his reward, namelie in Gods kingdom*. Moreouer, those that loue Gods ambassadours, doe prooue vnto themselves and shew vnto the world, that they haue receiued good by their ambassage, euen reconciliation with God, peace of conscience and assurance of saluation, which maketh them to thinke no worldly benefit sufficient to requite these spirituall graces, which by their meanes and ministerie they haue receiued; and therefore with the Galathians they could be content, if it were possible to do them good hereby, to pul out their owne eies, and to giue them vnto them, seeing by their means the blind eies of their vnderstandings, are enlightened with the knowledge of God and Christ their Sauour. And because they haue receiued from them to their comfort, the glad tidings of peace and good things; therefore their feet, that is, their approaching and comming vnto them, seeme beautiful and delightful, as the Apostle speaketh *Rom. 10. 15. If an ambassage were sent from a mightie Prince, who was our enemy in time past, and able at his pleasure to destroy vs and our countrie, to the end he might conclude a peace; and not only so, but to offer vs the free vse of all the riches and commodities of his kingdome; who wou'd not receiue him with ioy, and giue him royall entertainment, if they were perswaded of the truth of his ambassage? But we by our sinnes had made the gloriuous King of heauen and*

*The ninth
signe, is the
loue of Gods
Ministers.*

Matth. 10. 41.

Dan. 12. 3.

Matth. 10. 43.

Gal. 4. 15.

Rom. 10. 15.

2. Cor. 5. 20.

earth our enemy, who is able every minute to destroy vs with the breath of his nostrils; and it hath pleased the Lord to send his embassadours, not only to offer peace, but also to beseech vs that wee would be reconciled vnto him, as the Apostle speaketh, 2. Cor. 5. 20; and vpon this reconciliation, hee assureth vs of the riches of his kingdome: who therefore receiuing and beleeuing this ambassage, will not loue the Embassadours that bring these blessed tidings vnto them? Who can bee assured of such inestimable benefits, and yet shew no token of thankfulness towards them, who are the meanes whereby they are deriued vnto them?

The great contempt of Gods ministers, a signe that shew profit by their ministerie.

Where by the way we may note, how few the number is in these daies, who receiue the Lords ambassage to their spirituall comfort; how few they are to whom it is effectual for the begetting in them the graces of Gods spirit; how few hereby come to the true assurance of the remission of their sinnes and euermore lasting happinesse: seeing the number is so exceeding small who loue and respect the Lords ambassadors in regard of their ambassage. Nay rather the most, euen for their ministerie sake doe contemne those, whom otherwise in respect of their learning, wisdom and other excellent gifts of bodie and mind, they would respect and highly esteeme if they were not of the ministerie. So that their honourable calling, which aboue all things should commend them, doth aboue all things make them base and contemptible: and no marvel, seeing the most are flesh and not spirit, the children of *Mammon* and not the children of God: and therefore, fauoring only the things of the flesh and not perceiuing the things of the spirit of God, they seeme foolishnes vnto them, and the preachers of them fooles, and men of shallow conceits. But let such know, that God hath chosen the foolish things of the world to confound the wise, and weak things to confound mighty things; and vile things of the world, and things that are despised hath God chosen, and things that are not, to bring to nought things that are, that no flesh should reioyce in his presence, as it is 1. Cor. 1. vers. 27. 28. Let them know that this their contempt, or at least small regard of Gods ambassadors, is a most manifest signe that they neuer receiued good by their ambassage:

for

for had they received from them spiritual things, they would neuer grudge to bestow vpon them their worldlie things, which in the true Christians estimation are not to be compared with them; and much lesse would they against their own conscience defraud them of their owne right, which by the lawes of God and man is due vnto them, whereby it cometh to passe that whereas all men being industrious and frugall, may liue plentifully euen of their meanest trades, onely the Lords ambassadours, though neuer so painfull in their callings, liue in want and miserie.

The last signe of Gods childe elected to saluation, which I will speake of, is their earnest desire that our Sauour Christ should come to iudgement: whence proceedeth that patheticall prayer, *Come Lord Iesus come quickly*, Reuel. 22. 20: and that prayer which our Sauour hath taught all the faithfull to pray daily, *let thy kingdome come*, Matth. 6. 10. Now that this is a note of those that are elected to saluation, it appeareth plainly, 2. Tim. 4. 8. where the Apostle saith, that a crowne of righteousness is laid up for all those that loue his appearing. And Rom. 8. 23, he telleth vs, that those who haue the first fruites of the spirit, doe euen sigh in themselves, waiting for the adoption euen the redemption of their bodie, when as their corruption shall put on incorruption, and the mortall bodie immortalitie, as hee speaketh 1. Cor. 15. 53. So our Sauour Christ hath tolde vs, that his faithfull children should at his comming, *looke vp and lift vp their heads, because their redemption draweth neere*, Luk. 21. 28; and on the other side, *that the kindreds of the earth shall mourne*, and that the prophane worldlings and reprobates shall say to the mountaines and rockes, *Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe*, Reuel. 6. vers. 16. So that by these places it is manifest, that if we loue the appearing of the Lord Iesus, and desire his comming to iudgement; wee are the children of God indued with his spirit, which assureth vs of our saluation. For natually wee abhorre to think of this fearefull day, and tremble with feare when mention is made of the appearing of our Iudge, because by our sinnes we haue deserved euermorelasting damnation:

§. Sect. 11.

The tenth signe
an earnest desire
of Christs
comming to
iudgement.
Reuel. 22. 20.
Matth. 6. 10.

1. Tim. 4. 8.
Rom. 8. 23.

1. Cor. 15. 53.

Luk. 21. 28.

Matth. 24. 30.
Reuel. 6. 16.

but when the spirit of God by the ministerie of the word, hath begot faith in vs, whereby wee apply vnto our selues Christ Iesus, and all his merits, by whom we are reconciled vnto God and made friends who before were enemies, and sonnes of God and heires of euerlasting happinesse who before were the children of wrath and firebrands of hell, then doe we earnestly desire the companie of our heavenly father; when we are assured that our iudge shall be our Sauour, then can we goe boldly to his iudgement seate without feare of condemnation; when we are assured that we are the beloued spouse of Christ, then wee long for nothing more then for the comming of our bridegroom; when we are certainly perswaded that by Gods spirit wee are ingrafted into the bodie of Christ, and are become liuely members of his body; then doe we hartily wish with the Apostle to bee dissolued, that we may be with Christ our head in his kingdome of glorie, where together with him wee shall receiue, and be fullie satisfied with such incomparable ioies, as *neither eis hath seene nor eare heard, nor the heart of man conceived.*

1. Cor. 2. 9.

CHAP. XI.

The obiections alleadged against the assurance of our election, answered.

§. Sect. I.

Answers vnto testimonies alleadged.



And thus much concerning the signes whereby we may be assured of our election. Now I will answer such obiections as are brought against this doctrine by the enemies of Gods truth. And these are of two sorts, first testimonies of

Gods word, and secondly reasons. The testimonies of scriptures are diuers: first they object such places as these; 1. Cor. 10. 12. *Let him that thinketh he standeth, take heed lest he fall.* Pro. 28. 14. *Blessed is the man that feareth alwaies.* Rom. 11. 20. *Be not high minded but feare.* Phil. 2. 12. *Make an end of your salvation with feare and trembling.* 1. Pet. 1. 17. *Pass the time of your dwelling here in feare: to all which and many other such like places, wee may answer generallie, that the holie*

Ghoſt

1. Cor. 10. 12.

Prou. 28. 14.

Rom. 11. 20.

Phil. 2. 12.

1. Pet. 1. 17.

Ghost would not hereby take away our certaintie of faith, but carnall securitie; he would not depriue vs of the assurance of the remission of our sinnes and our election, but rather by these admonitions as with a bridle he curbeth in our vnrule affections, and restraineth vs from running into al licentiousnesse vnder this pretence that we are assured of our election; he would not haue vs doubt of Gods grace, but he would not haue vs too much trust and rely on those graces which wee haue received; and therefore he putteth vs in mind of our owne weakenes and infirmitie, not to the end we should doubt of our election, and despaire of, or feare our perseuerance, but to the end that distrusting our owne strength wee may whollie relie vpon the power, loue and promises of God, and thereby gather so much more certaine assurance of our election and perseuerance, as the power of God is aboue the power of man; lastly, he giueth vs not these admonitions to bring vs into doubting, but would hereby stir vp our faith vnto the exercise of holinesse and righteousnes, that it may not through idlenesse faint and waxe stiffe and benumbed, and vnable to performe these holy actions, whereby this assurance and certaintie of our election, would bee infeeble and not so sensible discerned: and therefore these and such like speeches tend not to this end that wee should doubt of our election, but rather that wee should bee preferued from doubting; to which, carnall securitie, selfe confidence, negligence in the duties of holinesse and righteousnesse, and continuance in sinne, would in the end bring vs; all which the spirit of God by these admonitions and exhortations preuenteth.

Secondlie, I answered that these and such like admonitions, are not directed onlie to the faithfull, who may and ought to bee assured of their election, but in generall to the whole Church, wherein there are many hypocrites who content themselues with a bare shew of godlinesse, and manie worldly men who please themselues with carnal security, and a carcase of faith, which neuer so much as breatheth, and much lesse performeth any actions of holinesse and righteousnesse: and therefore as it was necessarie that the faithfull should be
more

more and more confirmed with the promises of the Gospell, so was it requisite that hypocrites and secure worldlings should be rouzed out of their securitie, with these and such like admonitions and comminations.

*§. Sect. 2.
Admonitions
and commina-
tions profitable
for Gods chil-
dren.*

Neither were they necessarie for hypocrites and worldlings alone, but euen for the deere children of God: who because they are partly flesh and partly spirit, therefore as they haue neede that the spirituall man should bee comforted and their faith confirmed against diffidence and doubting, with the sweete promises of the Gospell; so had they neede to haue their vnrule flesh curbed in, and restrained from falling into retchlesse security, by these admonitions and comminations. And because by reason of this diuision which is in our selues, we are readie as it were to mutinie, one part of our forces being readie to march cheerefullie to the land of promise, the other to forsake the way, sometimes on the one side being readie to turne backe againe, as vtterlie despairing of attaining to the end of our iournie, when we consider the sonnes of *Anakim* our spirituall enemies, in respect of whose stature and strength we are but as grasshoppers, and the mightie oppositions which are made against our weake force; and sometimes to goe on in a way which God hath not appointed, presuming vpon our owne strength and abilities. Therefore that wee may keepe the strait way without declining on either hand, God doth as it were hedge vs in on both sides, to restraine vs from wandring; on the one side with sweete promises, that wee may not despaire, but relie our selues on his strength and assistance; on the other side with strickt admonitions and fearefull comminations, that wee may not trust too much vnto our owne power, nor presume vpon our owne abilities: and by the meanes of the one, hee doth as it were pricke vs forward in our iournie, keeping vs from once thinking of standing still, or returning againe into Egypt; and by the other as with an hand hee doth vphold vs, when we are wearie and readie to faint, hauing an eie to the crowne of glorie, and the garland of happinesse, which is prepared for vs at the end of our course, and race of Christianitie. And as a skilfull pilot, when his ship is in a tempestuous and

and straight sea, in danger to runne on the rockes, or to sinke in the sands, doth cast out ancor on both sides, or more carefullie looke vnto the sterne to keepe it in an euen course: so we sailing in the tempestuous sea of this miserable world, are in danger on the one side to dash vpon the rockes of presumptuous securitie, and on the other side to sinke in the sands and to plunge into the gulfes of desperation: and therefore the Lord doth stay vs from both, as it were with two strong cables; the first is legall comminations and strict admonitions, to keepe vs from carnall securitie and hypocritical presumption; the other is sweete promises, whereby hee keepeth vs from falling into doubting and desperation; neither doth one of these hinder another, but both stay vs from falling into these extremes.

So that these admonitions are not giuen to make vs doubtfull of our election, but partly to take away the presumption and securitie of hypocrites and carnal worldlings, and partly to bridle and restraîne the flesh from running headlong into sin, and from growing insolent ouer the spirit euen in Gods children, whereby indeed their assurance of saluation would be abated and languish. The truth whereof appeareth if we examine the seuerall places. For first, whereas the Apostle, 1. Cor. 10. 12. saith, *Let him that thinketh he standeth, take heed lest he fall;* he doth not moue those that are faithfull, to doubt of their perseuerance, but those that want true faith, not to deceiue themselues with vaine presumption, and with an opinion of faith in stead of true faith in deede: and there hee faith not simply, let him that standeth, but let him that thinketh he standeth, that is, he that doth not stand in deede but in his owne fond opinion. Neither can it necessarily bee proued, that this falling is to be vnderstood of finall falling away from God; but rather as the coherence of the text sheweth, of falling into those sinnes which the Israelites fell into: and though it were, yet is it but an admonition to take away carnall security, not giuen to make vs doubt of our standing, but to preferue vs from falling.

Secondly, whereas the wise man saith, Pro. 28. 14. *Blessed is the man that feareth alwaies:* he doth not vnderstand thereby

§. Sect. 3.

The true meaning of these seuerall places objected.

1. Cor. 10. 12.

Pro. 28. 14.

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by a doubtfull feare of our election, but a feare to sinne, and a conscionable care of auoiding those things which are displeasing in Gods sight; which feare is opposed to carnall securitie and hardnesse of heart, as appeareth in the same place where this is added, *But he that hardneth his heart shall fall into euill*: as though he should say, that man is blessed which feareth the Lord, for this will worke in him a conscionable care of auoiding sinne, which is odious in the eyes of God, and of imbracing holinesse and righteousnesse, which being acceptable vnto God, he will reward with eternall blessednesse; but he that hardneth his heart and continueth in carnall securitie, runneth headlong into the euill of sinne, and consequently the euill of punishment, euen cuerlasting condemnation.

Rom. 11. 20.

Thirdly, whereas the Apostle, Rom. 11. 20. exhorteth vs, *not to be high minded but feare*; he doth not meane that we should doubt of our election and saluation, but doth hereby beate downe our spirituall pride, and opinion of our owne righteousness and holinesse, whereby we are ready to insult ouer the Iewes, as though we were chosen and preferred before them, for some excellencie or worthinesse in our selues, and so derogate from the free grace and goodness of God, whereby he hath chosen vs without any respect of our deserts. And that this is the meaning of these words, appeareth in the eighteenth verse, where he willeth the Gentiles not to boast themselues against the Iewes who were the naturall branches. Neither doth the Apostle write this to the faithfull onely, but to the whole Church of the Gentiles, in which were many hypocrites and carnall men, who contenting themselues with a bare name of Christians, would insult ouer the Iews, whom God had cast off from being his Church and people; whom he warneth, not to be puffed vp in pride, as though in this respect their state were most secure and out of all danger; for as (saith he) they were cast off for their infidelitie, euen when they were naturall branches, so shall you much more be reiected, who being wilde branches were grafted in their places (that is, called to be the members of the visible Church) if you continue in the like infidelity, contenting
your

your selues with vaine confidence and fond presumption, in stead of a liuely faith.

Fourthly, whereas the Apostle, Phil. 2. 12. doth exhort vs to worke out *our saluation with feare and trembling*; he doth not hereby take away from vs assurance of our election and saluation, but carnall securitie and selfe confidence; that so despairing of our owne strength, as being vnable of our selues to thinke a good thought, or to will that which is good, wee may in all humilitie rest and relie our selues wholly vpon the Lord. And that this is his meaning, appeareth by the reason which he adioyneth in the verse following: for saith hee, *it is God which worketh in you both the will and the deede*. As though hee should say, there is no reason why you should be secure, as though you were able to stand by your owne strength; there is no cause why you should be lifted vp with fond presumption, or be carried away with selfe confidence, for of your selues, you are not able so much as to will that which is good, or to performe it though you should will it, vnlesse it please the Lord of his owne good pleasure and free will to worke both in you, and therefore respecting your own infirmities and imperfections, you should bee so farre from carnall securitie or selfe confidence, that contrariwise you should continually feare, least through your corruption you should be ouertaken of sin, and so displease the Lord which is your soueraigne King and gracious Father. So that the Apostle doth not here exhort vs to doubt of our election and saluation, but to a godly feare that we doe not fall into sinne: he would not haue vs to doubt of Gods grace, and free promises, but of our owne strength, by which we are altogether vnable to stand if hee leaue vs to our selues: hee would not haue vs feare lest we should be reiected and damned, after we are truely conuerted vnto God, but lest wee fall into sinne, and neglect that dutie which wee owe to our heauenlie father.

§. Sect. 4.
Phil. 2. 12.

These two therefore may well stand together: for the more we distrust our owne weaknesse, the more firmelie wee rest vpon the power and assistance of God, and the more we relie vpon him, the more sure wee are of standing vnto the end: the

Feare and distrust in our owne weaknesse, and assurance of our

*election, may
well stand to-
gether.*

Psal. 2. 11.

Psal. 5. 7.

6. Sect. 5.

Obiection.

1. Iohn 4. 18.

Answer.

the surer we are of Gods loue and fauour, the more wee loue him againe; and the more we loue him, the more fearefull we are to displease him: the more wee see our pronenesse to sin, the more wee feare lest wee should fall into it; and the more we suspect our selues, the more earnestly we implore the assistance of Gods spirit, whereby wee are enabled to withstand temptations. And therefore *Dauid* ioyneth these together, *Psal. 2. 11. Serue the Lord in feare, and reioyce in trembling*; noting thereby that Gods children feare, yea, euen tremble in regard of their owne infirmities and corruptions, and yet at the same time they reioyce and are filled with consolation, in respect of that full assurance which they haue of Gods loue and fauour, and their election and saluation. And as he ioyneth them in precept, so also in his owne practise, *Psal. 5. 7. I will* (saith he) *come into thine house in the multitude of thy mercie; and in thy feare will I worship towards thy holie temple*: so that at the same time, when as hee was encouraged by the consideration of Gods great mercie, to goe boldly and with a liuely faith vnto the throne of grace; he was also touched with a godlie feare in regard of his vnworthinesse and imperfections; not that he doubted lest he should not be accepted of God, but lest in worshipping of God hee should bewray his corruption, and not doe it in that manner and measure which God requireth.

But against this it may be objected that *Iohn* saith, *1. Epist. 4. 18. There is no feare in loue, but perfect loue casteth out feare, &c.* I answer, that there is a twofold feare mentioned in the Scriptures; the first is a seruile feare proceeding from incredulitie, whereby we feare God as a seuerer Iudge, who is ready to inflict on them those iust punishments which by their sins they haue deserued, which feare is expelled when as wee are assured of Gods loue and loue him againe. The other is a sonlike feare, which is a fruite of faith, whereby we do not feare God as an enemy or an angrie Iudge, but as a gracious Father, whose displeasure we would by no meanes incurre; not that wee feare his wrath and vengeance, as though it were readie to fall vpon vs, but because wee would not thus abuse his mercy and goodnesse towards vs, nor do any thing which might

might cause him to looke vpon vs with a frowning countenance: or if we doe feare Gods iudgements, it is as they are inflicted on another subiect, and not as being readie to fall vpon vs: for this difference is betweene the feare of the wicked and Gods children, they like malefactors which are led out to punishmēt, are filled with horror and feare when they thinke of the torments which they are to indure, but yet did neuer feare to commit such crimes as deserued the punishments, and though they should escape, yet this would be no warning for the time to come; but Gods children seeing the iudgements which are exercised vpon the wicked, doe feare, not lest they should bee inflicted vpon them presently, but lest they should so offend and deserue the like punishments, first auoiding sinne, that they may not receiue the wages thereof. And this sonne-like feare is commended vnto vs in the Scriptures, as being a part of the honor and seruice which wee owe vnto God, as appeareth Malac. 1.6. *A sonne honour- Mal. 1.6.*
eth his father, and a seruant his master; if I be a father, where is mine honour; if I be a master, where is my feare saith the Lord? So Psalm. 34.9. *Feare the Lord ye his saints, for nothing wanteth to them that feare him.* And Psalme 112. 1. *Blessed is the Psal. 34.9.*
man that feareth the Lord and delighteth greatly in his com- and 112.1.
maundements. In which places we are not to vnderstand a seruile and slauiſh feare, but an ingenious and sonne-like feare, which drawes vs backe from falling into sinne, and incites vs to performe all good duties of holinesse and righteousness to God and our brethren, because we would not incur the displeasure of our heavenly father, but doe those things which are acceptable in his sight.

Lastly, whereas the Apostle Peter 1. Epist. 1.17. exhorteth vs to *pass the time of our dwelling here in feare*; he doth not vnderstand such a feare as maketh vs to doubt of our election and saluation, but such an one as prouoketh vs to obey Gods commaundements, and restraineth vs from wallowing and defiling our selues in sinne: for with this feare in the verse following he ioyneth certaine knowledge of our redemption, and consequently of our election and saluation, *knowing* (saith he) *that yee were not redeemed with corruptible things, as siluer*

silver and gold from your vaine conuersation, &c. but with the pretious blood of Christ. So that this feare doth not take away the certaine knowledge of our election and redemption, but this knowledge causeth vs to feare least we fall into sinne after we are assured of this great benefit of our redemption, and thereby displease our gracious God, and defile our soules after they are purged with the pretious blood of Iesus Christ.

*§. Sect. 6.
Other places
objected an-
swered.*

Iob. 9. 2.

Verse 3.

Verse 20.

Besides these places, there are others also objected, as that *Iob. 9. 21. Though I were perfect, yet I know not my soule; therefore I abhorre my life.* To which I answer, that *Iobs* scope and drift in this place is to shew, that euen the most iust and holie man cannot stand before Gods iudgement seate in his owne righteousness and holinesse, which is polluted and imperfect, and that therefore it behooueth enery one to despaire in himselfe and his legall righteousness, as not being able to iustifie him in Gods sight, in respect of whose puritie euen the very heauens are vncleane, that so he may wholly rely vpon Gods mercy and Christs merits; and this appeareth verse 2. 3. I know verely (saith he) that it is so, (that is, that God is iust and all men are sinners, who are righteously punished for their demerits, as *Bildad* had reasoned in the former chapter) and therefore how should man compared vnto God be iustified? 3. If he would dispute with him, he could not answer him one thing of a thousand. And verse 20. If I would iustifie my selfe, mine owne mouth should condemne me; if I would be perfect, he shall iudge me wicked. 21. And though I were innocent or perfect, (that is, though I seemed iust in mine owne eyes, and knew nothing by my selfe) yet I know not mine owne soule, nor what secret corruptions may lurke in it, and therefore I will not hereby looke to be iustified, nay in this respect I abhorre my life, and cast mine owne righteousness from me as a polluted cloute. By which manner of reasoning he confuteth *Bildads* objection, who affirmed that *Iob* and his sonnes were punished of God for their sinnes and that iustly, and therefore they were not so iust and innocent as they had seemed: to this *Iob* answereth, that it is true indeede he could not iustifie himselfe in respect of his owne righteousness,

righteousnesse, if he compared himselfe with Gods exact iustice, but must needs condemne himselfe for a wretched sinner; yet hence it followed not that therefore God thus afflicted him, seeing this was the state not of him onely but of all men whatsoeuer: and therefore this could not bee the only cause of his extraordinarie afflictions. So that this place makes nothing against the assurance of our saluation, which is grounded vpon Gods free mercie and Christs merits; but against that presumption which relieth it selfe in whole or in part, vpon our owne legall righteousnesse.

The like place to this is that saying of *Paul* which they object, 1. Cor. 4. 3. 4. *I iudge not mine owne selfe, for I know nothing by my selfe, yet am I not thereby iustified, but hee that iudgeth me is the Lord.* For answering whereof, wee are to know, that there were diuers in the Church of Corinth, who censured *Pauls* ministerie and disgraced his gifts; against which detractions he bendeth his speech and maketh an apologie for himselfe, saying, that hee would not take vpon him to iudge himselfe, concerning the excellencie and worth of his ministerie and gifts, but would leaue the iudgement and approbation thereof vnto God, whose ambassadour hee was; and though hee knew nothing which might be objected against him in regard of his ministerie, yet hereby hee would not looke to bee iustified in Gods presence. So that if this bee the sense of the words, as appeareth by the coherence and the drift of the place, it maketh nothing for Popish doubting. But let it be granted that *Paul* speaks not of his ministerie, but of his righteousnesse and obedience to the law, yet this maketh nothing against the certaintie of our election; for the Apostle speaking of his owne righteousness and innocencie, doth disclaime it from being any cause of his iustification: neither doth he say that in regard thereof he doubteth, as the Papiists would expound him, but he affirmeth directly that he is not thereby iustified, and rendreth this as a reason, that it is God who iudgeth him: & therefore though he were vnblameable before men, yea though hee knew nothing by himselfe, yet hee could not hereby be iustified before the iust iudgement seate of God, who requires such perfection and

§. Sect. 7.

1. Cor. 4. 3. 4.

258 *Objections against the assurance of our election answered.*

Iam. 2. 10.

exact obedience as can be found in no man living; for he that but once breaketh but one commandement, is guiltie of all, as it is Iam. 2. 10. And therefore it behoued the Apostle and all others, not to seeke for iustification in themselues and their owne righteousness, but in the righteousness and obedience of Christ, which wee may boldly present before Gods exact iudgement seate, and there bee accepted as righteous. And of this iustification the Apostle speaketh, not doubtfullie or timorously, but boldly and certainly, Rom. 5. 1. *Being iustified by faith, wee haue peace towards God through our Lord Iesus Christ. 2. By Whom also we haue acceffe through faith vnto his grace: herein we stand, and reioyce under the hope of the glory of God.* So Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth. 34. Who shall condemne? it is Christ who is dead, yea rather which is risen againe, &c.*

Rom. 5. 1. 2.

Rom. 8. 33.

§. Sect. 8.

Ioel 2. 14.

Amos 5. 15.

Ionas. 3. 9.

Moreouer, they object these places to moue vs to doubt of our election and saluation. Ioel. 2. 14. *Who knoweth if he will returne and repent; and Amos 5. 15. It may be that the Lord God of hosts will be merciful vnto the remnant of Ioseph.* And Ion. 3. 9. *Who can tell if God will turne and repent, and turne away from his fierce wrath that wee perish not?* To which I answer, that the Prophets in these places doe not speake of the election or eternal saluation of those that truly repent, but of their deliue-ry from outward afflictions, and temporary calamities threatned against them for their sinnes: which sometimes the Lord doth inflict on his children after their true repentance, either for their chastisement, that they may thereby hate sin for the time to come, when they feelee the smart of it; or else for their triall: and sometimes also the Lord after hee hath threatned them against the wicked, doth notwithstanding hold backe his hand, and as it were put vp his sword of iustice againe into the scabberd, which hee had drawne out to punish their sinnes, vpon their outward humiliation and fained repentance, that hee may shew hereby how highly hee esteemeth the true repentance of his children, as appeereth in the example of the Nincuites, and of Ahab, 1. King. 21. 29. And therefore seeing the Lord keepeth no certaine course in these temporarie chastisements, but sometime inflicteth them vpon

1. King. 21. 29

the

Objections against the assurance of our election answered. 239

the repentant whom hee dearelie loueth, and sometime spea-
 reth the wicked when they but outwardlie humble them-
 selues before him; therefore the Prophets speake doubtfully
 and exhort to repentance, referring the euent to Gods wise
 and gracious providence. And thus doubtfullie doth *David*
 speake in this respect 2.Sam.12.22. *Who can tell (saide he) whe-* 2.Sam.12.22.
ther God will haue mercie on me that the child may liue? and and 16.12.
 chap.16.12. *It may be the Lord will looke vpon mine affliction;*
 and yet though hee were doubtfull whether hee should bee
 freed from these temporall crosses, hee was notwithstanding
 certainly perswaded of his election and saluation; as he pro-
 fesseth Psalm.16.11. So that these places speaking of tem- Psalm.16.11.
 porarie chastisements, make nothing against the certaintie
 of our election.

And like vnto these, is that which they alleage to the same §.Sect.9.
 purpose, Act.8.22. where *Peter* exhorteth *Simon Magus* to Act.8.22.
repent of his wickednesse, and to pray vnto God, that if peraduen-
ture the wicked thought of his heart might be forgiven him. To
 which I answer, first, that the originall word *σιῶν*, which is
 translated, *if peradventure*, & in our Bibles, *if it be possible*. Some-
 times also signifieth, *that truly*, and in this sense it maketh no-
 thing for doubting. Secondly, though wee vnderstand it as a
 speech of doubting, yet it maketh not for their purpose; for it
 is not to be referred vnto God, as though it were doubtfull
 whether he would forgieue the sinnes of the Magician, if hee
 truely repent and call vpon him; for he hath certainly assured
 vs by his gracious promise, that whosoever truely repenteth
 him of his wicked waies, he wil receiue him to mercy, Ezech.
 33.11. But it is to be referred to *Simon Magus*, of whose re- Ezech.33.11.
 pentance and liuely faith *Peter* might well doubt, lest either
 they would bee none at all, or els fained and hypocriticall,
 seeing his heart was not right in the sight of God, but in
 the gall of bitternesse and bond of iniquitie. Lastly, though
 it should bee a doubtfull speech and bee referred also to
 God, yet it maketh nothing against the certaintie of faith;
 for the Apostle seeing him in the gall of bitternesse and
 bond of iniquitie, thought it not fit to raise him vp suddenly,
 by applying vnto him the sweete promises of the Gospell,

nor to cast those precious pearles before such a filthie swine, vnlesse he preserved them as it were in the casket of a doubtfull and perplexed speech, from being trampled vnder his be-mired feet, till he had washed them in the teares of vnfeined repentance. Moreouer, hee thus doubtfully speaketh to giue him a more cleere insight of the hainousnesse of his sinne, as though it might bee well doubted of, whether the Lord would forgiue it or no, that so his minde hereby being perplexed, hee might by the consideration of his horrible sinne bee beaten downe and trulie humbled; and because those things which are hardly obtained are more earnestly sought, therefore *Peter* intimateth vnto him by this doubtfull speech, that it was no easie matter to obtaine forgiuenesse for such outrageous wickednesse, that hee might hereby worke in the Magician more earnest and heartie repentance, and incite him to call vpon the Lord for mercie with more vehemencie and seruencie of spirit. It is not therefore the Apostles meaning to ouerthrow the certaintie of faith, or to call into question Gods mercie, whether hee will extend it or no to hainous offenders who trulie repent of their sinnes and bgleeue, for this were contrarie to the whole course of the Gospell; but hee vseth this doubtfull speech to this desperate sinner, that hee might not make the soueraigne salue of Gods gracious promises base and contemptible, by applying it to the festred sores of a filthie dog, which were neuer cleansed with the sharpe corrasiuues of the law; and also for the good of this malicious sinner, for he doth not absolutely assure him of mercie and forgiuenes, that hee might be stirred vp with more earnestnesse and care to seeke it; for the easinesse of obtaining maketh the suiter carelesse and negligent in seeking and suing; neither doth he absolutely exclude him from all hope of grace, lest hee should neuer labour after it, but desperately run on in his wickednesse; for when hope is cut off, the desire also fainteth, and therefore he vseth a perplexed and wise tempered speech, which on the one side might preserve him from secure presumption, and on the other side from falling into hellish desperation.

§. Sect. 10.

Lastly, they object that saying *Eccles. 5. 5.* which they thus read:

reade: *De propitiato peccato noli esse sine metu, neque adjicias peccatum super peccatum:* That is, be not without feare cōcerning sinnes forgiuen, neither adde sin vnto sinne. To which, first I answer, that this book is not canonical scripture, and therefore not to bee alleaged for the determining of questions in controuersie, nor for the confirming of the doctrines of faith. Secondly, I answer that they haue corruptly translated the originall text, for hee willeth vs not to feare concerning our sins forgiuen, but concerning the forgiuenes of them before they are remitted, lest wee should securely adde sinne vnto sinne, because forgiuenesse is promised whensoever we repent, and so abuse the mercie and long suffering of God to our iust condemnation. So that he forbiddeth not to belecue certainelie, that our sinnes are remitted when God hath pardoned them, but he forbiddeth vs to runne on in sinne securely presuming vpon forgiuenesse, as plainly appeareth by the original text and the whole drift and scope of the place. For in the verse going before he vseth this speech: *Say not I haue sinned, and what euill hath happened vnto me, for the Lord is long suffering, but yet he will not dismissee or acquite thee;* and in this verse hee biddeth vs not to be without feare concerning the forgiuenesse of sinne, adding sinne vnto sinne, that is, wee must not goe on in sinne presuming vpon forgiuenesse: and vers. 6. *Do not say that his mercie is great, he will forgive my manifold sinnes:* 7. *For mercie and wrath are swift with him; but vpon sinners his indignation shall rest.* 8. *Do not deferre to turne vnto the Lord, neither put it off from day to day; for suddenly the wrath of the Lord shall breake forth, and in thy securitie thou shalt bee destroyed, and thou shalt perish in the time of vengeance.* In all which words hee doth not take away the assurance of the forgiuenesse of our sinnes after we haue truly repented of them, but carnall securitie and vaine presumption, whereby men deferre their repentance vpon hope of mercie and forgiuenes whensoever they repent. Lastly, though this place were to be vnderstood concerning sinnes forgiuen, yet the scope thereof is not to hinder our assurance of forgiuenesse when we haue truly repented, but onely that wee doe not after wee haue obtained remission of our sinnes, take occasion thereby

of falling into sin againe, and so abuse the mercie and goodnesse of God, vsing it as an argument to mooue vs to goe on in sinne, because the Lord vpon our repentance is alwaies readie to receiue vs to mercie.

CHAP. XII.

The reasons alleaged against the assurance of our saluation, answered.

§. Sect. I.

*That it is not
arrogancie or
presumption to
be assured of
our saluation.*



And so much concerning the testimonies of scripture, which are alleaged against the certaintie of faith: now let vs consider their reasons. First, they obiekt that it is proud arrogancie and hereticall presumption for a miserable sinner, without all doubting to assure himself that he is elected and shall be sau'd. To which I answer, that if with the pharisaical papists and proud iusticiaries, we did build our assurance vpon our owne merits and worthines, it were indeed intollerable arrogancie and proud presumption, not onelie certainly to belecue, but euen to doubt whether we are elected and shall be sau'd (for where as doubting is there is some hope also) whereas the scriptures peremptorie conclude, that they who looke for righteousness and saluation by the law, are under the curse, Gal. 3. 10; and that by the workes of the law shall no flesh be iustified in Gods sight, Rom. 3. 20; and that we are iustified not by our deserts, in whole or in part, but freely by Gods grace through redemption which is in Christ Iesus, as it is, verse 24. But seeing we wholly disclaime our owne righteousness, and humbly acknowledging our owne miserie and wretchednesse, do whollie relie our selues vpon the gracious promises of God, and the merits of Christ Iesus, seeing we become nothing in our selues in the worke of our saluation that God may be al in al, seeing we cast away al glorie from our selues, that we may wholie glorie in the Lord; according to that Ierem. 9. 24. *Let him that glorieth glorie in this, that he understandeth and knoweth me.* This is not proud arrogancie nor hereticall presumption, but Christian humilitie which giueth all

Galath 3. 10.
Rom. 3. 10.

Ier. 9. 24.

all glorie vnto God, leauing nothing to our selues but the comfort which is wrought in our hearts, by the assurance we haue of Gods promises. Nay the more vndoubtedly we trust in Gods promises, the greater is our humilitie; for the more wretched we are in our owne eies, the more wee see our imperfections, yea our nothing in Gods sight; and hereby wee are moued to goe out of our selues, to seeke for saluation onely in Gods free grace and Christs merits, and to rest in them with full assurance, as being in themselves al-sufficient without our workes and worthines. On the other side the more we doubt of our saluation, in respect of our vnworthinesse, the more is our pride and arrogancie; for wee would not doubt in regard of our vnworthinesse, vnlesse we looked for saluation by our worthinesse, & therefore we come so farre short in faith and hope, as we find our selues short in merits. And whence can this proceed but from arrogancie and pride, which maketh men to looke for saluation in themselves, and to doubt of Gods mercie and Christs merits, vnlesse they find that they haue deserued them by their owne workes and worthinesse? Let vs therefore abhorre this proud humilitie of the Papists, which maketh them doubt of Gods mercifull promises, and consequently of his truth; for as it is 1. Ioh. 5. 10. *He that beleeueth not God hath made him a liar;* and also of the sufficiencie and value of that inestimable price, which Christ Iesus hath giuen for our redemption, as though it were imperfect in it selfe, vnlesse it be citched and patched vp with our owne merits and worthinesse: and though wee are most abiect, wretched, and in a desperate case in respect of our selues, yet let vs haue assured trust and confident boldnesse, yea a triumphant boasting and glorying in respect of our Sauour Christ, as the Apostle speaketh Ephes. 3. 12. Rom. 5. 2. Notable is the saying of *Austine* to this purpose, *Ideo presume non de operatione tua, sed de Christi gratia,* presume therefore (saith hee) not of thine owne working, but of Christs grace, for yee are saued by grace saith the Apostle; therefore here is no arrogancie but faith, to shew what thou hast receiued; it is not pride but deuotion. So in another place, *Hoc dixit deus, hoc promisit, se parum est, hoc iurauit:* In Psalm 88.

1. Ioh. 5. 10.

Ephes. 3. 12.

Rom. 5. 2.

Serm. 31 de

uerbis domini.

Omnia tibi

peccata tua

cimissa sunt.

In Psalm 88.

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The Lord hath said this, he hath promised it, and if this be not enough hee hath sworne it. Because therefore the promise is sure and confirmed, not according to our merits but according to his mercie, let no man professe that with feare, of which he cannot doubt.

Doubting proceedeth from pride and arrogance.

But they further vrge, that humble doubting is better than presumptuous assurance; I answer, first that their doubting is full of pride, which maketh them look for saluation in their owne worthines, rather than in Gods free mercie and Christs merits: secondlie that our faith and certaine assurance is full of humilitie; for wee freely confesse our owne vnworthines, and dare not offer before the seate of Gods iustice and righteousness that is in vs, as desiring in whole or in part to be iustified thereby; nay rather we pray with the Prophet Psal.

Psalm. 143. 2.

143. 2. Enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified; and though we know nothing by our selues, yet doe wee plainelie affirme with the Apostle, that we are not hereby iustified.

1. Cor. 4. 4.

1. Cor. 4. 4. But this humilitie doth not abate our faith and certaine assurance, nay rather it doth confirme and increase it, for it maketh vs to goe out of our selues, as finding no hope of saluation wherupon we may rest, and moueth vs to seeke for saluation in Christ, who is such a sure ancorhold, that whosoever pitch the ancor of their hope on him, shall finde it sure and stedfast, and whosoever build their faith on this foundation and corner stone, the power of hell shall neuer preuaile against them.

§. Sect. 2.

Our unworthinesse no cause why we should doubt of our election.

Secondly, they object that we are vnworthy of Gods loue, or to be elected, and therefore we cannot be assured thereof. I answer, this were true if Gods election depended vpon our worthinesse and deserts; but seeing the Lord respecteth not any thing in vs, but elected vs freele of his vnderferued grace and meere good will; our vnworthinesse in our selues may wel stand with the assurance of our election: for those who are most vnworthie neede not to doubt of Gods loue and their election and saluation, so that they whollie relie vpon Gods mercy and Christs merits by a true and liuely faith; forasmuch as they are not grounded vpon their worthines, and therefore cannot be ouerthrowne by their vnworthines. No-

table

table is the saying of *Austine* to this purpose. *Tria (inquit) sunt qua sic roborant & confirmant cor meum, ut nulla me penuria meritorum, &c.* There are three things (saith hee) which so strengthen and confirme my heart, that no merits, no consideration of mine owne vilenesse, no estimation of the heavenly blessednes, can deiect me from the height of my hope: vpon them my soule is surely settled. Wilt thou know what they are? I consider three things vpon which my hope wholly relieth, to wit, the loue of adoption, the truth of the promise, the abilitie of performance. Let now my foolish cogitation murmur as much as it wil saying, but who art thou, or how great is that glorie; or with what merits doest thou hope to obtaine it? And I will boldlie answere, I know whom I haue beleueed, and I am assured, because God hath adopted mee in great loue, because hee is true in his promise, because hee is powerfull in performance, for hee may doe what hee will.

Aug. Manual.
cap. 23.

Thirdlie, they obiekt that our faith is weake and feeble, *§. Sect. 3.* and by reason thereof the faithfull (as appeareth by continuall experience) are assaulted with doubting, and grievously shaken with Satans temptations, so as there can bee no such certaintie of faith as we speake of. To which I answere, that weakenes of faith is not opposed as contrarie to certaintie, but to strongnes and full perswasion, and therefore weaknes and certaintie may well stand together. Neither do we imagine such a certaintie of faith which is neuer shaken with doubting, nor assaulted with temptations; nay rather wee teach that those whom God indueth with most faith, he most exerciseth in the conflict of temptations, like a wise captaine who setteth that souldier which is best armed and strongest, to beare the brunt in the forefront of the battell: & the diuell is most readie to assault those who most resist him, and most violently to strike where hee seeth the shield of faith held vp to defend; and therefore our Sauiour hath taught all his faithful children to pray, leade vs not into temptation, but deliuer vs from euill. But withall we affirme that though this weake faith bee assaulted with Satans temptations, yet is it neuer overcome; though it bee opposed with doubting, yet it neuer falleth

Weaknes of faith and certaintie may well stand together.

falleth from assurance and certaine perswasion; though it be sometimes shadowed, and the shining light thereof dimmed; yea though it be for a time hid and couered, yet in it own nature it remaineth firme and stedfast; like the Sunne which alwaies shineth, though oftentimes by reason of the interposition of the clouds or the earth, we cannot discern the beames thereof; or like vnto the fire which being hid vnder the ashes doth retaine his natural heat, although we feele it not: So our faith retaineth in it selfe his certaintie & assurance, as it were his light and heate, when as it is shadowed with the clouds of doubting, & couered vnder the ashes of Satans temptations.

*A weake faith
doth as truly
assure vs of our
election as a
stronger.*

But it may be demanded how a weake faith assaulted with Satans temptations can continue certain, seeing the strongest faith can do no more but certainly perswade? I answer, that our certaintie respecteth not our faith it selfe, but the object thereof, namely Gods mercie and Christs merits: and therefore seeing a weake faith doth as well apply vnto vs the mercies of God and merits of Christ as a stronger, therefore also it certainly perswadeth vs as well and truly, though not so strongly and fully of our election and saluation, as a stronger doth. So that when we haue the least sparke of faith, it doth illuminate our minds, so as wee can truly discern the louing countenance of the Lord shining vpon vs though somewhat dimly, and as it were a farre off; euen as he that is pore-blind doth as certainly see the Sunne, as hee is who is most sharpe sighted, though not so cleerely; and as hee who is in a darke dungeon doth discern the light as surely at a little hole, though he be compassed about with blacke darknesse, as hee who is in the open fields; so when wee are as it were pore-blind, and compassed about with the dark mist of ignorance, yet by the dimme sight of faith we certainly discern Gods loue and fauour shining vpon vs, though the more wee increase in knowledge and faith, the more cleerely we perceiue it, till at last hauing attained vnto fulnesse of faith, we see him neere at hand and as it were face to face.

True it is that our faith which is in it selfe weak and feeble, and compassed about with the darknesse of ignorance, is mixt and turmoiled with much feare and doubting, by reason of
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our naturall inclination vnto diffidence and incredulitie, the manifold temptations of Satan, and the burthen of our sinnes lying heauie vpon our consciences : which maketh Gods decree children to grone and complaine, yea somtime to murmur and repine againe God himselfe, as though he were their enemy, because he suffereth them thus to be vexed; but still it riseth after it hath receiued a foile, and gathereth new strength against all new assaults, vntill in the end it obtaineth full victorie, so as all the faithfull may say with the Apostle 2. Cor. 4.8. *We are afflicted on euerie side, yet are wee not in distresse; in pouertie but not overcome of pouertie.* 9. *We are persecuted, but not forsaken, cast downe, but wee perish not.* For though their faith bee weake, and their temptations vehement and violent, yet this brused reede is not broken, this smoking flax is not quenched; for as the reede in a boysterous tempest is blowne downe euen to the ground, but when the tempest is past riseth vp againe to his former estate; so though the boysterous blasts of Satans temptations beate vs downe euen to the earth, yet by faith wee rise againe when the storme is ouerblowne.

2. Cor. 4.8.9.

Secondly, it may bee demanded how the faith of Gods children can be said to be certaine, seeing it is continually assaulted and often foiled with doubting, which is opposed to the certaintie of faith. To which we may easily answere, if we know and remember that euery Christian is diuided into two parts, the flesh and the spirit, which continually fight and strue the one against the other; and as they themselues are thus opposed, so are their qualities and fruites, for in the spirit is faith, loue, hope, zeale, ioy in the holie Ghost, and such other sanctifying graces; in the flesh is doubting, and infidelitie, hatred of God, presumption and desperation, coldnesse, dulnesse, yea deadnesse in religion, feare, horror, and such like corruptions, so as we may say with y^e Apostle, *I know that in my flesh, y^e is, in my vnregenerate part, dwelleth no good thing.* Rom. 7.18. Now as there is a continuall warre betweene the flesh and the spirit, so also between their qualities and fruites; for faith is continually assaulted with doubting and infidelitie, loue of God with the hatred of God, hope with presumption.

§. Sect. 4.

How our faith though assaulted with doubting may be certaine.

Rom. 7.18.

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tion and desperation, zeale with coldnesse and dulnes in religion, the ioy in the holy Ghost with horror and feare of Gods anger, the curse of the law and condemnation; and sometimes the one, sometimes the other hath the vpper hand, both in the meane time retaining their nature and properties, although (as wee say) *remissis gradibus*, not exercising them in that measure and degree, as they doe when they haue victorie and giue the other the foile. For example, when in some grieuous affliction, the hatred of God doth assault the loue of God in our hearts, and doth so foile and wound it, that wee can scarce discern that it breatheth or retaineth life, yet notwithstanding the loue of God euen at that instant is not turned into hatred, nor receiueth any properties thereof, but still retaineth his owne nature and properties, which againe cleerely appeare and shew themselves when the conflict is ended. The like may be said of our hope, zeale, ioy in the holy Ghost, and other graces; when they are most foiled by the corruption of the flesh, which fight against them, so as they cannot possibly exercise their owne actions and functions, yet do they not receiue any carnall properties, nor loose any of their owne, but retain still their owne nature, which againe manifesteth it selfe when the assault is ended. Euen as fire couered ouer with ashes retaineth still his owne nature of light and heate, though then by reason of the ashes the light be not seene, nor the heate felt; but when the ashes are remoued and new matter added vnto it, then it shineth and burneth and heateth as much as it did before: so when the graces of Gods spirit are couered (as it were) vnder the ashes of our corruption, they are not discerned by their properties and effects; but when the corruptions are remoued by vertue of Gods spirit, and the graces nourished with hearing of the word, prayer, holy conferences, and such like spirituall exercises, as it were with new matter added vnto them, then doe they againe shine in their brightnesse, and exercise their wonted strength in all good duties to God and our neighbour.

And as it is with all other graces, so also with faith, which is often assaulted with doubting and infidelitie, and sometimes

times also so foiled that we can hardly discern any breath or life in it; but yet euen then it retaineth it owne nature and properties, and doth not receiue the nature and properties of doubting; but as the tree which is shaken with boysterous blasts of winde and is not ouerthrowne, doth in the midst of the tempest liue and sucke nourishment out of the earth, and still retaines his owne nature and properties; so when our faith is shaken with the boysterous blasts of Satans temptations, and with our owne naturall doubting and infidelity, yet it still liueth and sucketh nourishment out of Gods gracious promises, and still it retaineth his owne propertie of certaine perswasion, though then it doe not exercise it in action, so manifestlie as before and after the conflict of temptations, and as the shaking of y tree is not of the nature thereof, for of it selfe it standeth firme and steadie, but by outward accident, namelie, the winde blowing vpon it: so is not vncertaine wauering and vnconstant doubting of the nature of faith, for of it selfe it is firme and certaine; but it commeth by outward accident from the boysterous blasts of infidelitie, and the temptations of Satan which (as it were) violentlie blow vpon it, which being past, it remaineth like the tree firme and constant. And as the graces of Gods spirit, and the flesh and the corruptions thereof do stil retain in themselves their owne nature and propertie, so also doe they most commonly shew themselves in their diuers fruites and effects, and that oftentimes in the conflict and time of temptation, so that the regenerate man may at the same time feele in himself contrarie affections and actions; for the spirit acknowledging Gods goodnesse, mercie and truth in his promises, is replenished with ioy, being in hope to enioy them; on the other side the flesh feeling present miserie, and the sharpnes of afflictions, sorroweth and grieueth. The spirit apprehending and applying vnto it the sweete promises of the Gospell, doth quietly rest vpon them; the flesh seeing it owne corruption, and the huge waight of sinne that presseth it downe, feareth and doubteth: the spirit being assured of euerlasting happinesse, triumpheth with ioy, desiring nothing more than to bee dissolued and to bee with Christ; the flesh finding it
selfe

*Faith assaulted
with doubting,
retaineth his
owne nature
and properties.*

selfe guiltie of sinne, and in this respect subiect to the anger of God and condemnation, feareth and trembleth to thinke vpon death: The spirit conceiueth of God as of a mercifull father in Christ, and in al necessities flieth vnto him by hearty prayer; the flesh conceiueth of him as of an angrie and seuerer iudge, and therefore flieth from him, desiring rather to seeke for helpe any where else than of the Lord: so that the Christian by reason hereof, at the same time findeth in himselfe opposition betweene action and action, affection and affection. For at the same instant, while the flesh, hauing in it the conscience of sinne and sense of guiltinesse, doth murmur, repine and complaine vpon God, as an enemy which is readie to destroy vs; the spirit doth flie vnto God by a liuely faith, and committeth it selfe to his prouidence, will and protection, expecting saluation from him onely; which it could neuer doe, if it were not assured that we were in his loue and fauor. And in this the Christian may not vnfitly be compared to a child, who hauing been sharply corrected by his father, doth auoide his presence as though he were his enemy; but if at the same time some suddaine danger affright him, before al other he runneth to his father for safegard and protection: so when our heavenly father hath sharply corrected vs, either with some outward or inward afflictions, wee flee from his presence as though he were our enemy; but when an imminent danger ouertaketh vs, and we be in perill to be supplanted with Satan and his assistants, who are our enemies indeed, then the sonne-like affection which is wrought in our hearts by Gods spirit, doth moue vs to runne vnto him before all other, desiring and crauing his aide and assistance.

And thus it appeareth, that though the flesh and the spirit be mixt together, yet they retaine their owne natures, properties and effects; and though faith which is a grace of γ spirit, be mingled with doubting, yet this doubting is not of γ nature of faith, which in it selfe is certaine and assured, nay, it is not an infirmity of faith, as lamenesse is an infirmity of the ioints, and dimnesse of the sight, for it is not any way incident to the nature thereof: and therefore much lesse is it a commendable virtue of faith, as the Papists teach, but it is a fruit

of

of vnbeleefe which is in the part vnregenerate, and is opposed vnto faith, as appeareth Rom. 4. 20. and consequently, though faith be assaulted with doubting, yet in it owne nature it may and doth remaine certaine and assured. Rom. 4. 20.

Fourthly, they obiekt that it is rash presumption, and proud boldnesse for any man to search into the mysterie of Gods secret counsailes, or to take vpon him peremptorie to determine that hee is one whom God hath elected. *For who hath knowne the minde of the Lord?* as it is 1. Cor. 2. 16. I answer that it is true indeede, whosoeuer prieth into Gods hidden counsailes and secret decree of predestination, is proud and presumptuous, and shall in the end receiue the punishment of both, being giuen ouer of God to fall into many errors, and in the end vnto desperation: and therefore it is verie dangerous, yea pernicious to our soules, if we labour after the assurance of our election by vsing these meanes, and iudge of Gods decree, according to the conceit of our owne reason and doubtfull speculations. But yet though the will of God be in it selfe secret and not to be searched into; this must not hinder vs from looking into his will reuealed, though we can gather no certaintie of our election by searching into his secret decree, yet this is no impediment why we may not gather it out of his word, where he hath reuealed his decree and the execution thereof: though wee can haue no assurance by our owne speculations, yet we may attaine vnto it by the testimonie of Gods spirit, *which witnesseth to our spirits that wee are the sons of God, which also searcheth all things, euen the deepe things of God, and is giuen vnto vs that we also might know the things which God hath giuen vs,* as the Apostle teach vs, 1. Cor. 2. 10. 12. and therefore it is no pride or presumption to bee certaine and assured of that which the Lord hath reuealed in his word, to this end that wee might bee certainly assured thereof. But it may bee demanded how this certaintie can bee gathered out of the Scriptures? I answer, that if wee would attaine vnto it, we must not seeke it in the law, where the promises of life and saluation are made vpon the condition of our owne works and worthinesse, which condition we can neuer performe, and therefore can neuer be assured of the promise:

§. Sect. 6.

That it is no presumption to labour for the assurance of our election.

1. Cor. 2. 16.

Rom 8. 16.

1. Cor. 2. 10. 12.

promise: But out of the Gospell, which doth not only shew that some are predestinated to life, and some reie^{ct}ed, neither doth it only speak of our election, as it was ordained in Gods secret decree in it selfe, or reuealed in his word, but also it setteth out vnto vs the execution of the decree, with the causes, meanes, signes and effects of our election, and how it is accomplished for the bringing vs to those ioyes to which God hath chosen vs. First therefore it sheweth the decree of God concerning our election. Secondly, Gods decree concerning our redemption by the death and obedience of Christ our mediator. Thirdly, the decree of God concerning the calling of of his Church by the Ministerie of the word, that they may be ingrafted into the bodie of Christ, and so participate with him in all his benefits to their saluation. Fourthly, the decree concerning the sending of his spirit into the hearts of his chosen, by the inward operation whereof the word is made effectual for the begetting of faith and repentance. Fifthly and lastly, his decree concerning the iustifying and sauing of those who repent truly of their sinnes, and apprehending and applying vnto themselves by a liuely faith, Christ and his merits and obedience, doe approach vnto the throne of grace to receiue mercie and forgiveness. And all these are so linked together that they can neuer possibly bee seuered, so that hee who is assured of one, may be assured of all; whosoever is certaine that he hath faith and repentance, may be certaine also of his election, though hee neuer presumptuously search into Gods secret counsaile.

*§. Sect. 7.
That the Lord
particularly
assureth vs of
our election.*

Fifthly, they object that there is no certaintie of faith, which is not grounded vpon Gods word: but there is no place of Gods word which assureth vs of our particular election and saluation: and therefore wee can haue no certaintie of faith concerning our particular election and saluation. I answer; though the Lord giue vs no particular promise in his word, yet he giueth vs that which is equally, & of like force; namely his generall promise without any limitation, exception or condition, but the condition of faith and repentance, with a commandement to apply the same. And because naturally wee are vnable in our selues to performe this, therefore hee

hath

hath ordained the ministerie of the word, and the vse of the Sacraments, which he maketh effectuell by the inward operation of his spirit, for the begetting and confirming of our faith and stirring vs vp to repentance; which being wrought in vs, we may as certainly bee perswaded that the generall promises belong vnto vs, as if they were made vnto vs particularly and by name.

Sixtly, they obiekt that we cannot bee assured of the suffi- *§. Sect. 8.*

ciencie of our faith and repentance, and therefore wee can haue no certaine assurance of our election and saluation. I answer; this reason were good if our election and saluation depended vpon the worthinesse or measure of our faith and repentance; but seeing they depend not thereupon, but vpon Gods free mercie, and the worthinesse and sufficiencie of Christs merits and obedience, therefore though our faith be neuer so weake, and our repentance but in small measure, yet so they be true and vnfaigned, not dissembled and hypocriticall, we may certainly be assured of our election and saluation, for a weake faith doth applie Christ and all his benefits vnto vs as well as a strong, though not in so strong and perfect a manner, as shall appeare hereafter. But yet we must not content our selues with a small and weake measure, but labour to grow vp from faith to faith, till wee become perfect men in Christ.

Seuenthly, they obiekt that though there were no cause of *§. Sect. 9.*

doubting, so long as we looke vpon Gods mercy and truth in his promises, and Christs obedience and merits, yet at least there is cause of doubting when wee looke vpon our selues, and find our great indisposition to performe the condition of faith and repentance, which God requireth of all who shall be partakers of his promises, and our manifold imperfections and great vnworthines of the least of Gods mercies. And thus these iugglers play fast and loose, making their faith like vnto the *ignis fatuus*, or going fire, which interchangeablie sometimes shineth cleerely, and sometimes vanisheth and leaueth behind it nothing but blacke darkenesse. But let vs constantly oppose our selues against such inconstancie, and in no wise admit of such mutable varietie in our faith, which

T

maketh

maketh it more changeable than the Moone, which one while shineth with full brightnesse, and in small distance of time cannot be discerned; and to this end let vs know, first, that though in our selues wee bee not worthy of the least of Gods mercies, yet our vnworthines maketh vs not vncapable of the greatest, for all Gods benefits are his free gifts, which he promiseth and bestoweth without any respect of our worthines or deserts, of his meere grace and vnderferued loue: and therefore as when we are most worthie in our owne conceit, there is no reason why we should presume the more; so when we find our selues vnworthy, there is no cause why we should hope the lesse, or be more weakly assured of Gods promises; for as they are not made vpon the condition of our worthinesse, so they are not disanulled and made voide by our vnworthinesse, otherwise no man liuing could haue assurance of them, seeing all men liuing are vnworthie of them. But the Lord hath made all his promises vnto vs in Christ, who was sent to bee our Mediatour, to the end that we who were altogether vnworthie in our selues, might be made worthie in him of all Gods mercies and benefits. And therefore who-soeuer lay hold vpon Christ, with a true though a weak faith, and bring forth the fruites thereof in repentance, they may certainlie bee assured of their election and saluation, notwithstanding their vnworthinesse. Secondly, we are to know that our faith doth not respect our selues in our selues, neither are wee the obiect thereof, but Christ and his merits and obedience; whom our faith doth not behold standing aloofe of (as the Papiests dreame) but as hee is vnited vnto vs, and become our head and we his members; so as now we cannot looke vpon our selues but we must looke vpon Christ, because hee is in vs and wee in him. And therefore when wee consider the greatnesse of our sinnes we despaire not, because now we looke vpon them as they are translated from vs and laid vpon Christ, who hath fully satisfied his fathers iustice by his alone and al-sufficient sacrifice vpon the crosse; when we consider our imperfections we doubt not of Gods promises, because they are couered with his perfect righteousness; when wee consider our vnworthinesse wee are not discouraged,

discouraged, seeing by communicating of Christs worthinesse wee are made worthie; when wee consider that in our selues we are subiect to the curse of the law, the anger of God and eternall condemnation, wee are neuerthelesse assured of euerlasting life and saluation, because we are vnited to Christ our head, who hath taken away our curse and nailed it to his crosse, borne his fathers displeasure to reconcile vs vnto him, and was condemned and suffred death to free vs from death and condemnation, and to make vs heires of life and saluation. So that now we behold the huge debt of our sinnes, as it is discharged and cancelled with his merits and full satisfaction; wee behold our imperfections, but as perfected by his perfections; wee looke vpon our vnworthinesse, but as it is ennobled with his worthinesse; when wee set before vs the curse of the law, the anger of God and sentence of condemnation, wee consider them as taken away and swallowed vp of Christs death and full obedience; because now wee are vnited vnto Christ, and hee is become ours, that wee might become his; hee hath taken vpon him our sinnes and vnworthinesse, that hee might make vs partakers of his righteousness and worthinesse. And therefore that which God hath wisely ioyned together, let not our faith fondly separate; for if it be vnlawful in carnal mariages, then much more in the spirituall marriage betweene Christ and his Church. But let vs looke vpon our selues, not in our selues, but as wee are vnited vnto Christ, and then our selfe-worthinesse of hell and destruction will not abate our assurance of life and saluation.

Eightlie, they obiekt that euery heretike, epicure and worldling, continuing in their sinnes and wickednesse, mayaine to themselves such a perswasion of the certaintie of election: but this is nothing to the purpose; for the question is not of epicures and worldlings, who haue no faith or a dead faith, but of true beleeuers, who bring foorth the fruits of their faith, at least in an holy desire and endeuour of seru-
Heretikes and worldlings boasting of faith, no cause why those should doubt who truly beleue.

faith, vnlesse they bring forth the fruites of their faith in dying to sinne and rising againe to newnesse of life, for faith purifieth the heart and worketh by loue: and therefore such as liue in their sinnes without repentance hauing no faith, can haue no certaintie of their election, though they may delude themselues with a fond perswasion which hath no other ground but carnall security and fond presumption. But hence it followeth not, that because a dead faith affordeth no true certaintie, therefore a liuely faith doth it not; because a prophane epicure or carnall worldling, deceiuethe himselfe with a vaine opinion, therefore those that are truly conuerted, mortified vnto sinne, and raised vp to newnesse of life, can haue no certaintie of their election and saluation. For what similitude is there betweene light and darkenes, rightcoufnesse and vnrightcoufnesse, the children of God and the children of Beliall, the repentant and vnrepentant, faith and no faith?

§. Sect. II.

*That this doctrine openeth
no way to securi-
tite and pre-
sumption.*

Lastly, they object that if wee teach this doctrine of the certainty of election, men wil abuse it to nourish in them carnall securitie and presumption. To which I answer, that wicked men abuse the whole doctrine of the Gospell to their destruction; for when they are taught that God is most gracious and mercifull, that Christ hath died for vs, and giuen himselfe as a sufficient price to redeeme vs out of the power of sinne, Satan, death and damnation, and maketh intercession for vs to God his father; that the Lord is slow to wrath and readie to forgive, they take occasion hereby of continuing in their sinnes, and deferring their repentance, till God take them away and consume them in his heauie displeasure. But hence it followeth not that the Gospell must not bee taught, because carnall men abuse it to their iust condemnation; for though to these it be the saueur of death vnto death, yet to those who are saued, it is the saueur of life vnto life, as it is 2. Cor. 2. 16. Though it be foolishnes to those that perish; yet it is the power of God to those who are ordained to saluation, and God is no lesse glorified in the one by shewing his mercie, than in the other by shewing his iustice. Though worldlie men abuse it to carnall securitie, yet the godlie are the

2. Cor. 2. 16.
1. Cor. 1. 18.

the more incited thereby to serue the Lord in holinesse and newnesse of life : for like louing children, the more they are assured of the loue of their heauenly father, and secured of his mercie and bountifull benefits, the more they loue him againe, the more they loue him, the more zealous they are of his glorie, and the greater their zeale is, the greater is their care in making the light of their godlie and Christian liues to shine before men, that their heauenly father may bee glorified. So that it is not the fault of this precious seed, but the barrennesse of the ground which maketh it fruitlesse, or else for good wheate, sendeth tares, cockle and darnell ; it is not any defect or ill disposition in this sweet smelling flower, but the venomous nature of these spiders which turne honie into poyson : and therefore the seede must be cast vpon the earth, though there be stones with the good ground which wil neuer bring forth fruit ; the flowers of sweete consolation must not be pulled vp by the rootes and cast away : for though the spider gathereth poyson, yet the profitable Bee will gather honie out of them. Secondly, when wee teach the certainty of election, wee doe not teach that men must gather it out of Gods secret counsaile, but from their owne sanctification, by which they may bee assured that they are iustified, called and elected : and therefore whosoeuer are not sanctified but continue in their sinnes without repentance, can haue no assurance by our doctrine that they are elected or shall bee saued ; nay contrariwise, we teach out of Gods word, that *whosoever liue in the flesh shall die*, Rom. 8. 13. that they which performe *the lusts thereof shall neuer inherit the kingdome of God*, Gal. 5. 19. 20. 21. that none who continue in their vnrighteousnesse and vncleannesse shall enter into the heauenly Ierusalem, 1. Cor. 6. 9. 10. Reu. 21. 27 ; but shall haue their portion in the lake which burneth with fire and brimstone ; as it is vers. 8. Now what stronger bridle to curbe in our vnrulie flesh, when it is readie to runne into sinne, than to be assured that if wee liue in sinne, and fulfill our carnall lusts, wee are in the state of condemnation ? what sharper spurre to pricke vs forward when we are readie to faint, or slacke our pace in the Christian race of holinesse and righteousnesse, than to consi-

der that our sanctification and newnesse of life, is the onelie meanes whereby wee may come to the assurance of our election and saluation?

CHAP. XIII.

Of our Redemption.

§. Sect. I.



And thus much concerning our election and the certaintie thereof. The next cause of our saluation is our redemption by Iesus Christ: for as the Lord hath from al eternitie elected vs to saluation, of his meere mercy without any respect of our works or worthines; so he hath ordained in this his eternall decree, our Sauour Christ to bee the Mediator, who should worke the worke of our saluation, and as it were the conduit wherby he would conuey his grace, mercy and euermourning saluation vnto vs; and hath set him apart to be our Sauour and redeemer, who should saue and deliuer vs out of the captiuitie and bondage of our spirituall enemies, and restore vs to the glorious libertie of the sonnes of God.

*Redemption
what it is.*

This our redemption is an effect of Gods election, wherby our Sauour Christ (being set apart of his father for this purpose) hath freed and deliuered al Gods elect out of the captiuitie of their spirituall enemies, sinne death and the diuell; by offering himselfe for the price of their redemption, and a sufficient sacrifice for sin, for the appeasing of his fathers displeasure and satisfiing of his iustice; to the end that being deliuered, they may serue him in holinesse and righteousness al the daies of this life, and afterwards may inherit the kingdom of glorie, and the crowne of eternall happines which is purchased for them.

*The definition
explained.*

First I say, that it is an effect of Gods election; for whom he hath chofeu to euermourning life in Christ, those by Christ hee hath saued and redeemed, and those onely as wee shall see afterwards.

Secondly, I shew who is our Sauour and Redeemer, namely Christ Iesus, who onelie saueth vs from our sinnes, as it is Matth.

Matth. 1. 21; Neither is there saluation in any other, as it is Act. 4. 12. For as there is but one God so there is but one Mediator between God and man, which is the man Iesus Christ, as it is 1. Tim. 2. 5. And by him alone we haue redemption through his blood, euen the forgiveness of finnes, and that without respect of our worthinesse, but according to his rich grace, Ephes. 1. 7. And though we doe not exclude God the Father, from the worke of our redemption, for hee is the author and first cause, who hath so loued vs that he sent his sonne to saue and redeeme vs; nor the holy Ghost who applieth vnto vs the merits and efficacie of Christs death, making them effectuall for our saluation; yet if we speake properlie, our Sauour Christ onely can be called our Redeemer, and that in these respects; first, because he alone was ordained and deputed to perfect the worke of our redemption; secondly, because he onely was God and man, both which were necessarily required in our Mediator and Redeemer, that hee might haue full right and abilitie to redeeme vs; thirdly, because hee alone gaue himselfe to bee the price of our redemption; and lastly, because in him only there is perfect redemption as being our head, who not onely hath saluation in himselfe, but also deriueth it to all the members of his body.

Thirdly, I set downe the captiuitie it selfe out of which we were redeemed; namely, not the captiuitie of Egypt or Babylon, nor out of the slavery of the Turke, Spaniard, or any other earthly Tyrant, whose thraldome might wel be bitter but not long, because our liues are short; and grieuous to the bodie, but extendeth not to the soules: but Christ hath deliuered vs out of the bondage of sinne, Satan, hell and death, in which we should haue been enthralled and fearefully tormented for euer and euer, not in bodie alone but in soule also.

Fourthly, I shew the price which hee hath giuen for our redemption, namely, not siluer and gold, or any corruptible thing, but himselfe; euen his body to be crucified & his blood to be shed, that so his fathers iustice being satisfied and his wrath appeased, wee might bee set free out of the thraldome of our spirituall enemies. But it may bee demanded, how it can truly be said that Christ hath redeemed vs by paying the price.

§. Sect. 2.

1. Pet. 1. 18.

How Christ is

said to haue

bought vs

with a price.

price of our redemption, seeing the scriptures testifie that by his power hee hath foreibly deliuered vs out of the hands of our spirituall enemies. So Heb. 2. 14. it is said, *that Christ destroyed him who had the power of death, that is the diuell.* And Col. 2. 15. the Apostle sheweth, that hee *hath spoiled principalities and powers, and hath led them openly and triumphed ouer them.* And Luk. 11. 22. he is compared to a valiant champion who hath thrust the strong man Satan out of his possession: by which it may appeare, that our Sauour hath not redeemed vs by giuing a price after a legall manner, but by force, and as it were by conquest. I answer, that Christ hath both paid the price of our redemption, and also hath deliuered vs forcible by his power; for hee paid the price vnto God to whom hee offered the sacrifice of himselfe, that it might be a full satisfaction for sinne, and a sufficient price to redeeme vs out of the captiuitie of our spirituall enemies, and to purchase the fauor of God, and our heavenly inheritance in his kingdome: and therefore in respect of God the Father, to whom our Sauour offered himselfe, he is said to haue redeemed vs by giuing a rancome for vs. But when Gods iustice was fullie satisfied, Christ dealt not with our spirituall enemies by intreatie; (much lesse offered he this price of our redemption to Satan; for if no sacrifice might lawfully bee offered vnto any saue God alone, much more vnlawfull was it that this sacrifice of Christs bodie, should bee offered vnto the diuell) but by his almightie power hee ouercame the power of darknesse, vanquished Satan, subdued death, and broke open the prison of the graue, and so by strong hand set all Gods elect at libertie. For after that the debt of our sinnes was discharged, our rancome paid, and the handwriting of ordinances cancelled and nailed vnto the crosse, these our spirituall enemies had no iust interest vnto vs, nor any thing to alleage why they should longer hold vs in their captiuitie; but yet the strong man who had taken possession would not willingly lose it, vnlesse hee were ouercome with a greater strength: and therefore become our Christ hauing bought vs of his Father, and so our Sauour true owner, buckled with our spirituall enemies, ouercame these principalities and powers, triumphed gloriously

gloriously ouer them, and freed vs out of their tyrannicall iurisdiction.

But if it may be objected that wee were captiues vnto Satan, and therefore the price of redemption was to bee paid vnto him, and not vnto God the Father who held vs not in his captiuitie. I answere, that though Satan held vs in his captiuitie, yet not in his owne right, for wee had not sinned against him to whom wee were not bound to performe obedience, nor were indebted vnto him; but wee had sinned against God, whose seruants wee were by right of creation, and had infinitely runne into his debt, which wee were altogether vnable to pay; and therefore like a iust Iudge he condemned vs to the perpetuall prison of death, and committed vs to the custodie of Satan, as vnto a iaylor, to bee kept in his bondage, till wee had satisfied for our sinnes and discharged our debt: which being impossible to vs, our Sauour, Christ hauing assumed our nature and become our suretie and mediatour, paid that we owed; and suffered that which we had deserued, and so fully satisfying his fathers iustice, hath purchased our redemption; so as now Satan had no more authoritie to retaine vs in his captiuitie, then the iaylor hath of holding him in prison who by the Iudge is released, or the executioner of hanging him whom the Iudge hath acquitted or pardoned. And therefore tyrannically exercising still his iurisdiction, our Sauour by strong hand ouercame him and all the power of hell, that so he might set vs at libertie whom his Fathers iust sentence had acquitted and his mercie pardoned.

The last thing to be considered is the end of our redemption, namely, that wee should no longer serue sinne and Satan, out of whose bondage we are released; but become the seruants of Christ, who hath redeemed vs, seruing him in holinesse and righteousnesse all the daies of our liues; that so glorifying him heere on earth, he may glorifie vs in heauen, and make vs partakers of those euerlasting ioyes, which by his death and bloodshed he hath purchased for vs.

CHAP. XIII.

Satans temptations concerning our redemption, wherewith he moueth the worldling to presumption, answered.

§. Sect. I.
*The tempta-
tion.*



And thus haue I shewed what our redemption is: Now let vs consider of those temptations of Satan which he suggesteth into the minds of mē, whereby he laboureth to deprive them of this great benefit, and to keepe them still in his captiuitie, or to pull them back again when they are escaped. And these are of two sorts, the first leading to securitie and presumption, the other to doubting and desperatiō. For if he haue to deale with worldly men; who were neuer truly conuerted vnto God, he laboureth to perswade them that they are redeemed by Christ, and therefore though they liue in their sinnes, yet they shall be saued, for Christ came into the world to saue sinners: but when he assaulteth the true Christian, who is indeede the redeemed of the Lord; then he moueth him to doubt and despaire, either of the sufficiencie or of the efficacie, of the worke of our redemption wrought by Iesus Christ.

That he may continue the worldly man in his carnall securitie, and fond presumption, he vseth two principall reasons; the first, that the redemption wrought by Christ is vniuersal, and effectuell for the saluation of all the world; out of which hee frameth this temptation: Christ hath shed his precious blood, and suffered death for all the world, and hath redeemed all mankind which were lost in Adam, out of the bondage of Satan death and hell; why therefore shouldest thou be so strict in flying sinne, with which thou art so much delighted? why dost thou strue against the streame of thy corruptions? and wherfore shouldest thou take any great paines in the works of holinesse and righteousness, which are so bitter and vnpleasant to thy taste and appetite? for Christ came into the world to saue all men, and not those only who are so strict in their waies; hee came to redeeme the whole world, and gaue himself as a sufficient rancome for all men: and therefore

fore doubtlesse he will not lose his labour, nor spill his blood in vaine; he will not willingly let any perish, whom he hath purchased at so high a rate, and redeemed with so deare a price: he is also so powerfull that nothing shall be able to pull them out of his hand, as himselfe affirmeth, Ioh. 10. 28; Iohn 10. 28. and so wise that he would not shed his blood, for those who he would not saue. And who can imagine that God who is most iust, will impute those sinnes vnto thee for which Christ hath suffered, inflict death on thee for whom Christ died, and require that debt againe which is already discharged? Or who can imagine that God, who is immutable, should shew such inconstancie as to send his sonne into the world, to suffer death for the redemption of those whom he now will not saue; for if hee would, who could resist his will or withstand his power? And therefore if he hath redeemed all, surely hee will saue all, and consequently thee amongst the rest, though thou liue as thou list and follow the lusts of thine own heart: for thy sins and vnbeliefe cannot make his purpose voide, nor annihilate the worke of thy redemption; nay the more thy sinnes abound, the more his grace will abound also.

For the answering of which temptation, wee are to know, *§. Sect. 2.* that vniuersall redemption which is the ground and foundation thereof, is an idle dreame of mans braine, which cannot be iustified by the word of God the touchstone of all truth; *The answer to the former temptation.* neither hath our Sauour Christ redeemed any other, than those whom hee effectually calleth vnto the sauing knowledge of their redemption, indueth with true faith and vnfaigned repentance, iustificieth, sanctifieth, and lastly saueth, if wee respect the purpose of God, and the will of our blessed Sauour; although indeede the price hee gaue for our redemption, was of sufficient value for the sinnes of all the world, if it were applied by a liuely faith.

But because this doctrine hath many enemies, it is not sufficient to propound it vnlesse I proue it: and therefore I will shew first by testimonies of Scriptures, and after by strong reasons, that our Sauour Christ hath died for, & by his death redeemed, those only whom hee indueth with true faith and vnfaigned repentance, and not for all the world, as they imagine. *Testimonies of Scripture alleged against vniuersall redemption.*

Math. 20. 28.
and 26. 28.

Luk. 2. 34.

Iohn 10. 15.
and 15. 14.

Rom. 8. 32. 33.
Matth. 1. 21.

Ephes. 5. 25.

Iohn 11. 52.
Rom. 3. 22.
25. 16.

Heb. 5. 9.

gine. Mat. 20. 28. it is said, that he came into the world to gine his life a ransome for many. and 26. 28. that his blood was shed for many for the remission of sinnes. And Esa. 53. 11. that Christ should iustifie many by bearing their iniquities. So that hee hath not giuen his life a ransome, and shed his blood, and by bearing their iniquities iustified all, but many, that is, part of all. Luk. 2. 34. Simeon saith, that Christ was appointed by Gods decree for the fall and rising againe of many, that is, for the fall of many reprobates, and the rising againe of manie who are elected, and therefore not for the redemption of all. So Christ saith that he laieth downe his life for his sheepe, Ioh. 10. 15. and therefore not for wolues and goats, for his friends, Ioh. 15. 14. and therefore not for his wicked enemies; for vs, that is, for the companie of the faithfull beleeuers, Rom. 8. 32. 33. and therefore not for the synagogue of Satan and wicked vnbeleeuers. So Matth. 1. 21. he is said to be the Sauour of his people, and not of aliants and strangers; and to haue giuen himselfe for his Church, Ephes. 5. 25. and not for those who haue no fellowship in the communion of saints; that he should die for the nation, that is, as Iohn saith for all Gods children Iewes and Gentiles, Ioh. 11. 52. and therefore not for the wicked, and the children of Satan. So the Apostle Rom. 3. 22. saith that the righteousness of God (that is, the righteousness of Iesus Christ imputed vnto vs by God, or the righteousness of Christ God and man) is manifested vpon all and vnto all that beleeue; and vers. 23. that God hath set forth Christ to be a reconciliation through faith in his blood, and vers. 26. That he is the iustifier of him, which is of the faith of Iesus. Where the imputation of Christs righteousness, reconciliation with God, and iustification, is restrained to the beleeuers only. And to the same purpose is that of the Apostle, Heb. 5. 9. where Christ is said to be the author of eternall saluation vnto all thrs obey him, and therefore not vnto them who continue in their rebellion not observing his will, nor submitting themselues to bee ruled by the scepter of his word.

And as by these places it is apparant, that Christ and his benefits are restrained to the faithfull, so also in other places the vnbeleeuers and such as continue in their wickednes, are flatly

flatly excluded from the participation of them. Ioh. 3. 18. *He* Ioh. 3. 18.
that beleeueth in him shall not bee condemned, but he that belee-
ueth not is condemned alreadie. And verse 36. *He that beleeueth* verse 36,
in the Sonne hath enerlasting life, and hee that obeyeth not the
Sonne shall not see life, but the wrath of God abideth on him. So
 Rom. 8. 9. *If any man haue not the spirit of Christ, the same is not* Rom. 1. 9.
his; and consequently it followeth that if hee be not Christs,
 then Christ and his benefits belong not vnto him. And the
 Apostle 1. Ioh. 3. 8. plainly affirmeth, *that hee who committeth* 1. Ioh. 3. 8.
sinne (that is, hee who liueth in sinne without repentance) is
of the diuell, and that hee who is borne of God (that is, regene-
rate by his spirit) cometh not. that is, liueth not in his sinnes,
 neither committeth them with full consent of will. And Paul
 willett *Timothie* to instruct his hearers, that they might come 2. Tim. 2. 26.
to amendment out of the snare of the diuell: whereby it is ma-
 nifest that those in whom sin raigeth, are not of Christ but
 of Satan, and that notwithstanding Christs death they are
 still in the snare of the diuell till they come to amendment of
 life; because the blood of Christ is not effectually to free any
 out of their spirituall bondage, till it be applied vnto them by
 a liuely faith.

And thus it appeareth by plaine testimonies, that the re- 6. Sect. 3.
 demption wrought by Christ belongeth only to the faithful; *Reasons to*
 which also by vertue of Christs death and bloodshed, haue *proove that re-*
 their sinnes and corruptions in some measure mortified; and *demption is*
 not vnto the wicked, who liue and die in their sins without *not vniuersall.*
 repentance. Now I will also confirme this truth by strong
 reasons: First, those who were neuer knowne of Christ (that
 is, acknowledged for his) were neuer redeemed by his pre-
 cious bloodshed; neither is it probable that the Father would
 giue his welbeloued sonne, and that the sonne would giue
 himselfe for the redemption of those, whom in his eternall
 counsell he had decreed to reiect, or (as all confesse) whom he
 foresaw should perish: but our Sauour will *professe to the wor-*
kers of iniquitie that he neuer knew them. Mat. 7. 23: and there- Math. 7. 23.
 fore he neuer gaue himselfe for their redemption.

Secondly, for whomsoever Christ hath offered a sacrifice
 vnto his Father, for them also hee maketh intercession and is
 become

become their aduocate; neither is it probable that Christ would die for those, for whom hee will not intreate, and that he would offer the sacrifice of his bodie for those, for whom he would not offer the sacrifice of his lips. Besides it was the office of the same high Priest, to offer sacrifice, and to pray for the people, and consequently of our Sauour Christ, as appeareth, 1 Ioh. 2.1.2. where he is said as well to be our aduocate, as the propiciatorie sacrifice of our sinnes; and the Apostle Paul Rom. 8.35. saith, that as Christ died for vs, so he maketh intercession for vs; but our Sauour Christ flatly excludeth, from all participation of the fruite of his intercession, all those who are of the world, that is, all meege worldlings. Ioh. 17.9. *I pray not for the world, but for them which thou hast giuen me;* and the Apostle saith, that as he perfectly saueth, so also he maketh intercession for those who come vnto God by him, that is, true beleeuers only: and therefore for them alone he hath offered himselfe, a sacrifice vnto his father.

Thirdly, Christ hath died for those alone in whom he hath attained vnto the end of his death; for whatsoeuer attaineth not his end is done in vaine, which argueth want of wisdom, or power, in the agent and efficient, neither of which without blasphemie can bee ascribed vnto Christ, who is in both infinite: but the end of Christs death (that is, the eternall saluation of those for whom hee died) is attained vnto onely in the elect and faithfull; for as it is Mark. 16.16. *Hee that shall beleene, shall be saued; but he that will not beleene, shall be damned.* And Ioh. 3.36. *Hee that beleueneth in the sonne hath euermlasting life, and he that obeyeth not the sonne shall not see life, but the wrath of God abideth on him:* And therefore, Christ hath died for those alone, who beleue and bring forth the fruits of their faith in obedience, and not for the vnbeleeuers and disobedient.

Fourthly, if all were redeemed by the death of Christ, then should they also be saued: for what should hinder them from saluation, who are redeemed; seeing they haue receiued the pardon and remission of their sinnes, as appeareth Ephes. 1.7. *In whom we haue redemption through his blood, euen the remission of our sinnes.* Col. 1.14. And consequently whosoever are redeemed

1 Ioh. 2.1.2.

Rom. 8.35.

Iohn. 17.9.

1 Ioh. 7.25.

Mark 16.16.

Iohn. 3.36.

Ephes. 1.7.

Col. 1.14.

redeemed are iustified, and also heires of eternall blessednes; for *blest are those whose iniquitie is forgiven and whose sinne is conuered*, as it is Psal. 32.1. Seeing also Christ who hath redeemed vs, is stronger than Satan and all the power of hell, and therefore all their spirituall enemies conioyned together, cannot pluck those whom he hath redeemed out of his hand violently and against his will, neither can wee with any probable shew of reason imagine that hee would willingly lose those whom he hath redeemed with the inestimable price of himselfe, neither will it stand with the iustice of God to impute the sins of any to their condemnation, for which Christ hath fully satisfied, nor to exact that debt againe which hee hath paid: and therefore if Christ had died for all, God in his iustice could not chuse but saue all: and Christ might well say to his father, To what purpose haue I died if thou destroyest those whom I haue saued? what profit is in my blood, if thou condemnest those whom I haue redeemed?

Lastly, if hee died and by his death redeemed all; then also he died for and redeemed the Pagans, Turkes, Atheists and Epicures, who were out of the Church and covenant of grace; and so iustification, redemption and saluation shuld be out of the Church, and be extended to those whom God neuer receiued into his covenant; which is quite contrarie to the whole course of the scriptures, where it is said, that al who are saued are also added vnto the Church, Act. 2.47. and that Christ *hath giuen himselfe only for his Church*, Eph. 5.25. Yea if Christ died for all, and by his death redeemed them, then it must necessarily follow that hee had redeemed euen those damned soules who were in hell before his comming, which is most absurd to bee imagined; for if they were redeemed, how did they againe fall into condemnation, seeing they being once become Christs can neuer perish, neither is any able to pull them out of his hands, as it is Ioh. 10.28.

But against this it is objected, that in the scriptures Christ is said to haue died and to haue giuen himselfe a rancome for all men. 1.Tim. 2.6. *Who gaue himselfe a rancome for al men.* And Heb. 2.9. he is said to haue *taisted death for all men*; and 1.Ioh. 2.2, hee is said to bee *a reconciliation for the sinnes of the whole*

Psal. 32.1.

Act 2.47.

Ephel 5.25.

§. Sect. 4.

In what sense

Christ is said to

haue died for

all men.

whole

- whole world.* To which I answer; first, that these speeches are not to be vnderstood of all and singular men, but of all the faithfull which are gathered out of the whole world; for the drift of the Apostle is to shew that our Sauour Christ died not onely for the beleeuing Iewes, but for the Gentiles also, of what countrie; nation or condition soeuer they were. And so these generall speeches are expounded Ioh. 11. 52. where our Sauour Christ is said to haue died, not onely for the Iewish nation, but that also he might gather together in one, the children of God which were scattered. So also hee is said Reu. 5. 9. *to haue redeemed vs* (that is, all the faithfull) *vnto God by his blood, out of euery kinred, tongue, people and nation*: and Galath. 3. 26. *that all are the sonnes of God by faith in Christ Iesus*; and vers. 28. *That there is neither Iew nor Grecian, bond, nor free, male nor female, but all are one in Christ Iesus*. So that these places are not to bee vnderstood of all and singular men, but of all beleeuers, of what nation or condition soeuer they be. For all the promises and benefits promised in the Gospell, which is the couenant of grace, are to be restrained to the condition of the couenant, be they neuer so generall and vniuersall; & this condition is sometimes expressed, and sometimes vnderstood, but neuer excluded: So Ioh. 3. 16. *So God loued the world, that he hath giuen his onely begotten sonne, that whosoever beleeueth in him should not perish, but haue life euerlasting*. Rom. 3. 22. it is said, *that the righteousnesse of God by faith in Iesus Christ, is giuen to all that beleue*. So Gal. 3. 22. *The scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue*. As also Act. 10. 43.
- Ioh. 11. 52.
Reuel. 5. 9.
Gal. 3. 26, 28.
John 3. 16.
Rom. 3. 22.
Gal 3. 22.
Act. 10. 43.

Secondly I answer, that Christ in some sense may be truly said to haue died for all the world, namelie in respect of the sufficiency of his death, though not in respect of the efficacie; for by his death hee paid a sufficient price for the sinnes of all the world, and a full ransome for all mankind, if all would or could applie his merits and obedience vnto themselues by a liuely faith; but in respect of Gods counsaile, Christs will, and the euent, his death was not effectuall for the redemption of all, but the faithfull onely. Euen as a soueraigne salue,

may

may haue sufficient vertue in it selfe to cure innumerable wounds and sores, but yet it is effectuell for the healing of those onely to which it is applied; so the precious baulme of Christs blood, is of sufficient vertue to heale the wounds of all sinners whatsoeuer, but notwithstanding it is effectuell to those only, to whom it is applied by a true and liuely faith.

But it is further vrged that it is plainelie said in the scriptures, that he died for all without exception. I answer, that it is an vsuall thing in Gods word, to put this word (all) for many, or for all those which are of one kind. So it is said Mark. 1.5. that *all the countrie of Iudea, and they of Ierusalem, went out vnto Iohn the Baptist and were baptised of him*; that is, not euery man without exception, but great multitudes. So it is said Matth. 4.23. that our Sauour Christ *healed euery disease and sicknesse amongst the people*, that is, many that were diseased, or diseases of all kinds. And Act. 10.38. it is said, that Christ *healed all that were oppressed by the diuell*, that is, verie many, for otherwise great numbers oppressed of the diuel neuer came into our Sauours presence. Thus also it is said v. 12. that there was in the sheet which Peter saw in his vision (*πῶς τὰ τέτραποδα*) *all forefooted beasts*, that is, beasts of all kinds. And thus sometimes, by all we are to vnderstand all the elect and them onely, and sometimes all the reprobate and them alone. In the first sense are these places to be vnderstood. Ioh. 12.32. our Sauour faith, that after he is crucified he will draw all men vnto him, that is, all the faithfull and elect, for they only are conuerted vnto God and drawne vnto Christ. So it is said Esa. 54.13. that *all shall be taught of God*. And Iere. 31.34. that *all shall know him from the least to the greatest*. And Ioe. 2.28. the Lord faith, that in the latter times he will poure out his spirit upon all flesh; which places cannot bee vnderstood of the reprobates and wicked, but of all Gods elect and faithfull. Sometimes also wee are hereby to vnderstand all the reprobate and wicked. So Phil. 2.21. the Apostle faith, that *all seeke their owne, and not that which is Iesus Christs*, that is, all worldlings and wicked men. And Ioh. 3.32. the Baptist saith, that *no man hath receiued Christs testimonie*. that is, none of the wicked and reprobate, for all the faithfull and elect receiue

§. Sect. 5.

The former objection vrged and answered.

Mark. 1.5.

Matth. 4.23.

Act. 10.38.

Ioh. 12.32.

Esa. 54.13.

Iere. 31.34.

Ioe. 2.28.

Phil. 2.21.

Ioh. 3.32.

it and beleue. By all which places it is euident that this word (all) sometime signifieth many, and sometime all of one kinde; and therefore in those places where it is said that Christ hath died for all men, we may vnderstand it of many, as it is expounded Matth. 26. 28. or of all the faithfull, as in many places it is restrained.

Matth. 26. 28.

Secondly, it is objected that Christ died euen for the wicked and damned; for it is said that some shall deny the Lord who hath bought them, 2. Pet. 2. 1. that some who are purged afterwards become blinde and forgetfull, 2. Pet. 1. 9. that he may be destroyed for whom Christ died, Rom. 14. 15. that they who are sanctified may count the blood of the Testament an vnholly thing, and tread it vnder their feete, Hebr. 10. 29. To which I answere, that these and such like places are to be vnderstood of men, not as they are in truth and in Gods sight, but as they are in outward shew, profession, and in the estimation of men, who according to the rule of charitie iudge the best, when they see not euident reason to the contrarie; or it may be vnderstood of hypocrites as they are in their owne opinion, or according to their vaine boasting; and so those that are in shew, or in their owne opinion redeemed by Christs death, may be reprobates and condemned, but not any who are redeemed in truth. Secondly, those hypocrites that are in the outward visible Church are said to be redeemed, in respect that they are numbred for a time amongst the faithfull, till they bewray their hypocrisie, and depart from the communion and fellowship which they haue outwardly with the Saints, though they are not in truth redeemed, vnlesse they be of the Church and members of Christs bodie.

2. Pet. 2. 1.

Chap. 1. 2. 9.

Rom 14 15.

Heb. 10. 29.

6. Sect. 6.

Lastly, it is objected that as in Adam all die, euen so in Christ all shall be made alieue, as the Apostle speaketh 1. Cor. 15. 22. but all died in Adam, and therefore all are made alieue in Christ. I answere, that the Apostle here vnderstandeth all the faithfull, of whose resurrection he here disputeth; and it is as much as if he had said, as all the faithfull died in Adam, so all shall be made alieue in Christ; or though it be vnderstood of all, that they died in Adam, yet it proueth not that all are redeemed by

That all are not
redeemed by
Christ, who pe-
rished in A-
dam.

1. Cor 15. 22.

by Christ, for then the sense is thus much; as *Adam* deriued death vnto all his, by naturall propagation, so Christ hath deriued life to all his by grace: and this appeareth in the verse following, where he saith, that first Christ rose, and afterwards they that are of Christ shall rise at his comming: now they onely are Christs who are led by his spirit, and therefore they who haue not their part in the first resurrection, whereby-being sanctified they rise againe, from the death of sinne to newnesse of life, shall not haue their part of the second resurrection, whereby they rise to inherit those ioyes which Christ hath purchased for them.

But it may be further vrged, that if all doe not liue in Christ who died in *Adam*, *Adams* sinne shall be of more force than Christs death and satisfaction, and *Adam* shall be more strong to destroy than Christ to saue. I answer, that their power and strength is not to bee measured by the number of those who are destroyed and saued; but according to the manner whereby they were destroyed and saued, or according to the vertue and force required to sauing and destroying; for it is farre more easie to hurt many than to helpe a few, to kill a multitude than to restore one to life; for euen brute beasts can kill and destroy, but neither man, Angell, nor other creature can giue life saue God alone; and so it was no hard matter for *Adam* to plunge all mankind into the gulfes of perdition, but to saue and deliuer vs out of this wretched estate, neither hee nor any other could performe saue Christ alone: and therefore though our Sauour had freed and restored to life but only one, and *Adam* by his sinne destroyed all, yet Christs death was stronger and of more vertue in sauing, than *Adams* sinne in destroying. Secondly, I answer, that Christs death is as sufficient for the redemption of all the world, as *Adams* sinne for their condemnation, in respect of the infinite value and price thereof; if, as *Adams* sinne was deriued vnto all by naturall propagation, so Christs death and merits were applied vnto them by faith; for there is no want of vertue in this precious salue to heale, but the cause why it healeth not, is because it is reiected and cast away through incredulitie. Thirdly, Christs death is of farre more

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vertue and force than *Adams* sinne, in that it bringeth vnto vs farre better things than we lost in *Adam*; for wee lost by *Adam* but earthly benefits, but wee haue deriued vnto vs by Christ heauenly glorie and cuerlasting happinesse; *Adam* cast vs out of the possession of the earthly paradise, but Christ giues vs possession of the heauenly Ierusalem? *Adam* made vs of the seruants of God the bondslaues of Satan, but Christ made vs of the bondslaues of Satan, the sonnes of God and heires of his kingdome.

CHAP. XV.

That all who are redeemed are also sanctified.

§. Sect. 1.

Satans temptation to persuade men to all licentiousness.



And thus I haue taken away the ground of Satans first temptations, whereby hee moueth carnall men securely to continue in their sins, because Christ hath redeemed and will saue the wicked as well as the godly, by proouing that Christ hath redeemed the faithfull onely.

The second temptation which he vseth to the same purpose, he thus frameth; Christ hath redeemed all, at least who beleeue in him, be their sinnes neuer so many and grieuous: and therefore thou maist continue in thy sinnes with pleasure and delight, and satisfie the lusts of thine owne flesh; only beleeue and thou shalt be saued, for Christ requireth no other condition. Neither is there any other end of Christs coming, but that he should by his suffering take away thy sinnes; and therefore why shouldest thou vexe and torment thy self, in imbracing bitter mortification and newnesse of life, and in shunning thy sweete and pleasing sinnes, seeing Christ redeemeth the greatest sinners as well as the least?

The answere.

To this we are to answere, that there are no sinnes so innumerable in multitude, and so hainous in their qualitie and nature, which will exclude vs from the benefit of our redemption wrought by Christ, so wee applie his death and meritis vnto vs, by a true and liuely faith: but yet notwithstanding, this can be no encouragement for any to continue in their sinnes;

finnes; for first, we are to know, that none haue part in this redemption wrought by Christ, but those only who are made partakers thereof by a true and liuely faith; which is neuer separated from the fruites thereof, true repentance and holiness of life; neither is it possible that any should bee assured of Gods loue, but this assurance will make them to loue God againe, and this loue will worke in their hearts a zeale of his glorie, and a care to glorifie his name, by causing the light of their godly liues to shine before men; it is not possible that any who trulie beleue that they are redeemed with the precious blood of Christ, should not highly esteeme and be exceedingly thankfull to Christ for this inestimable benefit, which none can doe who tread the blood of Christ vnder their feete, and voluntarily cast themselues into the bondage of sinne, out of which wee are redeemed with so precious a price, and so scorne this benefit and despite our Sauour who hath bestowed it; it cannot be that any should be so foolish as to sell their soules vnto sinne for every vaine pleasure and trifling commoditie, if they be assured that Christ redeemed them with the price of his precious blood, which was of more value than many worlds; and therefore whosoever make no conscience of sinne haue no true faith, and consequently the worke of our redemption wrought by Christ, doth not appertaine vnto them.

Secondly, whomsoever Christ redeemeth with his blood, *§. Sect. 2.* those hee sanctifieth with his spirit; and in whomsoever his death is effectuell for the taking away of the guilt and punishment of sinne, in them it is effectuell for the mortifying of their corruptions and the sinne it selfe; for, being the members of Christ, *That whom Christ redeemeth those he sanctifieth.* we are grafted with him into the similitude of his death and resurrection, and our old man is crucified with him, *Rom. 6. 3. 6.* that the bodie of sinne might be destroyed, that hencefoorth wee should not serue sinne, as it is *Rom. 6. 5. 6.* And as our Sauour Christ is our wisdom, righteousness and redemption, so hee is our sanctification also, as it is *1. Cor. 1. 30.* So that whomsoever he redeemeth and iustificeth, those also he sanctifieth, as it may further appeare by many and euident testimonies. *Tit. 2. 14.* he is said to haue giuen himselfe for vs, that he might redeeme vs from all

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- iniquitie; and purge vs to be a peculiar people vnto himselfe zealous of good works.* Luk. 1. 74. 75. the Lord bindeth it with an oath, that whomsoever he redeemeth out of the hands of their spirituall enemies, they shall worship him in holinesse and righteousness all the daies of their life. 1. Pet. 2. 24. the Apostle saith, your Sauiour bare our sins in his body on the tree, that we being deliuered from sinne should liue in righteousness. And Paul sheweth Rom. 6. 18. that as soone as we are freed from the bondage of sinne, we are made the seruants of righteousness. So Heb. 9. 14 it is said, that the blood of Christ doth purge our consciences from dead workes, that we may serue the liuing God; neither are we only iustified, but also sanctified by the offering of the bodie of Christ once made, as it is chap. 10. vers. 10. 14. and as hee is appointed of God to be a Prince and Sauiour to giue remission of sinnes, so also to giue repentance, as appeareth Acts 5. 31. So the Apostle saith, that Christ gaue himselfe for his Church, not that it might continue still in pollution and the filthinesse of sinne, but that hee might sanctifie it and cleanse it by the washing of water through the word, Ephes. 5. 25. 26. If therefore we walke in the light as hee is in the light, then his blood purgeth vs from all our sinnes, 1. Iohn 1. 7. If wee are sprinckled in our hearts from an euill conscience, then wee may draw neere with a true heart in assurance of faith, Heb. 10. 22. But if wee continue in our sinnes without repentance and commit them with delight and greedinesse, then let vs brag as much as we will that we are redeemed by Christ, yet we are still in the bondage of the diuell; for Christ appeared not only to free vs out of his captiuitie, but also that he might loose the workes of the diuell, as appeareth 1. Iohn 3. 8. Hee hath redeemed vs out of the thraldome of Satan, that we might become his owne seruants, whom hee will rule and gouerne by his word and spirit; and therefore if wee haue not this spirit to leade vs, we are none of his, as it is Rom. 8. 9. if wee will not submit our selues to the scepter of his word, wee are none of his subiects, but continue still the seruants of sinne and Satan. Seeing then it is manifest by Gods word, that whosoever are redeemed are also sanctified, and whomsoever Christ hath washed with his blood, from the guilt and

and punishment of sinne, hee doth also purge and cleanse them by vertue of the same blood, from the sinnes and corruptions themselues; and seeing he hath redeemed vs out of the hands of our spirituall enemies, to the end wee should become his seruants, worshipping him in holinesse and righteousness all the daies of our life: let vs neuer be perswaded by Satans temptations, foolishly to imagine that wee may the more securely liue in our sinnes, because Christ Iesus hath paid a sufficient price of our redemption: for first, what horrible ingratitude is this vnto God, to take occasion by this inestimable benefit the more to offend him? what a blasphemous imagiuation is this against Iesus Christ, to thinke that he came into the world, to be a bolster whereupon we may more securely sleepe in sinne; and that hee shed his precious blood to purchase libertie for vs, that we may liue in all wickednes; that hee reconciled vs vnto his father by his death, that wee might the more freely offend him; that he hath redeemed vs out of the bondage of Satan, that wee may more diligently serue him; that hee hath with his blood washed vs from the filth of sinne, that we may more securely wallow in this stinking puddle againe? for, what were this but to make Christ another *Sisphus*, who as soone as he hath ended his labour is new to begin againe? what is it but euery day to crucifie the Lord of life afresh, & to tread his precious blood vnder our feet as an vnholly thing? what is it but to contemne and basely to esteeme of, the inestimable price of our redemption, if we wil not stick to sel againe our soules vnto sin, for euery beastly pleasure and base commodity, which Christ hath purchased at so high a rate? Secondly as hereby we shall shew horrible ingratitude against God and our Sauior Christ, so also shal we be most iniurious to our own soules, seeing we can neuer attaine vnto any true assurance of our redemption, till we find our selues freed in some measure from the power of sin, & sanctified by Gods spirit, for f Lord who is truth it self hath said it, & if this be not enough he hath solemnly sborne it, that all those whom he hath redeemed out of the hands of their spirituall enemies, shall worship and serue him in holinesse and righteousness all the daies of their life; and therefore as well may

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God speake, nay sweare an vntruth, as those may bee reedeed who liue in their finnes, destitute of al holinesse towards God, and righteousness towards their neighbour.

§. Sect. 3.

*A twofold end
of our redemp-
tion, Gods glory
and our happi-
nesse.*

Thirdly, we are to consider that the Lord hath redeemed vs to a twofold end: the first and principall is his owne glorie, the second which is subordinate vnto the other, is our saluation and euerlasting happinesse: both which concurre in all those, to whom the redemption of Christ is made effectual. Now God is not glorified by redeeming such as continue in their rebellion towards him, and will not by any meanes leaue the seruice of sinne and Satan, but rather in shewing his iustice and power, in punishing their finnes which they commit with greedines: but he is glorified when hee mercifully deliuereth repentant sinners, out of the bondage of sinne and Satan, who are wearie of their captiuitie, and desire nothing more then freedome, that they may in the rest of their liues serue him their redeemer in the duties of holines and righteousness. And therefore they who liue in their finnes without repentance, continuing still traitors to God, and seruants of Satan, can haue no assurance of their redemption; for the Lord hath therefore bought vs *with a price, that wee should glorifie him both in our bodies and soules*: and therefore those who in stead of letting their lightes of holinesse and righteousness shine cleerely before men, that their heauenly father may be glorified, doe nothing else but dishonor him by their sins and wicked conuersation, shew plainly that the redemption wrought by Christ doth not as yet appertaine vnto them.

2. Cor. 6. 10.

§. Sect. 4.

*Three degrees
of our redemp-
tion which al-
waies concurre*

Fourthly, we are to know that the worke of our redemption wrought by Christ, consisteth of three parts or degrees; for first Christ redeemed vs by paying the price of our redemption, and thus he is said in the Scriptures to haue redeemed vs with his blood. Secondly, he redeemeth vs when as he applieth this benefit of our redemption vnto vs in particular, and doth thereby free and deliuer vs from the diuell sin and death, so as wee are no longer in their bondage, subiect to their power and gouernment, although we be continually assaulted and often foiled by them; thirdly, he redeemeth vs when as he perfectly freeth vs, not only from the power and gouernment,

gouernment, but also from the assaults and molestations of al our spiritual enemies, and giueth vs eternal peace in his kingdome. The first was wrought immediatly by himselfe, when as he paid a sufficient price for our redemption, and thereby fully satisfied his fathers iustice; the second he worketh by his owne spirit, whereby hee doth dispell out of our minds and hearts the darke mists of ignorance and infidelity, and by the glorious light thereof doth illuminate our vnderstandings, with the beames of true knowledge and a liuely faith, so that we know, acknowledge and beleue that Christ is our sauour and redeemer, and are assured that he hath freed vs from the bondage of our spirituall enemies: after which assurance hee begetteth in vs an earnest desire, of being more & more freed from them actually, and an holy indeuour of withstanding al their assaults and temptations, whereby they labour againe to bring vs into their captiuity, and withall enableth vs with some measure of strength, to withstand and ouercome them; and reneweth and confirmeth this strength receiued, when in the conflict of temptation we are weakned, and haue receiued the soile, that we may rise vp again and afresh maintaine the fight. Lastly, our Sauour Christ redeemeth vs, when as he perfectly freeth and deliuereth vs from our spirituall enemies at his second comming, when as we shal not only not be ouercome nor foiled of them, but also not so much as once assaulted. And of this redemption our Sauour speaketh Luk. Luk. 21. 28.
21. 28. When (saith he) these things begin to come to passe, then look vp and lift vp your heads: for your redemption draweth neere. And these are the three degrees of our redemption, which alwaies follow one another, for, for whomsoever Christ hath giuen himself as the price of their redemption, to those also he giueth his holy spirit, which doth illuminate the eies of their vnderstanding blinded with ignorance, and sanctifieth their will and affections, working in them a desire and holy indeuour of seruing the Lord in holines and righteousness, and of withstanding the temptations of the flesh, the world and the diuell. And whomsoever he thus redeemeth out of the power and gouernment of their spirituall enemies, those hee will perfectlie redeeme and deliuer from all their malicious attempts,

298 *That whom Christ redeemeth, them he also sanctifieth.*

tempts, and giue them the eternall peace of his kingdome. But those who haue not their part in the second degree, that is, those who continue in their blinde ignorance, and in the naturall pollution of their will and affections, willingly subiecting themselues to the seruice of sinne and Satan, and stubbornly withdrawing their stiffe neckes out of the yoke of holy obedience vnto Gods commaundements; they can neuer haue any assurance that Christ hath redeemed them by paying the price of his blood, nor will deliuer them at his second comming out of the bondage of Satan, in which they haue liued all their life time, with pleasure and delight; for, whomsoever he ransometh with the price of his blood, those he freeth out of the gouernment of their spirituall enemies, sinne, death, and the diuell; and therefore they that still liue in sinne with pleasure and delight, they are still the seruants of sinne, as our Sauour saith, Iohn 8.34. yea the seruants of Satan also, as the Apostle teacheth, 1.Iohn 3.8. *For their seruants we are to whom we obey, whether it be of sinne vnto death, or of obedience vnto righteousness.* as it is Rom.6.16. and those who still remaine in the seruice and slauerie of sinne and Satan, haue no part in the first redemption, wrought by the shedding of his blood, nor shall haue any part in the last redemption, at his second comming to iudgement.

Iohn 8.34.
1.Iohn 3.8.
Rom.6.16.

*§. Sect. 5.
That Christ
hath redeemed
the whole man.*

Eph.4.17.18.

Luk.1.77.78.

Lastly, we are to know that Christ hath redeemed the whole man, body, and soule, and hath freed and deliuered euery part and faculty of them, out of the bondage of our spirituall enemies, that all and euery of them may performe seruice vnto God. For example, our vnderstandings were captiued in the darke prison of ignorance and blindnesse, as appeareth in the darke prison of ignorance and blindnesse, as appeareth Eph.4.17.18. but our Sauour Christ redeemed vs, and hath dispelled these mists of darkenesse with the preaching of the Gospell, which like a glorious sunshine hath appeared vnto vs, and by the operation of his holy spirit, he hath caused the scales of ignorance to fall from the eyes of our vnderstanding, so that we can see the mysterie of our redemption, and worke of our saluation wrought by him, as it is Luk.1.77.78.79. Our wils which were so intralld that we could not so much as desire any thing pleasing and acceptable vnto God, as appeareth

peareth Phil. 2. 13. hath our Sauour redeemed and freed out of this spirituall bondage, and by the good motions of his holy spirit doth so rule and incline them, that to will is present with vs, and we are delighted in the law of God concerning the inner man, as the Apostle speaketh of himselfe Rom. 7. 18. 22. And though the law of our members and corruptions of the flesh, doe rebell against the law of our minde, leading vs captiue to the law of sinne, yet doe we abhorre this sinne, and earnestly desire to be freed from it, and to serue the Lord in holines and righteousnes, indeuouring and struing to mortifie the flesh and the corruptions thereof, and to rise againe to newnes of life. Our affections also were whollie corrupted and disordered, so that wee hated God, and loued the world, feared man, and not the Lord, trusted vpon the inferior meanes, neuer regarding the fountaine of all goodnes; in a word wee were giuen ouer to our owne hearts lusts, and vnto vile affections, as it is Rom. 1. 24. 26. but by the redemption wrought by Christ becoming his, and being quickned and strengthened by his holy spirit, wee haue crucified the flesh with the affections and lusts thereof, as the Apostle speaketh, Gal. 5. 24. Lastly, the members of our bodie were servants to uncleannes and iniquitie, to commit iniquity, Rom. 6. 19. our eies full of adulterie, our tongues forged of lies, our feet swift to shed blood: but our Sauour Christ redeeming vs hath deliuered our bodies also from the thraldome of sinne and Satan, so as though sinne dwell, yet it shall no longer raigne in our mortall bodies, that wee should obey the lusts thereof, as appeareth Rom. 6. 12. In a word, both bodie and soule were in miserable captiuitie to our spiritual enemies: but our Sauour hath bought vs with a price, to the end we may glorifie God in our bodies and in our spirits, for they are Gods, as it is 1. Cor. 6. 20. And hath redeemed vs not with corruptible things, as silver and gold from our vaine conuersation, but with his owne most precious blood, as Peter teacheth vs 1. Pet. 1. 18. 19.

If therefore we are redeemed by Christ, then our blind vnderstanding are inlightned by the preaching of the Gospell, and we freed from our former ignorance: our willes which were rebellious are inclined to obedience, so as we earnestly desire.

Rom. 6. 19.
vers 22.

desire to leaue our sinnes, and to serue the Lord in the duties of sanctification, and haue an endeour of mortifying our sins, and rising again to newnes of life; our affections also are purged from their corruptions, so that wee loue, feare, trust in, hope, and expect all good from him, who is the fountaine of all goodnes; our bodies which were giuen as seruants vnto sin, are now become the seruants of righteousness vnto holines; In a word, both in bodie and soule wee are freed from sinne, and made seruants vnto God. But if our vnderstandings are still blind and ignorant, our wils backward to imbrace any goodnes, and most prone vnto all euill, our affections as corrupt as euer they were, and our bodies the readie instruments to act all sin and wickednes, then haue we as yet no fruite of the redemption wrought by Christ, for it is not a titularie but a powerfull redemption, which indeed and truth deliuereth vs, euen in this life, from our spirituall enemies: so that though they may assault, and grieuouly vex vs, yet they shall neuer gouerne and raigne ouer vs; and therfore whosoever feele not the redemption wrought by Christ, powerfull in this life to free them in some measure, from the rule and iurisdiction of sinne, Satan, the world and the flesh, shall neuer find it fruitfull and effectuell to free and deliuer them, from condemnation hell and destruction in the life to come.

CHAP. XVI.

Of those temptations which Satan vseth against the faithfull concerning their redemption.

§. Sect. 1.

That it is not repugnant to Gods iustice to punish Christ for vs.



And thus much concerning those temptations which Satan suggesteth into mens mindes to nourish in them carnall securitie. Now we are to consider of those which he vseth to moue men to doubting and desperation. First therefore he objecteth that it is a thing vnreasonable, and vtterly repugnant to Gods iustice, that Christ who was innocent should be punished for vs who are guiltie, that wee should deserue the blame, and he suffereth the stripes, that the righteous should be

be condemned, and the wicked acquitted, that wee who like *Barrabas* were cruell murderers and wicked sinners should be let loose, & the immaculate lambe of God in whom there was no fault should be deliuered vp to be crucified; for what were this but to make the iust God like vniust *Pilas*? what were this but to deny his owne word, hauing said that the righteous should liue in his righteousness, and the sinner die in his iniquitie? To which I answer, first, that it would not indeed haue stood with Gods iustice, to haue punished Christ as he was innocent and righteous, nor to haue acquitted and absolued vs who were vnrighteous and wicked; but hee punished Christ in respect that hee had taken vpon him the sins of all the faithfull, and absolueth vs as we are freed from our sins, and clothed with his righteousness and obedience. Hee punished Christ, not as he was most iust and free from sinne, but as hee was our surety, who had taken vpon him to discharge our debt, and to satisfie for our sinnes; and thus the creditor may iustly require his debt of the suretie, though in respect of himself he owed him nothing, & thus he may, nay ought to release the principall, when the suretie hath already discharged the debt. Secondly I answer that it had been iniustice in God, if hee had forced our Sauour Christ, who was iust and innocent, to vndergoe the punishments which were due vnto vs, who were malefactors & offenders; for this were to condemne the righteous, and to iustifie the wicked: but our Sauour Christ of his owne free accord, did voluntarily offer himselfe to stand in our place, and to discharge that debt which we owed, and to make satisfaction to his father, by suffering that punishment which we had deserved. And this appeareth, *John 10. 18.* where our Sauour saith, that *no man tooke his life from him, but that hee laied it downe of himselfe.* And the Apostle telleth vs that *he humbled himselfe, and became obedient vnto death,* *Phil. 2. 8.* In which respect, his death is called a sacrifice or free oblation, which he voluntarily offered vnto his father. *Heb. 9. 14.* and therefore the Lord might iustly take that which Christ freely gaue, nay it had been cruelty and iniustice if he should haue refused, the payment of such a sufficient suretie, when he voluntarily offered.

Ezech. 18 10.

John 10. 18.

Phil. 2. 8.

Heb. 9. 14.

red it for our discharge, chusing rather still to haue kept vs in prison, bound in the chaines of euerlasting death. Lastly, there might haue bin some shew of rigor and iniustice, if Christ the innocent had bin ouerwhelmed, in suffering the punishments which were due vnto vs, who were the offenders; but being not onely man which suffered but God also, and therefore of infinit power and maiestie, he was able to pay our great debt, and yet is neuer the poorer; to suffer death and overcome it by suffering; and by yeelding a while to the malice of our spiritual enemies, he finally vanquished and gloriously triumphed ouer them all; and therefore it was not iniustice in God to suffer our Sauour Christ, to vndergoe that which he was sure to overcome; but vnspeakable mercie towards vs, in sending his sonne to pay that debt which wee could neuer haue discharged, and to suffer punishments for a time, which otherwise we should haue endured for euer.

By this then it appeareth, that God might iustly receiue the price of our redemption, which Christ freely offered. But seeing by the lawes of redemption there is required, not onely that the redeemer pay a price or ransome, but also that hee haue right to that which he doth redeeme, it may be demanded what right our Sauour had ouer vs, that he should pay this price for vs. I answered, that as our Sauour Christ consisteth of two natures, so also he had a twofold right vnto vs; for as he was God, he had the right of proprietie, and was our true owner; he was our Lord, and therefore had right to redeeme his own seruants; he was our King, and therefore had right to redeeme vs who were his subiects; yea he was our creator, and therefore hee had more right then any Lord or King to redeeme vs who were his creatures; as he was a man he was our kinsman, flesh of our flesh, and bone of our bone; yea he was our brother, as it is Heb. 2.11.12. and Ioh. 20.17; and therefore had also the right of propinquity, which was required by the law of redemption. Leuit. 25.25.

Heb. 2.11.12.

Iohn. 20.17.

Leuit. 25.25.

6. Sect. 2.

*That Chr. st
hath offered a
sufficient price
for our redemp-
tion.*

Secondly, Satan may obiekt that the death of Christ is not a sufficient price for our redemption; for how could the death of one, be a sufficient satisfaction for the sin of al the faithful, seeing euery one by their innumerable sins, had deserued innumerable

numerable deaths? and how could the temporary and short punishment which Christ indured, free vs all that beleuee *Act. 20. 28.* from the euerlasting punishments of hel fire, seeing the iustice of God requireth that there should be some proportion, betweene the punishment which wee deserued, and the satisfaction which Christ made and offered? I answered, that Christ who suffered for vs, was not man only but God also; in which respect it is said, that God purchased his Church with his blood; not that God hath blood, but because he that shed his blood, was not only man but also God; and therefore his short sufferings were of more worth, vertue and value, than the euerlasting sufferings of all the world; for they should euer haue suffred, but could therby neuer haue satisfied, because our sins deserued infinit punishments, in that wee had by them offended the infinit iustice and Maiesty of God; which because finite creatures could not beare, Gods iustice required that they should bee infinit in time and euerlasting, seeing they could not bee infinite in measure; but the sufferings of Christ, though short in time, yet were they infinit in value, worth and merit, because he was not man alone, but God also, and therefore at once he put away sinne by the sacrifice of himselfe, and *by his owne oblation he tooke away the sins of many.* *Heb. 9. 26.* As therefore *Adams* sin, which in it selfe was finit, as proceeding frō a finit creature, notwithstanding deserued infinit punishment, because God whom by his sinne he offended was infinite; so contrariwise Christs sufferings were but of short continuance in respect of time, but yet of infinit merit and worth, because he that suffered was not man alone, but also God, and therefore infinit.

Lastly, the tempter will object that Christs death and merits, though they bee in themselues a sufficient price for our redemption, yet they doe not belong vnto vs, neither will be effectual for our saluation. Let it be graunted (wil he say) that the death and merits of Christ are sufficient for the saluation of all: yet what comfort canst thou receiue herby, seeing thou canst haue no assurance that they belong vnto thee, or will be effectual for thy redemption? for either he hath redeemed all or but some only; if all, then some who are redeemed.

*§. Sect. 3.
That Christs
death and merits
belong to
every particular
beleuer.*

med may perish notwithstanding, seeing the Scriptures shew that the greater part of the world are the children of destruction, and it is not vnlikely but that thou art in the greatest number. But if he haue redeemed some only, how canst thou conclude that thou art one of these who he hath redeemed, seeing out of meere particular propositions thou canst not inferre any sound consequence? For example, if thou doest thus conclude, some men are redeemed by Christ, but I am a man, therefore I am redeemed: thou mightest as well reason thus, Some men are Kings, but I am a man, therefore I am a King. To this we must answere, that though Christ hath only redeemed some, yet wee may after a more sound manner conclude that wee are in this number, not vsing the helpe of Satans absurd fallations; but inferring our conclusion out of generall propositions grounded vpon Gods word after this manner; Whosoeuer beleeue in Christ, those he hath redeemed and will saue; for this is the voyce and promise of Christ in the Gospell: but I (may euery faithfull man say) doe trulie beleeue in Christ: and therefore I am redeemed and shall eternally be saued.

§. Sect. 4.
Satans temptations against the particular application of Christs merits answered.
 Eph. 5. 25. 27.

But against this particular application of Christ and his merits vnto vs, the tempter vrgeth diuers obiections; first, that Christ only saueth and redeemeth his own bodie which is his Church, and that this his Church is glorious without spot or wrinkle, holy and vnblameable, as it is Eph. 5. 25. 27. and therfore (will he say) what hope of redemption or saluation canst thou haue, who art defiled not only with originall corruption, but also with innumerable actuall transgressions? To this we must answere that the Apostle saith not, that the Church which Christ redeemeth and saueth, is now alreadie without spot or wrinkle; but that he hath by giuing himself for it, redeemed it, that hereby hee might wash and cleanse it from all spots, and might make it holy and without blame; either by his merits and righteousness imputed vnto it which is done in this life; or by freeing it altogether from corruptions and the filthie spots of sinne, wherewith naturally it is defiled, which is begunne in this life, but shall not be perfected vntill the life to come.

Secondly,

Secondly, he obieſteth, that if Chriſt had redeemed vs our of the thraldome of ſinne, then we ſhould not ſtill be overcome thereby, nor ſo often, will we nill we, tranſgreſſe Gods commandements. To which we are to answer, that our Saviour Chriſt hath deliuered vs from our ſins, firſt in regard that for his merits and ſatisfaction ſake, the Lord hath pardoned and remitted them, ſo as they ſhal neuer be imputed vnto vs, nor ariſe vp in iudgement to our condemnation, neither in this world nor y world to come: ſecondly, he doth deliuer vs from our finnes, whileſt he doth giue vnto vs his holy ſpirit, whereby our finnes are in ſome meaſure mortified, and the ſtrength of them abated, ſo that they do not raigne and rule in vs as in former times, although wee cannot wholly expell them from dwelling in vs, according to that Rom. 6. 12. *Sinne ſhall not raigne in your mortall bodie that you ſhould obey it in the luſts thereof.* And though we cannot vtterly ſubdue this Cananiſh brood of our corruptions, but that ſtill whileſt wee continue in this life, they are as thornes in our ſides, alwaies vexing and grieuing vs: yet by the helpe of Gods ſpirit aſſiſting vs, we weaken their force, abate their courage, and make them become tributaries; and if at any time they rebel, we curbe them in, and giue them the ouerthrow; yea, though ſometimes they gaine ground, and giue vs the foile, yet wee riſe again by vnſained repentance, and recouer our ſelues, being aſſiſted with the freſh ſupply of Gods ſpirit, till at laſt by death we obtaine a ſinall victorie.

Thirdly, he obieſteth that wee are ſtill vnder the law, and tied to the obedience thereof, and therefore Chriſt hath not freed vs from it: I answer, that though Chriſt hath not freed vs from the obedience of the law, yet he hath freed vs from the curſe and malediction, as it is Gal. 3. 13. ſo as though we doe not performe it in that exact manner and meaſure which God requireth, yet our tranſgreſſion ſhall not be imputed vnto vs; for he hath perfectly fulfilled the law for vs, that his righteousnes might become our righteousnes, and he hath ſuffered death, that by his blood he might waſh away our ſins. And thus when the law was impoſſible to be performed, by reaſon of the weaknes and corruptions of our fleſh, the Lord ſent his Son in the

*Our falling in-
to ſinne, no rea-
ſon to proue
that we are not
redeemed.*
Col. 1. 44.

Rom. 6. 12.

§. Sect. 5.

*That our obe-
dience to the
Law, proueth
not that we are
not redeemed.*
Gal. 3. 13.

Rom. 8. 3. 4.

306 That Gods anger towards the faithfull is semblable only.
similitude of sinfull flesh, and for sinne condemned sinne in the flesh,
that the righteousness of the law might be fulfilled in vs. as it is
 Rom. 8. 3. 4. Moreouer, we are not now tied to performe o-
 bedience to the law, to the end that thereby we may be iusti-
 fied, nor yet shall we for the imperfections of this our obedi-
 ence be in danger of condemnation, but now onely it is a
 means before our conuersion to bring vs to Christ, by shew-
 ing vnto vs our sinnes and insufficiencie in our selues, and
 after our conuersion it serueth for a rule or square, according
 to which we are to frame our liues in holinesse and righte-
 ousnesse, that so we may shew our thankfulness vnto our
 heauenly father for his inestimable benefits, by glorifying
 his name in a godly life. And because this also is bitter and
 vnpleasant to flesh and blood, therefore the Lord hath also
 granted and giuen vnto vs his holy spirit, which mortifieth
 our corruptions, whereby we are made lesse prone vnto sin;
 and quickneth vs in the inner man, inabling vs to performe
 obedience in some measure to the law of God, with alacritie
 and cheerefulness, so that now *his commandments are not*
griuous vnto vs, as the Apostle speaketh, 1. Iohn 5. 3. but his
 yoke which so much galled vs while we were rebellious, and
 like vntamed oxen, is now become easie, and his burthen
 which heretofore was so heauy and irksome, is now be-
 come light, as our Sauour telleth vs, Matth. 11. 30.

1. Iohn 5. 3.

Matth. 11. 30.

§. Sect. 6.

*That God is
 not angry with
 the faithfull,
 though he see
 meth to frowne
 vpon them.*

Col. 1. 20. 21.

Psal. 103. 9.

Fourthly, the tempter may obiekt to the weake conscience
 which laboureth vnder the burthen of sinne, that our Sauour
 Christ hath not redeemed vs from the anger of God due for
 sinne, seeing we still see his frowning countenance; and ap-
 prehend the scorching heate of his wrath inflamed against vs;
 but let all know, that if they truly beleue in Christ, and only
 rely themselves vpon this their Mediator, if their sinnes past
 grieue them, and they purpose for the time to come, to labor
 that they may forsake them; then they are reconciled vnto
 God by Christ, and in him hee is become their louing and
 gracious father, as the Apostle telleth vs, Col. 1. 20. 21. Let
 not such therefore be discouraged, if God seeme to frowne
 vpon them for a time, for he will not frowne for euer, nor al-
 waies retaine his anger, as the Psalmist speaketh, Psal. 103. 9.

Nay,

Nay, in truth he is not angry with vs at all as a Iudge to punish, but as a Father to correct and amend vs: and if we will speake properly, he alwaies loueth and delighteth in vs; for as he is well pleased with Christ our head, so is he alwaies well pleased with vs in him, as being members of his body: notwithstanding as a tender Father when his Sonne offendeth, maketh semblance as though his wrath were kindled, to the end that he may be carefull in the time to come, to auoyde the like fault, and to amend; so the Lord who is our gracious Father, seemeth oftentimes to be grievously displeased with his children when they haue sinned against him, hiding from them his amiable louing countenance, and shewing nothing but signes of wrath, not that he hath in truth cast them out of his loue and fauour; for he neuer falleth out with those whom Christ hath reconciled vnto him, neither can he cease to loue the members of Christ, nor Christs members cease to be his members after they are once ingrafted into his bodie by his holy spirit and a liuely faith: onely like a wise father he frow- neth vpon them and seemeth angrie, to make them in the time to come forsake their sinnes, whereby they haue incur- red his displeasure.

Fifthly, the tempter will obiekt that we are not freed and deliuered out of his power and iurisdiction, seeing he doth often assault and ouercome vs with his temptations, and lea- deth vs captiue fast bound in the fetters of sinne. To which we must answer, that our Sauour Christ by his death hath destroyed him that had the power of death, that is the diuell; that he might deliuer all them which for feare of death were all their life time subiect to bondage, as the Apostle sheweth Heb. 2. 14 15. That God hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare sonne, as it is Col. 1. 13. That our redeemer Iesus Christ hath spoiled the prin- cipalities and powers, and hath made a shew of them openly, and hath triumphed ouer them vpon his crosse, and that not onely for himselfe, but for all his members, Col. 2. 15. That he hath now broken the Serpents head, so that well may he hisse against vs, but yet hee cannot sting vs. And whereas heretofore hee was the prince of the world, who did rule and gouerne vs at

h. Sect. 7.

That though
Satan tempt
vs, yet we may
be assured that
we are redee-
med.

Heb. 2. 14.

Col. 1. 13.

Col. 2. 15.

308 *Satans temptations improoue not our redemption.*

Luk. 11. 31.

1. Pet. 5. 9.

That God turneth Satans temptations to the good of his children.

his pleasure and according to his will, now he is cast out by the prince of princes, as it is Ioh. 12. 31. and our Sauior Christ hath established his kingdome in vs, ruling and gouerning vs with the scepter of his word and holy spirit. Whereas he was the strong man who quietly kept his possession in vs, Luk. 11. 21; our Sauior Christ who is stronger than he, hath spoiled him of his armour wherein hee trusted, and hath thrust him out of his possession. Whereas hee was a cruell tyrant who held vs fast bound in his captiuitie, our Sauior Christ hath redeemed vs out of his thraldome, so as now he cannot hurt vs though hee neuer ceaseth to assault vs; and though he goeth about like a roring lion seeking whom he may deuoure, yet now wee are enabled by Gods spirit to resist him stedfastly in the faith, and so armed with the coate-armour of Gods spirituall graces, that though he may with the violence of his assaults foile vs, yet shall he neuer be able to ouercome vs. God doth indeede suffer this wicked enimie to make warre against euen his dearest children, and that sometimes after a strange and extraordinarie manner, not that hee will giue them ouer againe vnto his thraldome, out of which hee hath purchased them with so deare a price, but partly to driue them hereby to flie vnto him by earnest and effectuall prayer, imploring his aide against Satans crueltie, and that hauing receiued it they may ascribe the whole glorie of the victory to him alone, by whose strength they haue ouercome; and partly to shew vnto them their owne weakenesse, that they may not relie nor rest vpon it. Sometimes hee suffreth them to be thus assaulted, that his power may be magnified in their weakenesse; and sometimes that the graces which hee hath bestowed vpon them, may shine gloriously to all the world. Somtimes for the confirmation of others who shall hereafter be tried with the like temptations, when they haue in their brethren often experience of Gods loue and power and fatherly assistance; and sometimes the more to strengthen themselues in his spirituall graces, and to confirme them more fully in the assurance of his loue and their saluation. For as a citie which hath once bin besieged and not sacked, will euer after be more strong to hold out if it be assaulted by the like

like danger, because the citizens will carefully fortifie their walles and increase their bulwarkes; and as he who hath been once robbed by theeues, will euer after ride better provided to make resistance, that hee doe not againe fall into their hands; so those who are besieged and assaulted by their spirituall enemies, will euer after more carefully arme themselves against them with the graces of Gods spirit, that they may not bee overcome nor soiled by them. Wee know that whilest men quietly enioy their possessions and inheritance they rest secure, keeping their writings in a box without euer looking on them from yeere to yeere, but when their title and right is called into question, and some man labours to thrust them out of their possession, then they peruse their writings and deeds with all diligence; and not satisfied with their owne iudgement they resort to skilfull Lawyers, craving their counsaile how they may maintaine their right, and answer the plea which their aduersarie makes against them; wherby oftentimes it commeth to passe that they make their title not onely much more strong in it selfe, but also more cleere and euident vnto all others, so that afterwards none dare once aduenture to trouble them againe, or call their right into question: so whilest wee neuer doubt of our heavenly inheritance we rest secure, and let the book of God which is our best deede and euidence, lie vnder our cupboards till it mould for want of vse; but when Satan by his temptations doth cal our title into question, and pleades that we haue no right to Gods kingdome, then doe we most carefully and diligently peruse the booke of God, then doe wee goe vnto Gods Ministers, desiring their counsaile how we may answer Satans plea and cleere our title, then doe wee most carefullie vse all good meanes to encrease our knowledge, that thereby wee may throughlie informe our selues of our right, and confirme our assurance against all cauels and obiections. And hereby it commeth to passe, that those who before had very weake titles to their heavenly inheritance, whilest they remained retchlesse and secure, and but slender assurance euer to enioy it; now, by their care, paines and diligence, haue so confirmed it vnto themselves, and so cleered it to all

310 *That though we die, yet we are redeemed from death.*

the world, & Satan dare neuer after call it into question, vnles he doe it (like many contentious men in these daies) rather that he may trouble and vex them with a tedious suit, than for any hope of preuailing in the end. And thus you see that Christ hath redeemed all the faithfull out of Satans thralldome, notwithstanding that he still assaulteth them with his temptations; neither doth hee hereby ouercome them and againe inthrall them in his captiuitie, but rather by Gods blessing they serue to strengthen them in the spirituall graces of Gods spirit, and to confirme them in the full assurance of their saluation.

§. Sect. 8.

*That though
we die, yet we
are red-emed
from death.
Gen. 3. 19.
Heb 9. 17.
Heb 8.*

Sixty, the tempter will obiect that wee still die, and therefore are not redeemed and deliuered out of the bondage of death. To which we may answere, that Gods iust sentence once denounced could not be reuoked, Gen. 3. 19. *Dust thou art, and into dust thou shalt returne*; and therefore the Apostle saith, Heb. 9. 27. *It is appointed vnto all men that they shall once die*. But as *Ahabsterius*, though he could not reuoke & sentence of death against the Iewes after it was once pronounced, because it was a decree of the Medes and Persians which might not be altdred; yet at *Hesters* suite sent out another decree, whereby hee armed and strengthened the Iewes against their enemies, to the end they might resist, ouercome and destroy them: so the Lord hauing pronounced the sentence of death against all the sonnes of *Adam*, could not reuoke his decree and sentence, as being farre more vchangeable than the decree of the Medes and Persians, yet at the suite of our Sauiour Christ hee made another decree, whereby wee might be armed against our enemy death, and ouercome him. So that now though we die, yet are we not subiect vnto death, neither shall wee bee held vnder the dominion thereof; though wee are not whollie exempted from death, yet now the nature thereof is quite altdred; for heretofore it was vnconquerable, but now easilie ouercome; heretofore it was a curse for sinne, but now turned into an exceeding blessing, as deriuing vnto vs many benefits; for first it freeth vs from all our afflictions, with which in this life wee are so much molested; it deliureth vs from the irksome company of pro-
phane

phane wicked men, who grieue the very soules of the righteous, and make them to crie out with *Dauid*; *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar*; it wholly freeth vs from sinne, and purgeth away those corruptions which in this life cleaue so fast vnto vs; so that though heretofore there was great amitie betweene sinne and death, for sinne was the only cause which enlarged deaths dominions, and made all the world to become his tributaries, yet now they are at oddes, and death now is the meanes to free vs out of sinnes thraldome and vtterly to destroy it. And thus hath the Viper sinne, bred a young one which eateth out it owne belly; for sinne brought soorth death, and death destroyed sinne: had it not been for sinne, death had neuer entred into the world, and were it not for death, sinne would neuer goe out of the world. Moreouer, by death we obtaine a full and perfect victorie ouer the flesh, the world, and the diuell; for whereas in this life wee are in a continuall fight, and sometimes *Ameleck*, sometime *Israel* hath the vpper hand: death puts an end to this battell, and giueth vs full victory ouer the flesh, the world, and the diuell; so as they shall neuer afterwards not onely not preuaile, but not so much as assault or trouble vs: and thus doth euery Christian, with *Dauid* cut off *Goliaths* head with his owne sword; for death was the weapon which Satan vsed to destroy vs, and with this weapon we giue Satan a final ouerthrow. Lastly, death which heretofore was the high way to hell and destruction, is now become the readie entrance into Gods kingdome, and like a soule gate whereby we enter into a faire palace; heretofore it was a fiirie serpent which by stinging killed and destroyed vs, but now our Suiour hath pulled out the sting, it is become so harmeleffe that we may safely put it into our bosome, without receiuing any hurt: and in this respect it may not vnjustlie be compared to the brasen Serpent, which looked like other Serpents, but in stead of wounding it presentlie cured, in stead of killing it preserved life; so though death retaine his former shape, so that wee are afraid and readie to sleepe from it, yet it is but in outward appearance; for in stead of an euer dying life, it giueth vs possession of a neuer dying life

Plal. 120. 5.

312 *That those who are truly redeemed are neuer againe lost.*

and endlesse happinesse. Heretofore it was the diuels sergeant to arrest and carrie vs without baile, into the perpetuall prison of vtter darkenesse, but now it is the Lords gentleman-visher to conduct and place vs in the kingdome of heauen. Heretofore it was like the diuels cart wherein we were carried to execution, now it is like *Elias* fire Chariot whereby we mount vp into heauen. And this *Paul* sheweth 2. Cor. 5. 1. *We know (saith he) that if the earthly house of this tabernacle be destroyed, we haue a building ginen vs of God, a house not made with hands, but eternall in the heauens.* Why therefore should we feare, nay why should we not desire death, seeing now it is vnto vs aduantage? as it is Phil. 1. 23. why should we not desire to be dissolued and to be with Christ, seeing that is best of all? as it is vers. 21. for now we may say, not that we die, but that we depart and goe to our father, as our Sauour speaketh Iohn 8. 21.

2. Cor. 5. 1.

Phil. 1. 23.

vers. 21.

Ioh. 8. 21.

But yet we must take heede that we doe not imagine, that death in it owne nature worketh and procureth for vs these great benefits; for in it selfe this temporarie death is but a step to euerlasting death, and as it were a fearefull prologue to a more fearefull tragedie: but our Sauour Christ it is alone who hath gathered holeosome honey out of this pernicious poyson, and by mingling the flesh of this venomous serpent with his owne most precious blood, he hath made thereof a holeosome Triacle.

§. Sect. 9.

That those who are once redeemed cannot againe bee brought into bondage.

And thus haue I prooued, notwithstanding Satans temptations and obiections, that Christ hath perfectly redeemed vs, out of the hands of all our spiritual enemies; now in the last place Satan suggesteth, that though Christ hath once redeemed vs, yet we may come into their bondage againe, and then there is no hope of a second redemption. But we are to know that our Redeemer is God omnipotent, whose power all the power of hell cannot withstand; and therefore nothing is able to plucke vs out of his hand, as himselfe speaketh Iohn 10. 28. neither are we to thinke, that he will easily and willingly lose them, which he so intirely loues that he spared not his precious blood, but freely gaue it as a price of their redemption. And therefore, as he is able, perfectly to saue all those

Ioh. 10. 28.

those who come vnto God by him; because he ever lieth to make intercession for them: as it is Heb. 7. 25. so we neede not doubt Heb 7. 29. of his will, seeing he hath redeemed vs with so deare a price: for if he would not lose vs when we were his enemies, much lesse will he suffer vs to perish when we are become his subjects, yea his spouse, nay members of his owne bodie: and therefore we may assure our selues that if our Sauour, our spouse and head hath once redeemed vs, then he hath also obtained eternall redemption for vs, as the Apostle affirmeth Heb. 9. 12. So that though the diuell rage like a roaring lion, Heb 9. 12. and the flesh betray vs and harbour whole legions of vnlawfull lusts which fight against our soules, and the world sometime frowne, and sometime faune, and all of them by all meanes labour to destroy vs; yet our omnipotent redeemer, our louing and carefull spouse and head, will not suffer vs to be lost whom he hath so dearly bought, but will giue vs the possession and fruition of that heavenly inheritance, and those vnspeakable ioyes which he with his owne most precious blood hath purchased for vs.

CHAP. XVII.

Of our Vocation.



And thus much concerning our redemption; the §. Sect. I. next cause of our saluation is our vocation: for, whomsoever the Lord hath elected vnto euermore lasting life, those also he hath redeemed out of the hands of their spirituall enemies; and whom he hath redeemed, those in his good time he effectually calleth, and applieth this great benefit of their redemption vnto them, by separating them from the world, and ingrafting them into the body of Christ, whereby they become his, and he with all his benefits becommeth theirs.

In speaking hereof, I will shew first what this calling is, and afterwards answer Satans temptationis, whereby he labour-eth to make it frustrate and vnprofitable vnto vs. For the first, our vocation or calling is an effect of Gods election, whereby our Sauour Christ, God and man, doth by his king-ly

What our calling is.

ly authoritie call and inuite vs whilest we liue here, vnto the participation and imbracing of the inestimable benefit of our redemption, y thereby we may attaine vnto euerlasting life.

And thus are we called sometimes sooner, and sometimes later, when it seemeth good vnto the Lord: as appeareth in the parable of the householder, who hired laborers into his vineyard, some at the dawning of the day, others at the third, sixth, and ninth howre, others at the eleuent howre, not long before the sunne setting, as it is Matth. 20.

Matth. 20.

A twofold calling, generall and effectuell.

Moreouer, this our calling, is either commune and generall, or else speciall and effectuell. The generall calling is, whereby all indifferently, good and bad, elect and reprobate, are outwardly inuited by the ministerie of the Gospell, to imbrace the benefit of our redemption wrought by Christ: which outward calling is vneffectuall to the wicked and reprobates, because being inuited to the supper of the King they refuse to come, that is, they either altogether neglect the hearing of the heauenly ambassage of the Gospell, or else contemne those inestimable benefits which are therein offered, preferring before them the honors, riches, and pleasures of this life; whereby it commeth to passe, that the word of God findeth no place in their hearts, but vanisheth away, leauing nothing behinde it but the sauour of death, to their more deepe condemnation.

§. Sect. 2.

What our effectuell calling is.

The speciall and effectuell calling is, that which is proper to Gods elect, when as with the outward ministerie of the word, wherein grace and saluation is offered to all beleeuers, our Sauour Christ ioyneth the inward operation of his holy spirit; which openeth our deafe eares, inlighteneth our blind vnderstandings, and softneth and sanctifieth our hard and corrupt hearts, so as we attentiuely heare, truely vnderstand, and by a liuely faith apply, the doctrine of grace and saluation which is preached vnto vs: whereby also we are separated from the world, giuen to Christ and hee to vs, whereupon followeth that neere vnion, whereby wee being ingrafted into his bodie, mysticallie doe become his members, and hee our head.

That this effectuell calling is proper to those that are elected

sted and shall be sau'd, it appeareth by the parable of the *Effectuall calling proper to the elect.* supper, where many, outwardly invited to the great supper of the King, refuse to come, and therefore are excluded from the marriage, Mat. 22. 3. 8. And Rom. 8. 30, the Apostle saith, that *whom he did predestinate, them also he called, and these also he iustificieth.* So Act. 13. 48. it is said, that *as many as were ordained to everlasting life, heliueued at the preaching of Paul and Barnabas,* and therefore these onely were effectually called. And Ioh. 6. 45. our Sauour saith, that *euery one who hath heard and hath learned of the father, cometh vnto him.* So that, outward hearing is not sufficient to bring vs to Christ, vnles y Father also inwardly instruct vs with his holy spirit, opening our deafe eares, inlightening our blind vnderstandings, inclining our willes, and sanctifying our affections, that we may attentiuely heare, truly vnderstand, and heartily embrace the Gospell preached vnto vs. And this appeareth in the example of *Lydia.* Act. 16. 14. whose heart the Lord is said to haue opened, that she might attend vnto the things which *Paul* spake, and be conuerted: by which speech the holy Ghost implieth thus much, that her heart was (as it were) close shut, and fast locked vp, so as she could not receiue the word preached, till the Lord had opened it by the inward operation of his holie spirit. Which matter neede not seeme strange vnto vs, seeing it is continually confirmed by our owne experience: for how comes it to passe that many amongst vs, heare the word preached from day to day, and yeere to yeere, and yet are neuer the neerer, but still remaine as ignorant in their mindes, as peruerse in their willes, as corrupt in their affections, as prophane in their liues as euere they were? On the other side, how happeneth it that some attentiuely heare Gods word, treasure it vp in their memories, and thereby haue their mindes inlightened with the knowledge of God, their wils inclined to holinesse and righteousnes, their affections sanctified, their liues reformed? surely because the Lord doth ioyn in these, the inward operation of his spirit, with the outward ministrie of his word, making it effectuall for their true conuersion; whereas he leaueth the other to their own corrupt affections and hardnes of heart.

And

And thus it appeareth that the elect onelie are effectuallie called: as for the wicked and reprobate, though they heare the outward preaching of the word, by which they are invited vnto Christ; yet they stubbornly refuse to come vnto him, and reiect all the gracious promises of the Gospell, to their eternall perdition; because the Lord leaueth them to their owne lusts and corruption, not opening their hard hearts, nor inclining their peruerse willes, nor sanctifying their corrupt affections.

§. Sect. 3.

*Of the parts of
effectuall call-
ing, and first
of our separa-
tion from the
world.*

Ioh. 15. 19.

Ephes. 2. 19.

*That the Lord
calleth vs, not
for any respect
of our owne
worthinesse.*

In the next place let vs consider, the parts of our effectuall calling; the first is our separation from the world, of which in former time wee were citizens and true members, that from henceforth we should be of Gods househould and family: for naturallie wee are meere worldlings, dead in our sinnes, and to euerie good worke reprobate, liuing without God and seruing Satan, the world and the corrupt lusts of our flesh, vntill it please the Lord to make choise of vs among manie other, calling and separating vs from this corrupt masse of mankind, that he may make vs subiects, first of his kingdome of grace, and afterwards of his kingdome of glorie. Of this our Sauour speaketh Ioh. 15. 19. *If you were of the world, the world would loue his owne; but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And the Apostle saith that after our calling and conuersion, wee are *no more strangers and forrenners, but citizens with the Saints, and of the househould of God.* Now the Lord maketh his choise of vs before others, not for any respect of worthinesse or excellencie in vs more then in them, but of his meere mercie, vnderferued grace, and free good will; neither doth he therefore intertaine vs into his Church and familie, because wee are already, or because hee knoweth wee will bee hereafter holy and righteous; but hauing free-ly called vs without any our desarts, he doth also of his owne vnderferued loue giue vs his holy spirit, whereby wee are purged from our corruptions, sanctified and raised vp from the death of sinne to newnesse of life; so that our holinesse is not a cause of our calling, but Gods election and calling is a cause of our holines. And this appeareth both by testimonies of

of Scripture and examples. For the first, the Lord professeth, *Esa. 65. 1.* that he offered himselfe *to those that asked not after him, and was found of them that sought him not, &c.* The Apostle *Ephes. 2. 1.* affirmeth that euen those who are the Church and people of God, were before their calling and conuersion, not sicke only, but euen dead in their sinnes, in which they walked according to the course of the world; that they were by nature the children of wrath as well as others, as it is *vers. 3.* and that they were without Christ, aliens from the common-wealth of Israel, strangers from the covenant of promise, and had no hope, and were without God in the world, as it is *vers. 12.* So *1. Cor. 6. 11.* *Eph. 1. 1. 3. 12.* he saith, that those who were now sanctified and iustified, were in time past fornicators, idolaters, adulterers, wantons, buggerers &c. The Apostle *Peter* likewise writing to the Church of Christ, saith both of himselfe and them also, that they had spent the time past before their conuersion, after the lust of the Gentiles, walking in wantonnes, lust, drunkennes, gluttonie, and in abominable idolatries, *1. Pet. 4. 3.* And the Prophet *Esa* saith, that wee all were wandring sheepe, vntill the Lord gathered vs into his sheepfold. So that it was so farre of, that we should deserue any grace or mercie at Gods hand that in his iustice he might rather haue consumed vs as his enemies, than called vs to be his Church and people. *Esa. 53. 6.*

This also is plaine in the examples specified in the booke of God: for, what excellencie or worthines was in *Abraham* who before his calling was an idolater? or in *Rahab* who had spent her time in lust and filthines? or in *Manasses* who was a cruell idolater, a murtherer, a forcerer? or in *Matthew* who was a publicane? or in *Paul* who was a bloodie persecutor? or in the thiefe, who had spent his life in all outrage and wickednes? what excellencie or desert was in any of vs, who haue not so much as a thought, or inclination to any good thing, or any power to performe it? and therefore wee must conclude with the Apostle, that we are called with an holy calling, not according to our workes, but according to his owne purpose of grace: &c. *2. Tim. 1. 9.*

The second part of effectuall calling, is that reciprocall donation whereby God the father giueth Christ Iesus his only

2. Tim. 1. 9.

§. Sect. 4.

Of the second
part of our ef-
fectuall call-
ing, to wit, our
reciprocall do-
nation.

Esa. 9. 6.
Ioh. 3. 16.

Rom. 8. 32.
Iohn. 3. 16.

Iob. 10. 19.

§. Sect. 5.
Of the third
part viz. our
vnion with
Christ.

Ephes. 4. 15.

and 5. 30.

only begotten sonne, truly and effectually to all his elect, to be their head, redeemer, and Sauour; and also whereby hee giueth his elect vnto Christ to become his members, that so they may bee saued and redeemed by him; whereupon all Gods elect may truly say, that this Christ Iesus, God and man, is mine head, my Sauior and redeemer; and all his merits obedience and benefits, purchased by both, are become mine by this right, as being a member of his bodie; and our Sauour also, may as truelie say of Gods elect, that they are his whom he hath right to redeeme and saue, because he is their head and they his members. Of this mutuall donation and gift, the Scriptures speake euidently; and first that Chrst is giuen vnto vs; Esa. 9. 6. *Vnto vs a child is borne, and vnto vs a sonne is giuen.* Ioh. 3. 16. *So God loned the world, that he gaue his only begotten sonne, that whosoener beleeneth in him should not perish, but haue euermlasting life.* Rom. 8. 32. Secondly, that we are giuen vnto Christ, it is manifest, Ioh. 17. 6. *I haue declared thy name vnto the men which thou gauest me out of the world, thine they were and thou gauest them me, &c.* So, Ioh. 10. 29. *My father which gaue them me is greater then all, and none is able to take them out of my fathers hand.* By which places it plainly appeareth, that Christ is giuen vnto vs by God his father, and we vnto Christ. But in what manner is this mutuall donation made? surely not grosely and corporally; but spiritually and after a celestially manner: for the meanes whereby it is brought to passe on Gods part, is his diuine and holy spirit, and on our part a true and liuely faith.

The third part of effectually calling, is the vnion and communion which is betwixt Christ and Gods elect: which followeth vpon the donation before spoken of, whereby Christ Iesus and they are mysticallie coupled together into one body, he becoming their head and they becoming his members. Of this the Apostle speaketh Eph. 4. 15. 16. where he exhorteth the faithfull, *to grow up into him which is the head, that is Christ, by whom all the bodie being coupled together by euery ioynt &c. receiueth increase.* And chap. 5. 30. *We are members of his bodie, of his flesh, and of his bones.* And of this our Sauour Christ speaketh in the parable of the vine Ioh. 15. 1. where he

Ioh. 15. 1.

he compareth himself to the stock and roose, and all the faithfull to the branches; and the Apostle expreſſeth it by a metaphoricall ſpeech taken from a building, comparing Chriſt to the foundation, and the Church to the reſt of the building, Eph. 2. 20. 21. 22. Now we muſt not conceiue of this vnion, that it is either naturall, as the three perſons in Trinitie are vnited in the ſame diuine nature, or perſonall as the bodie and ſoule being vnited make one man, or corporall as the parts of a building are coupled one with another: but this coniunction and vnion is made by the ſpirit of God, which dwelling in the manhood of Chriſt aboue meaſure, filling it with the graces thereof, is from it deriued vnto all the faithfull and true members of Chriſts bodie, filling them with the like graces in meaſure; and on our part by a true and liuelie faith, whereby we doe applie vnto vs Chriſt Ieſus and all his benefits. And this appeareth Eph. 2. 22. where the Apoſtle faith that *we are the habitation of God by the ſpirit.* And 1. Ioh. 4. 13. *Hereby we know that we dwell in him and he in vs, becauſe he hath giuen vs of his ſpirit.* So that by the ſpirit of God dwelling in vs, we are made one with Chriſt and Chriſt with vs. Now the manner whereby this vnion is made is this; the faithfull man, body and ſoule is vnited vnto whole Chriſt God and man; but firſt and immediatly to the humane nature, and mediately thereby to the diuine nature, both which are moſt neceſſary; for life and ſaluation is wrought for vs by vertue and power of the Deitie, but it is deriued and communicated vnto vs by the humane nature of Chriſt. According to that Ioh. 6. 54. *Whoſoever eateth my fleſh and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day:* And this is the vnion which is betweene Chriſt our head and vs his members, by vertue whereof wee haue ſure intereſt and iuſt title, both to Chriſt and all his benefits, his obedience death and merits, by which we are iuſtified, ſanctified and ſaued.

And ſo much concerning the parts of our effectual calling; *ſ. Sect. 8.* the meanes whereby the Lord thus calleth vs, are firſt on Gods part the preaching of the word, which is made effectually by the inward operation of his ſpirit; firſt to mollifie our hard hearts, and truly to humble vs, by ſetting before vs our finnes and corruptions, and this is done by the preaching.

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of the law: and after we see our inabilitie and insufficiencie of working our owne saluation, we are thereby brought out of our selues, to seeke for saluation in Christ Iesus, applying him and his merits vnto vs by a true and a liuely faith, and this is done by the preaching of the Gospell.

The meanes on our part is the fauour hearing of the word, whereby our hard hearts are mollified, and we truly humbled, and brought out of our selues to seeke for saluation in Christ, whereby also true faith is begot in vs, wherewith wee applie Christ vnto vs, and relie vpon him alone for our saluation.

And thus haue I shewed what our vocation is, and the meanes thereof. Now let vs consider of those temptations, which Satan suggesteth into mens minds in respect of their vocation, to the end he may hinder them from the participation and fruition of Christ and his benefits, whereunto in the preaching of the word they are called and inuited. And these are of two sorts, first those wherewith he assaulteth them who are not called: secondly, those wherewith he assaulteth them who are truly called and conuerted.

CHAP. XVIII.

Satans temptations whereby he seeketh to make our calling vneffectuall, answered.

6. Sect. I.

*Of the necessity
of our effectuall
calling.*



Those who are not called hee tempteth diuers waies, that he may hinder their effectuall calling; and first he labourerth to perswade them, to neglect this their calling, as a thing not necessarie, and to contemne the ministerie of the Word, which is the meanes whereby wee are effectually called.

But we are to withstand these temptations: and to this end we are first to know, that before our effectuall calling we are not true members of the Church, though we may outwardly thrust our selues into this societie; for what else is the Church but that companie or congregation which is truly called and
selected

selected out of the world? and from hence it hath it name, for it is called *Ecclesia* ~~in~~ *in* ~~the~~ *from*, from the calling thereof: vnles therefore we be called we are not members of the Church, and if we bee out of the Church there is no saluation; for our Sauiour gaue himselfe for his Church alone, and he is the *Sanitor of his owne bodie*, as it is Ephes. 5.23.25. and he addeth *daily vnto the Church such as shall be saued*, as it is Act. 2.47. Ephes 5.23.25
Act 2.47.

Moreouer, vnlesse we bee truely called we shall neuer bee truly iustified, and without sanctification there is no glorification: for this is the golden chaine of our saluation, as appeareth Rom. 8.30.

Lastly, wee can neuer come vnto Christ, nor communicate with him in any of his benefits, nor receiue any sanctifying and sauing grace of Gods spirit, till by the grace of God wee are made partakers of this holy calling; for naturally we are meere worldlings, destitute of all grace and goodnesse, and so we remaine till by this holy calling wee are separated from the world, and ingrafted into the body of Christ, by whose spirit we are quickned who were dead in our sinnes, and haue sanctifying graces begotten, nourished, and increased in vs.

Seeing therefore this our effectuall calling is so necessarie, let not Satan perswade vs to neglect it, neither let vs when the Lord inuiteth vs to this royall feast pretend excuses, one that he must goe see his farne, another that hee must goe trie his oxen, a third that he must goe about his merchandize, and a fourth that he is hindred by a carnall mariage: for if we will not come when the Lord inuiteth vs, like vnworthie guests we shall be shut out of the doores, and not suffered to be partakers of this banquet of eternall blessednesse. *Whilest to day* Psalm. 95 7.8.
we heare his voice let vs not harden our hearts, for hee hath not promised that hee will call againe to morrow, whilest now he standeth at the doore and knocketh and calleth for entrance, let vs hearing his voice open the doore of our hearts, that he may come in and sup with vs and we with him; for if vnkindly we denie him entertainment, we can haue no assurance that hee will returne againe to such churlish and vngatefull hoasts: In a word, seeing the Lord passing by many
Y other

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Math. 8. 21.

other in the world maketh choise of vs, calling and inuiting vs to the participation and fruition of eternall blessednesse and happinesse, let no worldly businesse, though it seeme as necessarie as the burying of our deare father, hinder vs from hearkening and obeying this heauenlie call; let no transitorie trifle stay vs from comming to God, when hee offereth to make vs good assurance of his royall kingdome: for though many things bee conuenient, yet one thing is necessarie, and thrice happie are they which make choise of the better part.

§. Sect. 2.

Satans temptations whereby he moueth vs to neglect the meanes of our effectuall calling.

But it is impossible that euer we should be truly called, vnlesse we carefully vse the means when the Lord offereth them vnto vs, and attentiuely listen vnto the Lords voice when he inuiteth vs to come vnto him: and therefore Satan laboureth, not so much to perswade vs that our vocation is a thing vnecessary to saluation, seeing this is manifestly repugnant to plaine testimonies of Scriptures, as to moue vs to neglect the meanes whereby wee are called, namely the ministerie of Gods word: partly working vpon our inbred corruption, which not conceiuing the things of God condemneth them of foolishnes, and not being delighted with those things which it vnderstandeth not, they seeme irksome and tedious; and partly inticing vs with the commodities and pleasures of the world, which are more pleasant to carnall men then their meate and drinke, hee causeth vs to spend that time in our earthly busineses or vaine delights, which we should bestow in the hearing of Gods word, whereby wee should bee effectually called, that is, separated from the world, and ingrafted as liuely members into the bodie of Christ Iesus.

Motines to perswade to the diligent hearing of Gods word. The first motive.

Let vs therefore strongly arme our selues against this temptation, as being most pernicious vnto our owne soules: and to this end let vs briefly consider of some reasons, whereby wee may bee stirred vp diligently to frequent Gods holie assemblies, to be made partakers of this heauenly ambassage. First therefore wee are to know, that the ministerie of the word is Gods owne ordinance, which hee hath instituted and ordained for the gathering together of the Saints, and building the bodie of his Church, as appeareth Eph. 4. 11. 12. Neither doth he

Eph. 4. 11. 12.

he.

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he vse ordinarily any other meanes (especially where this is to be had) for the true conuersion of his children, and for the working of the sanctifying graces of his spirit in them. And therefore though hee could by extraordinarie meanes, haue sufficiently instructed the Eunuch in the waies of saluation, yet he would not, but rather vseth his owne ordinance, and sendeth *Philip* to preach vnto him, *Act. 8.* Though hee could haue illuminated the eyes and vnderstanding of *Paul*, by the immediat worke of his spirit, yet he chose rather to send him to *Ananias*, *Act. 9. 6. 17.* Though he could by the ministerie of his Angel, haue sufficiently informed *Cornelius* in things necessarie to saluation, yet hee would not offer so great disparagement to his owne ordinance, and therefore hee causeth him to send for the Apostle *Peter*, *Act. 10. 5. 6.* And therefore if wee would haue any assurance, of our effectuall calling and true conuersion vnto God, let vs with all care and diligence heare the word of God preached vnto vs.

Secondly, let vs consider that it is euen God himselfe, who speaketh by the mouthes of his Ambassadors, and that they come not in their owne names but in Christs stead, to intreat vs that wee would be reconciled vnto God, as it is *2. Cor. 5. 20*; that though they bee but earthen vessels, yet they bring from God a heauenly treasure, which heretofore hath bin hid from the world, and is yet hid to those that perish, *2. Cor. 4. 7.* And hence it is that the Prophets, being to pronounce their prophecies, still begin with, *The Word of the Lord*, and, *Thus saith the Lord*; and God himselfe sending *Jeremie* to preach, saith, that he had put *his words into his mouth*, *Iere. 1. 9.* Who soeuer therefore refuse to heare the word of God preached, refuse to heare the Lord himselfe, as our Sauour plainly affirmeth *Luk. 10. 16.* *He that heareth you heareth me, and hee that despiseth you despiseth mee*; and what hope can they haue of comming vnto God, who cannot endure to heare his voyce calling them vnto him?

Thirdly, the titles which are giuen vnto the word in the scriptures, may serue as strong arguments to moue vs carefully to heare the same: for it is called the ministerie of reconciliation, whereby wee are reconciled vnto God, *2. Cor. 5. 18.*

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- and therefore without it, there being no other ordinarie meanes of reconciliation, we remaine still Gods enemies. It is called the Gospell of peace, Ephes. 6. 15. without which wee haue neither peace with God, nor the peace of conscience; It is called the word of grace, Act. 14. 3. and 18. 32. because it is the meanes whereby the Lord deriueth vnto vs his grace and mercie, and all the spirituall graces of his sanctifying spirit; It is called the word of life, Phil. 2. 16. and the word of saluation, Act. 13. 26. because it is the meanes whereby wee are saued out of the hands of spirituall enemies, and are certainly assured of euerlasting life and happinesse; It is called the kingdome of God, Matth. 13. 44. because thereby we are brought, first into the kingdome of grace, and afterwards into the kingdome of glorie; It is that heauenly seede whereby we are begotten vnto Gods in which respect the ministers thereof are called spirituall fathers, 1. Cor. 4. 15. and therefore without it we can neuer be regenerated and borne vnto God; It is the food of our soules, euen milke for babes, and strong meate for men of ripe yeeres, 1. Cor. 3. 2. Heb. 5. 12. whereby we are nourished vnto euerlasting life; and therefore let vs not refuse this heauenly food like waiward children when our heauenly father offereth it vnto vs. for so our soules being hunger-starued, nothing can follow but eternall death and destruction; It is the physick of our soules, whereby being sick in sin they are cured and restored: for as Christ is our heauenly physition, so is his word the potion which hee giueth to purge vs from our corruptions, and the preseruatiue which confirmeth vs in health, and preserueth vs from the leprous infection of sinne, yea this physicke is so soueraigne, that though with *Lazarus* wee haue lien dead in our graues foure daies, that is, continued long in our naturall corruptions, yet this physicke being applied will raise vs vp to newnes of life; and therefore those who neglect this diuine physick, are subiect to all infection of sinne, and being infected can neuer attaine to their health againe. It is the square and rule of our liues, from which wee must not decline neither on the right hand nor on the left, Deut. 5. 32. and therefore without it our workes must needs be crooked in Gods sight. It is a lan-
- thorne
- Ephes. 6. 15.
Act. 14. 3.
Phil. 2. 16.
Act. 13. 26.
Matth. 13. 44.
1. Cor. 4. 15.
1. Cor. 3. 2.
Heb. 5. 12.
Deut. 5. 32.

Reasons moving vs to the diligent hearing of Gods word. 325

thorne to our feete, and a light vnto our paths, Psal. 119. 105. Psal. 119. 105. whereby we are guided in the waies of holinesse and righteousness which leade vs to euerlasting happinesse, which being taken away we shall walke in darkenesse, and be euerie step readie to fall into sinne and eternall destruction. It is the sword of the spirit, wherewith we defend our selues and offend our spiritual enemies, Eph. 6. 17; which being neglected, or not skilfully vsed, we shall lie open to all thrusts and blowes, and be easily overcome. In a word, it is profitable for all vses, as being the onely ordinarie meanes ordained to conuey vnto vs all good, and to preserve vs from all euill; and therefore great folly it is for any man to contemne it, or to preferre before it vaine pleasures, or trifling commodities, which also are momentanie and vncertaine.

Fourthly, the manifold benefits which by the word of God are deriued vnto vs, may serue as a strong argument to stirre vs vp to the diligent and carefull hearing thereof; for first thereby wee become true members of the Church, out of which there is no saluation, and being ingrafted into the bodie of Christ, are made partakers of all his benefits. And this appeareth Eph. 4. 11. 12. where the Apostle sheweth that the end of the ministerie is for the gathering together of the saints, and for the edification of the bodie of Christ. A notable example whereof we haue Act. 2. 41. where, by one sermon three thousand soules were added to the Church. Secondly, hereby we are regenerated and begotten vnto God, and therefore in this respect Paul professeth himselfe, the father of the Corinthians 1. Cor. 4. 15. and without this regeneration and new birth, none shall euer enter into the kingdome of God, as our Saviour sheweth vs, Ioh. 3. 5. Thirdly, vnlesse the blind cies of our vnderstandings be illuminated, we shall fall into a laborinth of errors, and neuer finde the hard way which leadeth to Gods kingdome; but the word of God is that heavenly light, which shineth vnto vs who sit in darkenesse, and in the shadow of death, guiding our feete into the way of peace, as it is Luk. 1. 79. and in this respect, Gods Ministers are called the light of the world, Matth. 5. 14. Acts 13. 47. because, as lights, they guide and direct men in the waies of saluation, and reueale

*6. Sect. 4.
The fourth me-
tine.*

Ephes. 4. 11. 12.

Act. 2. 41.

1. Cor. 4. 15.

Iohn 3. 5.

Luk. 1. 79.

Matth. 5. 14.

Act. 13. 47.

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Ephes. 2.8.

Iohn 1.12.

and 3.16.18.

Rom 14.23.

Heb. 11.6.

Rom. 10.17.

1.Tim. 4.16.

vnto them the great light, euen the Sunne of righteousness, Christ Iesus. Fourthly, *through faith we are saued*, Ephes. 2.8. Neither is it possible, that without faith we should euer attaine vnto saluation; for this is the condition of all the promises of the Gospell, without which we cannot haue any assurance of them, Iohn 1.12. and 3.16.18. Moreouer, *whatsoeuer is not done of faith is sinne*, Rom. 14.23. *And without faith it is impossible to please God*, Heb. 11.6. But the preaching of the word is the ordinarie meanes of begetting faith in vs, as appeareth Rom. 10.17. *Faith commeth by hearing, and hearing by the word of God*. And therefore whosoever contemne or neglect the hearing of Gods word, they refuse the meanes of faith; and being without faith, all they doe is sin and cannot please God, neither can they euer haue any assurance of Gods promises, or their owne saluation. Lastly, by the hearing of Gods word we are saued, and therefore Gods ministers in this respect are called Sauers of the people, 1.Tim. 4.16. *Take heede vnto thy selfe and vnto learning; continue therein, for in so doing thou shalt both saue thy selfe and them that heare thee*; because they are the ministers of God, whom he vseth as means, and instruments in working the saluation of the elect; and therefore seeing by the preaching of the word, we are made members of the body of Christ, regenerated and enlightened; seeing thereby we attaine vnto faith, and euerlasting saluation, let vs as we loue our owne soules, diligentlie heare the word, and not suffer our selues to be hindred from frequenting the holy assemblies of Gods Saints, with euerie vaine pleasure and base commoditie.

§. Sect. 5.

*Satan's temptation, where-
by he withdraweth men
from the diligent hearing of
Gods word,
misserued.*

But here the tempter will be readie to object, that though the word preached be thus necessarie and profitable at sometimes when we are at leasure, yet this should be no reason to moue vs to neglect our busines, or abandon our pleasures; for when once by the hearing thereof we are conuerted, enlightened with the knowledge of Gods true religion, and indued with faith, it is sufficient if we but seldome heare it; for what in substance can we learne, which wee haue not already learned, or what can the preacher teach vs, which wee doe not know as well as he? Against which temptation, which is so

common

Reasons mouing vs to the diligent hearing of Gods word. 327

common and pernicious, it behooueth euery Christian most carefully to arme himselfe; and to this end let vs know, first that this neglect of Gods word is a manifest signe that such are not as yet truely conuerted, nor indued with any measure of sauing knowledge and true faith; for *whosoener are of God* Iohn 8.47. *heare his word*, Iohn 8.47; and all Christs *sheepe heare his voyce* and Iohn 10.27. *and follow him*, as it is Iohn 10.3.4.27. Whosoeuer haue attained vnto knowledge, faith and the rest of the graces of Gods sanctifying spirit, they will be so rauished with the excellencie of them, that it is not possible for them to content themselues with a small measure, but still they will labour to grow from knowledge to knowledge, from faith to faith, from one grace to another, till they become perfect men in Christ. And as those who haue but once tasted of some delicious meate, are not satisfied therewith, but againe and againe feede vpon it if easily they may come by it, because their taste is exceedingly delighted therewith; so if euer we did but truely taste of this heauenly Manna, and spirituall foode of our soules, the word of God, we would not rest so contented, but when opportunitie is offered, we would often feede vpon it, vntill our soules were fully satisfied, and nourished vnto perfect strength; and forasmuch as so long as wee 1. Cor. 12. 13. continue here, our knowledge is but in part and our faith weake, and Gods graces but in small measure, therefore we would continually feed on this heauenly nourishment, to the end of our iuiues, that thereby our knowledge may be increased, our faith strengthened, and all other graces confirmed and multiplied in vs. But if on the other side we loathe this heauenly Manna, it is a manifest signe, we neuer tasted thereof in truth, or that our soules are exceeding sicke in sinne, which maketh them that they cannot rellish this daintie and delicious foode, and that we haue not knowledge, faith, or any grace begotten in vs, neither that our selues are begotten vnto God. For as the child being begotten and conceiued, doth presently draw nourishment from the mother; and the bigger it waxeth, the more it desireth til it come vnto perfect age and strength: so as soone as the graces of Gods spirit are begotten in vs by the preaching of the word, they draw

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nourishment from their spirituall mother, the Church; and the stronger they waxe in grace, the more earnestly they desire a greater pittance till they become perfect men in Christ. And therefore where there is no desire of this foode, there is no regeneration nor new birth.

*Gods word, the
food of our
soules, often to
be receiued.*

Moreouer the word of God is the foode of our soules, whereby we are nourished, and the graces of Gods spirit confirmed and increased in vs; and therefore it is not sufficient to eate of this foode once or twice, but continually, euen as often as the Lord calleth vs to this spirituall banquet. For as the body will waxe faint, and quickly perish, vnlesse that which wasteth away be continually supplied by nourishment: so will the soule languish and waxe faint in spirituall graces, vnlesse it be often nourished with this heavenly Manna. Let not therefore Satan perswade vs, that seldome hearing of Gods word is sufficient, whereas this banquet is often provided; for though in the time of scarcitie by the extraordinarie blessing of God, we may goe with *Elias* fortie daies in the strength of one meale, yet if we feede no oftner when the Lord granteth vnto vs plentifull prouision of the spirituall foode, our soules will be hungerstarued. Neither let our often receiuing of this heavenly nourishment, cause vs with the vnthankfull Israelites to loathe it, or like wayward children, or impatient sick patients, spit it out of our mouthes againe; for if our appetites be thus cloyed through a surfet of satietie, surely we are to feare, lest the Lord who is a cunning physition, will prescribe vs a long fast, til we haue recouered our stomacks, as he threatneth *Amos* 8.11. *I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And then wee shall wander from sea to sea, and from the North, euen to the East shall we runne to and fro to seeke the word of the Lord and shall not finde it.*

Amos 8.11.

§. Sect. 6.

*That we should
often heare,
though we had
sufficient
knowledge.*

Lastly, though it should be granted that we had attained vnto such a measure of knowledge, that wee should neede no more, yet are there many reasons why we should continue to heare Gods word with as great diligence as euer we did; for the end of our hearing is not onely to know, but also to practise; not only to informe our iudgements, but also to reforme

forme our affections; not onely to beget the graces of Gods spirit in vs, but also to nourish and increase them; not onely to teach vs what we should doe, but also to stirre vs vp to the doing thereof; and the word of God is not onely a light for our feete to shew vs the way, but also a pricke in our sides to make vs goe in the way, and a bridle in our mouthes to keepe vs from wandering; it is not onely profitable to teach, but to improve, to correct and instruct in righteousness. That the man of God may be absolute, being made perfect vnto all good workes, as it is, 2. Tim. 3. 16. it is not onely profitable for doctrine, but for edification, exhortation and consolation, as appeareth, 1. Cor. 14. 3. 14. 3. And therefore it is not sufficient to come once or twice to the assemblies of Gods saints, but we must aboute al things desire with the Prophet *David*, that wee may dwell in the house of the Lord all the daies of our life, to behold the beantie of the Lord, and to visit his temple, Psalm. 27. 4. For though our knowledge be neuer so great, yet so long as we haue any sin hanging on, or any grace imperfect in vs, we had need to bee continuall hearers of Gods word, for the suppressing of the one and perfecting of the other.

CHAP. XIX.

Satans temptation, whereby hee perswadeth men that the Scriptures are not Gods word, answered.

THe second temptation which Satan suggesteth into mens minds, to the end he may moue them to neglect the hearing of Gods word, or though they do hear it, to reiect it through vnbeliefe, he thus frameth. What folly is it to take such paines in hearing the Scripture, and what madnes is it so stedfastly to belecue it, seeing thou knowest not whether it be Gods word, or the subtil deuce of mans braine, to keepe the people in awe, and to restrain them frō such secret faults, as other humane lawes ratified and confirmed with temporall and outward punishments and rewards cannot keepe them from; because the lawes of princes cannot (no more than the lawgiuers themselves) either foresee,

foresee, preuent or punish any faults and offences, which are not open and manifest? why shouldst thou thereby be moued to forsake thy delightfull sinnes, and to imbrace vnpleasant godlinesse, to abandon thy pleasures, and to vndertake an aultere and strict course of life, seeing thou knowest not whether the Scriptures be true or false, the word of the euerlasting God or the inuention of mortall man?

*The answer is:
that all religion
dependeth
vpon the au-
thoritie of the
Scriptures.*

Against which temptation it behoueth euerie man most carefully to arme himselfe, as vndermining the very foundation of all true religion; for take away the authoritie of the Scriptures, and you shall open a wide dore to al carnall worldlinesse, beastly epicurisme, and diuelish atheisme; they being the only true rule of vertue, whereby we are directed to chuse the good and refuse the euill; the scepter of God whereby he ruleth all the subiects of his kingdome, which being reiecte we giue ouer our selues to be ruled by the diuell, and the lusts of our owne flesh; the light of our eyes, without which wee are blind and walke in darknes; the food of our soules, which being taken away; they languish in all spirituall graces, and fall into miserable death and destruction; and the sword of the spirit whereby we defend our selues, and beate backe our spirituall enemies, which being plucked out of our hand, we are easily vanquished and led captiue vnto all sinne and wickednes.

*§. Sect. 2.
Reasons to
proue that the
Scripture was
indited by
Gods spirit.
1. The antiqui-
tie of the scrip-
tures.*

And that we may be the better provided against this temptation let vs propound some reasons whereby gainesayers may be conuincd and Gods children perswaded of the truth and authoritie of the Scriptures. The first argument to proue the Scriptures to be written by the motion and reuelation of Gods spirit, is the antiquitie thereof; for whatsoeuer religion is most ancient, that proceedeth from God: but the religion contained in the Scriptures, is of all other most ancient: and therefore God was the author thereof. The first part of this reason is cleere and manifest; for seeing man was created for Gods glorie, to the end hee should worship and serue him, and could not performe acceptable worship and seruice vnto God, vnlesse he reuealed his will vnto him; therefore that man might attaine vnto the end of his creation, it was neces-

sarie

saie that the Lord should from the beginning reueale vnto him his true religion, whereby he might know how to worship and serue him, according to his will. And consequently, the first and most ancient religion is the true religion, which proceeded from God; and all other are false and counterfeite, which are disagreeing and repugnant hereunto, seeing Gods wil is one and the same, constant and immutable. The second part of this reason, namely that the religion deliuered in the Scriptures is of all others most ancient, is of vndoubted truth; for it is within a few daies as ancient as the world it selfe, taking it beginning from mans creation, and so continuing in a constant and vchangeable course vnto this day. Now all other religions are but new and vpstart in comparison hereof, taking their beginnings diuers thousand yeeres since the creation; yea euen the gods themselues which they worship (which in truth were men like themselues) had their beginning for the most part, long since the time of *Abraham*, as their owne histories manifestly declare. Neither did any other religion of the heathen continue one and the same; for that which one receiued another reiected, that which one confirmed another changed, and time hath worne them all out, leauing scarce any small remnants or reliques of them. And therefore all other religions, sauing that which is deliuered in the Scriptures, are false and counterfeite; and this onely the truth of God.

Secondly, the puritie and perfection of the Scriptures, doe evidently shew that they are the word of God, indited by his holy spirit; for they manifest vnto vs the onely true God, and propound him alone vnto vs, to bee worshipped, expressing also the manner and meanes of his seruice, from which we must not decline on the right hand, or on the left: but all other religions teach vs either to worship many gods, which is a thing absurd in reason, & contrary to the light of nature, as diuers of the wisest Philosophers well discerned; or to worship the true God not according to his reuealed will, but according to their false imaginations, and erroneous superstitions. Now, nature, reason, and experience it selfe teach vs, that there is no wise King but will set down rules and laws, according

§. Sect. 3.

Reasons taken from the puritie and perfection of the Scriptures.

ding to which he will be serued and obeyed, and not leaue it to euery ones fantasie and vaine imagination; and shall wee thinke God lesse wise then man, that hee should not haue a perfect law for the gouernment of his people, but suffer euery man to follow his owne blind conceit and ignorant superstition?

h. Sect. 4.

3. Reasons taken from the sincerity of the writers of the Scriptures.

Thirdly, the sinceritie and vprightnes of the writers of the holy scriptures, is a manifest argument that they were guided and directed by Gods spirit; for they deliuer nothing in their owne name, but in the name of the Lord, nor arrogating any praise vnto themselues, but ascribing all glory vnto God; neither did they in their preachings or writings seeke themselves, or aime at any worldly benefit; nay rather they were content to be contemptible, subiect to scoffes and taunts, yea to offer themselves to death and deprivation of all worldly felicitie, for the truth of God which they had deliuered. And whereas diuers of them might haue liued in al pompe, if they would haue followed the times, winked at the sinnes of rulers, and suppressed the word of the Lord, which they had receiued of him; they chose rather to suffer persecution, yea death it selfe, then they would keepe backe any of the counsell of God, as appeareth in the example of *Esay, Ieremie, Ezechiel, Michaas Zacharias, Amos*, and many others of the Prophets, and Apostles. Neither doe they in their writings abstaine onely from seeking their owne glorie and praise, but also set downe those things which might tend to their discredit, to the end God might be glorified in their infirmities, the truth confessed and preserued, and the Church of God benefited, when by seeing the weakenesse of the most strong, they are kept from presuming on their owne strength, and from despairing in Gods mercie. And thus *Moses* concealeth not the fall of our grand parents, the drunkennes of *Noah*, the incest of *Lot*, the lie of *Isaack*, the whoredome of *Indas*; nay which more neerely concerned him, he plainly reuealeth the horrible and bloodie sin of his grandfather *Leuy*, and *Simeon*, in murtherring the Sichemites, and the curse of their father *Jacob* pronounced against them for this their outrage, Genes. 49.5.6. which could not in humane

Gen. 49.5.6.

reason

reason but be dishonourable to his stocke and progenie, and
 offensiue to all who are of that tribe : furthermore he display-
 eth the corruptions, imperfections, and often rebellions of
 that people, whose saluation hee preferred before his owne
 soule ; hee spareth not to set downe the Idolatrie of his owne
 brother *Aaron*, nor the sinne of his sister *Miriam* in murmur-
 ing against him, nor of *Aarons* sonnes in offering with
 strange fire. Nay hee leaueth the remembrance of his owne
 sin of impatiencie and vnbeliefe, for which he was debarred
 from entring into the land of promise, vnto all posterities, as
 a perpetuall note of his owne weaknesse and infirmitie. Nei-
 ther sought hee at all his owne glorie, and the aduancement
 of his posteritie, but the glorie of God and the good of the
 Church, as may hereby appeare in that when the gouern-
 ment was established in his hand, he doth not make his owne
 sonnes his successors, but *Iosua* his seruant, because God had
 so appointed it: The like may bee said of *Ieremie*, who hath
 in his prophecie left record of his murmuring and impatien-
 cie, *Ierem. 20* ; Of *Ionas*, who hath set downe his owne rebel-
 lion, punishment, and repining against God ; Of the Apostle
Paul, who hath not spared to call himselfe a cruell persecutor
 and chiefe of all sinners. Now wee know that naturally, wee
 desire to conceale the faults of our friends and kindred, and
 wee count him an euill bird that defileth his owne nest ; natu-
 rally wee seeke our owne praise and the aduancement of our
 children, and can brooke nothing lesse than that our faults
 should be diuulged and become table talke : and therefore
 this detection of their own and their friends falles and faults
 could not proceede from nature, or any worldly policie, but
 from the direction of Gods spirit which ouerruled their affe-
 ctions, and tooke away all partialitie.

Fourthly, the wonderful concent which is amongst the di-
 uers writers of the Scriptures, doth euidently shew that they
 were guided and directed, by one and the same spirit of God :
 for whereas it is truly said of other men, *Quot homines tot sen-
 tentie*. Looke how many men there be, and so many mindes
 there be ; whereof it commeth to passe that euery writer al-
 most varieth from another, gain saying and confuting that
 which

Ierem. 30.

4. Sect. 5.

*The fourth
 reason, taken
 from the con-
 cent of the di-
 uers writers
 of the Scrip-
 tures.*

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which another hath deliuered, that so out of the ashes of their credit and reputation they may build a monument of their owne fame: the quite contrarie is bee obserued in the writers of the Scriptures, who successiue writing one after another the space of diuers thousand yeeres, doe notwithstanding consent together in the same truth, the latter ratifying and confirming that which the former had deliuered without any alteration, opposition or emulation, as though they were diuers hands set on work by the same soule, which could not possibly come to passe vnlesse they were ouerruled by Gods spirit.

§. Sect. 6.

*The first reason,
taken from the
wonderfull
preseruatiō of
the Scriptures
against all op-
positions.*

Fistly, the mightie oppositions which haue been made by the diuell and his wicked impes against this doctrine of the scriptures, and yet al in vaine, do evidently shew that they are Gods word and truth, the patronage and protection whereof he hath himselfe vndertaken, aboute al humane reason and power. For hath not the diuell in former times, and doth hee not still at this day oppose himselfe against the word of God? and doe not his cursed instruments, vngodly men, the more they excede in wickednes the more bend their whole power maliciously to oppugne this truth, persecuting the children of God, for this cause onely that they are professors and practisers of Gods true religion? And whence proceedeth this malicious opposition but from this, that the Scriptures are the word of God? and therefore as they hate and oppose themselves against God himselfe, so also against his word; and because they know that by this light their workes of darkenesse are discouered, therefore they labour to put it cleane out, that their wickednesse may not be descried; because it is pure and holie they cannot endure it, they themselves being corrupt and wicked; because it is the rule of iustice which sheweth the crookednesse of their waies, they would, if they were able, burne it or cut it in peeces; because it is the word by which they are condemned, therefore they loathe as much to heare it, as the prisoner doth abhorre to heare the sentence of the iust Iudge. And hence proceedeth their opposition and oppugning of the holy Scriptures with all their force and might; but all in vaine, for the more the diuell

diuell and wicked men rage against the word of God, the more by the almightie power of God supporting it, the glory thereof appeareth and spreadeth it selfe ouer the face of the earth; the more they labour to keepe it downe, the more it florisheth. And as they who goe about to stop the current of a mightie riuer, doe but make it to swell the higher and ouerflow all the countrie, whereas before it was contained within the compasse of his owne bankes: so when Satan and his wicked impes, do seek to stay this heauenly streame which floweth from Gods Sanctuarie, and labour might and maine to hinder the passage and propagation of Gods truth; the more it spreadeth it selfe, maugre their malice, and ouerfloweth the whole earth. And whence can the defeating and frustrating of this powerfull violence proceede, but from a greater power, euen the power of God? for though all men should combine themselves together, they were vnable to resist Satans rage, or protect the word of God from vtter ruine: onely the Lord whose power is omnipotent could thus vphold it, and make it preuaile against all the power of hell.

And as the Lord by preserving and defending the Scriptures, from the beginning vnto this day, doth evidently shew that they are his owne word and reuealed will: so also by punishing, euen in this life, with vtter ruine and destruction, all those who haue most violently and malitiouſlie opposed themselves against it, and persecuted the Saints of God for the profession hereof; as may appeare notably in the examples of *Antiochus, Epiphanes, Herod, Nero, Domitian, Dioclesian, Iulian* the apostata and many others; who by their shamefull and horrible deaths testified and prooued the Scriptures to be the truth of God, which they had oppugned and persecuted the whole course of their wicked liues.

Sixtly, the Lord hath approoued the Scriptures to bee his *§. Sect. 7.* truth by wonderfull miracles, which Satan himselfe cannot so much as imitate; as by giuing the blind their sight, raising the dead to life, turning backe the course of the Sunne in the firmament, diuiding the sea in two parts, and such like; which miracles were wrought by the almightie power of God, to this ende that the faithfull might bee confirmed in the assu-

The sixt reason taken from miracles.
rance

rance of Gods truth, and the wicked conuincd. But against this, Satan will be readie to suggest, that there were neuer any such miracles as are recorded in the Scriptures. To which I answer, that these miracles were not done in a corner, or in hugger mugger, but in the presence of great multitudes; otherwise the Prophets and Apostles who were but meane and simple, should haue laboured in vaine to haue perswaded men, to haue embraced their doctrine and religion (especially being so contrarie to humane wisdom, and our naturall disposition and affections) if they had onely themselves reported, or brought some few witnesses of their miracles wrought, and not publickly shewed them to all the people. Moreouer, seeing this doctrine hath had so many enemies from the beginning, it is not probable but that they would haue exclaimed, and written against the writings of the Prophets and Apostles, as soone as they were published, for writing such things as were neuer done: but amongst all those who haue opposed themselves against the Scriptures, there is no man so impudēt as to denie that such miracles were done, of which so many were eye-witnesses: nay contrariwise the Heathen themselves, who neither knew God nor his true religion, haue made mention of them in their writings; and the Iewes who to this day withstand the worke of redemption wrought by Christ, doe notwithstanding confesse that such miracles were wrought by Christ and his Apostles; neither in truth are they able to gainsay them, seeing they haue receiued this truth by tradition from their fathers: and therefore they are driuen to confesse, that Christ was a great Prophet, though not the promised Messias.

§. Sect. 8.

*The seventh
reason taken
from the testi-
monie of Mar-
tyrs.*

Seuenthly, the constant testimonie of innumerable Martyrs, who haue sealed this truth with their dearest blood, is a notable argument to assure vs that it is indeede the word of God: for it is not likely that so many would so constantly and cheerefully haue suffered for their profession, the most exquisite torments that wit and malice could inuent, if the spirit of God had not certainly assured them that it was the truth of God, and if it had not supported them in suffering these torments aboue all humane power and strength. And whereas

whereas it may be objected, that wicked men haue suffered also for their sects, opinions and heresies, wee are to know that there is great difference betweene them; first, because the number hath been few who hath suffered for their seuerall sects and heresies, but the Martyrs almost innumerable who haue suffered for the same truth; secondly, the same cheerefulness, constancie and reioycing in their sufferings hath not been in them who haue suffered for their errors, which hath alwaies been obserued in Gods Saints. And lastly, these heretikes haue alwaies been confuted and conuincd of their errors and heresies before their sufferings, whereas Gods Saints directed by his holy spirit, haue stopped the mouthes of their aduersaries with the wisdom of Gods word, which Satan himselfe cannot resist, and through violent rage being vnconuicted haue been led to the slaughter.

CHAP. XX.

Other reasons to prooue that the Scriptures were indited by Gods spirit, taken from the Scriptures themselves.



He eight reason to prooue that the Scriptures are the word of God, is the argument which they handle, and the end whereunto they tend. For the subiect whereof they intreate are the great

*§. Sect. I.
The eight reason taken from the argument which they handle.*

workes of the euerliuing God, how he exerciseth his mercie towards his children in sustaining, defending, and sauing them from all their enemies: and his iustice towards the wicked in turning their counsailes to foolishnes, in ouerthrowing their designs and purposes, curbing in their rage and violence, and in punishing and destroying them. Now if you consider and peruse all other writings in the world besides, you shall finde no such matter contained in them; for some labour in polishing humane Arts; some set out large histories of the actions, counsailes, successe, policies, enterprises and perturbations of men like themselves: so that at the first sight wee may know that they are indited by the spirit of man, seeing they are whollie spent in humane affaires, neuer

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intermeddling

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intermedling with any spirituall matter appertaining vnto God. Moreouer, the scriptures attribute the gouerning and wise disposing of all things to Gods al-ruling prouidence, that he may haue the whole praise of his owne works; as when they speake of some famous victorie, they doe ascribe it neither to the wisdom of the Captaine, nor to the valour of the common souldier, but vnto the Lord of hosts alone; neither doe they make poems in the praise of *Moses, Iosua, Dauid, Ezechias*, or any other of the Kings and Leaders, but in the praise of the Lord, who by his owne strong arme hath giuen his children victorie ouer their enemies. Now whence can this proceede but from the spirit of God inditing them, who contrarie to the nature of man which desireth rather all praise himselfe, doth moue him to refuse all glorie attributed to himselfe, that all the praise may be ascribed vnto God? So when they speake of any benefit receiued by the Church, they doe not attribute it to worldly friends, their good fortune, or their owne industrie and labour, but to the blessing of God proceeding of his meere mercie and goodnesse towards them. And contrariwise, when they set downe the destruction of the wicked, they doe not ascribe it to any want of their owne care and prouidence, nor to the malice or power of their enemies, nor to blind chance, or other outward accident, but to the hand of God exercising his iudgements vpon them, and punishing them for their sinnes. Now if you peruse all other writings, you shall finde that they aime at nothing lesse than Gods glory; for some write to shew their eloquence, others to extoll their wits and deepe learning, others to aduance the praise of mortall men about the cloudes, some for one end, and some for another, all aiming at their owne praise, pleasure or profit, neuer so much as once respecting Gods glorie in their least thought; and hence it is that setting down any victorie they ascribe it to the weakness or want of wit, prouidence courage of the aduerse part, or to the fortitude of the Captaines, the resolutenesse of the souldiers, the aduantages of the place, Sunne, winde, and such like circumstances, in the meane time excluding the God of battailes, as though hee had no stroke in this businesse.

So

Solikewise when they speake of any other affaires or accidents which fall out in the gouernment of the world, they ascribe all to outward circumstances, inferiour meanes and subordinate causes, as though God had giuen ouer the gouernment of the earth, and had committed the ruling of the sterne to blind fortune. Now whence can this exceeding difference proceede, that they should altogether aime at the glorie of God, and these wholly at the praise, pleasure, and profit of man? that they should alwaies ascribe the gouernment and disposing of all things to the wise prouidence of God, and these to outward accidents, naturall causes and inferiour meanes? Surely because they were indited by the spirit of God, and therefore themselues are diuine, sauoring wholly of the author of them: and these by the spirit of man, and therefore all contained in them is meereely humane, carnall and naturall.

The ninth reason may bee taken from the stile and manner of penning the Scriptures, in which they much differ from all other writings whatsoever: for whereas men in their writings affect the praise of flowing eloquence and loftinesse of phrase, the holy Ghost in penning the Scriptures hath vsed great simplicitie and wonderfull plainnesse, applying himselfe to the capacite of the most vnlearned: in which low and humble manner of speech, hee doth notwithstanding set foorth the deepe wisdom of God, and the profound mysteries of religion, the bottome whereof the most wise and learned in the world cannot search into: and vnder the vaile of simple and plaine speech, there shineth such diuine wisdom and glorious maiestie, that all the humane writings in the world, though neuer so adorned with the flowers of eloquence, and sharpe conceits of wit and learning, cannot so deeply pearce the heart of man, nor so forcibly worke vpon his affections, nor so powerfully incline his will either to the imbracing of that which is good, or auoiding of that which is euill, as the word of God: and whence can this proceede but from the vertue, power and wisdom of the spirit of God who is the author of them?

§. Sect. 2.

The ninth reason, taken from the stile of the Scriptures.

Moreover, wee may obserue in the stile of the Scriptures, a maiestically authority aboue all other writing, which only be-
seemeth the glorious King and soueraigne commander of
heauen and earth: for they speake in the same manner, and in-
ioyne the like obedience, to prince and people, rich and
poore, learned and vnlearned, without any difference or re-
spect of person; not vsing any arguments, reasons, or perswa-
sions, but absolutely commanding that dutie which is to bee
done, and forbidding that sin which should be left vndone,
and that vnder the promise of euerlasting life and blessednes,
and the paine not of the gallowes, racke, or wheele, but of e-
ternall death and damnation; and whom becometh it to
promise euerlasting life, or to threaten euerlasting death,
but him onelie who is himselfe eternall and euerlasting? and
who hath this absolute authoritie of commanding all with-
out any difference, but hee who is Lord, Creator and gouer-
nour of the prince as well as the people? Lastly, this word of
God doth not only extend it selfe to the outward actions and
conuersation, requiring only the external obedience which is
in fact and outward behauiour, which is y^e vttermost that hu-
mane lawes respect, because the lawgiuers can see no further;
but the law of God requireth especially the obedience of
the heart, and forbiddeth not only consent to any euill, but
euen concupiscence and lust? now who can make lawes for
the heart and conscience, or though he should be so fond to
make them, who could either reward the obedient, or punish
the disobedient, but God alone who searcheth the heart and
reines? The stile therefore of the Scriptures being peculiar
vnto themselues, shewing maiestie in lowlines and meannes,
an ouerruling power in perswading, without rendring rea-
son or bringing any argument besides absolute authoritie,
and an vniuersall iurisdiction ouer all without difference or
respect, and that as well in regard of the secret thoughts as
the outward actions, doth manifestly shew that they are not
the inuention of man, but the word of God indited by his
holy spirit.

But it may be objected, that if the Lord who is infinit in
wisdom were the author of the Scriptures, they would haue
excelled

excelled all humane writings in conceit of wit, and excellencie of phrase and stile, as farre as God excelleth man, whereas wee see that they are penned after a most simple plaine and vnpolished manner. To which I answered, that it doth not become a Prince to play the Oratour when he setteth out an edict, nor to vse Rhetoricall figures and alluring perswasions when he hath to deale with his subiects, but rather peremptorie commandements and plaine phrases, full of grauitie and authoritie without all affectation; & how much lesse should the chiefe commander of King and subiect, vse such a stile as fauoured any whit of humane eloquence, seeing it better be seemeth his Maiestie plainly to command, then to perswade, or allure with inticing speeches? Secondly, the Scriptures were penned by the holy Ghost, not only for the wise & learned, but also for the simple and ignorant: and therfore howsoeuer the Lord in the profunditie of his wisdom, could haue written in such a loftie stile as would haue filled euen the most learned with admiration, yet he vsed a simple easie stile fit for the capacitie of all, because it was for the vse of all, and necessarie to saluation to bee vnderstood of all sorts and conditions. As therefore he frameth himselfe to our shallow capacitie in the penning of the Scriptures, and speaketh not according to his vnsearchable wisdom, but after the manner of men, or else no man, no nor the most wise and learned could vnderstand him: so hee thought it fit to speake as well to the capacitie of the simple as the wise, because the knowledge of his word was no lesse necessary to saluation to these than to the other; and in his mercie and goodnesse he vouchsafed as well milke to the babe, as strong meate to those who were come to more ripe yeeres in knowledge and spirituall wisdom. At which the wise and learned haue no reason to be offended, seeing the saluation of one is as deare to God as of another, and they may with greater facilitie vnderstand the Scriptures being plaine and easie, which could not bee vnderstood of the simple, if they were penned in a loftie eloquent phrase. And yet if they examine the Scriptures in the balance of a true iudgement, they may finde foode therein contained fit for their owne pillar and taste; for vnder this

Why the scriptures were penned in a simple lowly and plaine stile.

humilitie they shall discerne more maiesty, vnder this simplicity more deepe wisdom, vnder this vnpolished plainnesse more powerfull perswasions to worke vpon and incline the affections, than in all humane writings whatsoeuer. Thirdlie, humane eloquence and wittie sharpe conceits, are not onely vnfitting the graue maiestie of our heauenly King, but also needles in respect of the Scriptures themselues; for what are they but Gods truth, and what is more agreeable and beseeching truth, than plainnesse and simplicity? For what needes beautie the helpe of painting, or a precious Diamond much art to polish it, seeing they are glorious in their owne nature? And what needes the truth of God, which in it selfe shineth cleerely like the Sun in his chiefeest brightnes, the goodly ornaments of humane eloquence which would but darken the beames thereof? Or what needes that which is heauenly and diuine, any helpe from that which is earthly and carnall to commend it to mans iudgement? No, no, the flowers of Rhetoricke and helpe of wittie Sophistrie, is more fit for *Tullies* orations, wherby oft times a good cause is made bad, & a bad one good, right wrong, and wrong right, than for Gods diuine truth, which like the Sun shineth most gloriously when it is bare & naked. Lastly, it is to be obserued that the Lord in his wisdom doth manifest his power in weaknes, his maiestie in basenes, and his wisdom in foolishnes, to the end y^e weaknes, basenes, and folly, may serue as soiles to make his power, maiesty, and wisdom appeare to vs more glorious, though in truth in themselues they are infinit, and nothing can be added to their excellency. But because we lie groueling on the earth, and are ready to ascribe al to the inferiour meanes, & nothing vnto God: therfore the Lord chuseth weak and simple means, that his own power and wisdom may be in them more manifest. For example, if the Lord had penned y^e scriptures in such an eloquent stile as would haue rauished the readers with delight, we would like fooles haue stood admiring at y^e curious work of the casket, and neuer opened it to look vpon the precious iewel therein contained; and haue bin so much affected with the words, that in the meane time we would haue neglected the matter; but when this treasure is brought vnto vs

but

but in an earthen vessel, when this beautiful feature is clothed in meane attire, and the diuine wisdom of God set forth in an humble and simple stile, we leaue shadowes and behold the substance, neither do we rest in the outward letter, but search after the inward truth. So also if the Lord had in the penning of the Scriptures vsed inticing eloquence, or affected humane learning, men would haue bin ready to haue said, that by the force thereof so many were dawne or inticed, to embrace religion and to spend their liues in Gods seruice; but when as in outward shew there is nothing but vnpolished plainnesse and simple rudenes, by which neuertheles the hearers vnderstanding is more inlightned, his will more powerfully inclined, his affections more strongly ruled, than by all the eloquent perswasions which wit and learning can inuent, they are driuen to confesse that y wisdom of God is hidden vnder this simplicitie, his power vnder this outward weaknes, and that the Scriptures haue their vertue and force, not from the inticing speech of mans wisdom and excellencie of words, but from the power and plaine euidence of Gods spirit, who was the author and inditer of them.

The tenth reason, to proue that the Scriptures are not the invention of man, but the word of God indited by his spirit, is, that many things contained therein are aboue the reach of humane vnderstanding, and so deep that mans wisdom and reason cannot conceiue them, nor search them to the bottome. For example, though al men know by the light of nature that there is a God, seeing this truth is written in large characters in the faire volume of the creatures, so as none can behold them but he must needs know and acknowledge it; yet that this God being one in nature shou'd be distinguished into three persons, the Father, Son, & holy Ghost, without any diuision of substance or confusion of persons, mans reason cannot conceiue, though the Lord hath reuealed it, & much lesse could inuent it seeing now it cannot comprehend it. So y the world and the creatures therein contained were created, the light of nature sufficiently teacheth vs, seeing they haue an end and therefore had a beginning, a time of corruption and therfore a time of generation also, & as is the nature of euery

§. Sect. 4.

The tenth reason, taken from the Contents of the Scriptures, which in many things are aboue the reach of humane reason.

seuerall part, so is the nature of the whole vniuersall; seeing also one effect brings vs to his cause, & that cause to a superior cause, and that to another vntill wee come to the highest and supreme cause which is God, who hauing his being of himself giueth being to all things: but that all this goodly order shuld be brought out of confusion, this light out of darkness, that all these excellent creatures should be created of nothing, by the alone word of their omnipotent Creator, it passeth the conceit of humane reason, and therefore his inuention also. So that we are wretched and full of misery, not onely our reason but euen our senses can teach vs; but how we should be freed out of this misery and attaine vnto euerlasting happines, is a thing aboue the reach of mans wisdom. And that we are vnable to performe those duties we ought, and leaue those sins vndone which we should omit, and by both offend God, the law of nature writtē in our hearts, and the checks and feares which euery one feeles in their own cōsciences do sufficiently teach vs, but the means whereby we should be reconciled vnto God whom wee haue offended, as they are set downe in his word, namely, that the second person in Trinity should take vpon him mans nature and be borne of a pure virgin, that in this nature hee should for vs performe perfect obedience to Gods law, and suffer affliction, misery, yea death it self to reconcile vs to his father and procure his loue, to free vs from euerlasting death and damnation, and to purchase for vs euerlasting life and happines, and that his obedience and merits should become ours, by reason of that vnion whereby he becommeth our head & we his members, which vnion is made principally by his spirit, and instrumentally by faith, doe all seeme strange, yea absurd to humane reason; and therefore the Apostle saith, that the *naturall man perceiueth not the things which are of the spirit of God, for they are foolishnes vnto him, neither can he know thē, because they are spiritually discerned*; as it is 1. Cor. 2. 14. And if he cannot know and conceiue them when in the preaching of the Gospell they are revealed vnto him; how much lesse could he inuent them hauing neuer heard of them? or who can imagine that in policy he would haue deuised such a religion to keep the world in awe and obedience,

as to euery worldly man seemeth foolish and absurd, yea contrary to his nature? For what can be more against the haire; than to deny our selues and to take vp our crosse and follow Christ? than to reiect our owne workes and worthines, and to seeke for iustification in Christs death and obedience alone? than to imagine that manifold afflictions and great misery, is the high way that leadeth to glorie and endles felicity? and that pleasures, honours, and riches, make vs unfit to enter into Gods kingdome? And therefore seeing the doctrine of the scriptures are not only about the reach of humane reason, but also flat contrary to natural wisdom, it plainly proueth that they are not the inuention of mortall man (for then the effect would be like the cause) but the word of the euerliuing God, which saoureth of his hidden and spirituall wisdom.

The eleuenth argument; to proue that the scriptures were indited not by man but by Gods spirit; are the prophecies therein contained, which were fulfilled in their due time; as that there should bee enmity betweene the seede of the woman and the seede of the serpent, and that the promised seede Christ Iesus should vanquish the diuell; that the posteritie of *Cham* should be accursed; that *Abraham* should haue a son by his wife *Sarah*, when they were both old, and shee past the time of child-bearing; that his posterity should be bond men in Egypt 400. yeeres, foretold before he had *Isaac* of whom they came; that *Judas* posterity who was but the fourth son, should haue souerainty and dominion ouer the rest; that the scepter should not bee taken from him til the Messias should come; that the tribe of *Ephraim* should excell the tribe of *Manasse*; that he who should reedifie Iericho after it was destroyed, should be punished with the death of his sons, as appeareth *Iosh. 6. 26*; which was 500. yeeres after fulfilled in *Hiel* the Bethelite, as it is *1. King. 16. 34*; that *Ioshua* by name should destroy idolatrie and the idolaters, and restore the true religion, foretold almost 300. yeeres before he was borne, *1. King. 13. 1. 2. 2. King. 22. and 23*; that the people of Israel should be led captiue into Babylon, & be set free by *Cyrus* by name, prophesied of about an 100. yeeres before *Cyrus* was borne, *Esa. 44. 26. 47. 28*. And to these we may ad the prophecies of

h. Sect. 9.
The element
reason, taken
from the pro-
phesies of holy
Scriptures.

Iosh. 6. 26.

1. King. 16. 34.

1. King. 13. 1. 2.

2. King. 22.

and 23.

Esa. 44. 26.

27. 28.

Jeremy.

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Jeremy, concerning the taking of Ierusalem and their captiuitie into Babylon, and the time of 70. yeeres limited for their abiding there; the prophecies of *Daniel* concerning the foure Monarchies, which are so cleere and perspicuous as if he had scene them in his time; the prophecie of Christ concerning the destruction of Ierusalem; the prophecies contained in the Reuelation of *S. Iohn*, many of which wee see fulfilled in our time, especially that concerning the Antichrist of Rome, his manner of coming, his increasing, his workes, seate and place of residence; all which are so manifestly and plainly described, as if the Apostle had written an historie and not a prophecie. Which plainly proueth that the Scriptures were not deuised by man, but penned by the inspiration of Gods Spirit, who by his prouident wisdome foreseeeth all things, and by his wise providence ruleth all things.

h. Sect. 6.

That the Scriptures were penned by the holie men of God which are in them mentioned, and not forged in their names by some politician.

But here Satan will be ready to obiect, that we are not able to proue that these prophecies were written by any such Prophets & holy men as are mentioned in the Scriptures, so long before the things contained in them were done, and that for ought we know they might be forged and foisted in by some cunning fellow after the things were come to passe. The like obiections also he maketh against the rest of the Scriptures, as that either there was not any such *Moses*, or if hee were, that hee was but some cunning fellow who writ of miracles and wonders neuer done, to gaine credit to his law which he had published; or if he wrote nothing but truth in his time, yet we know not whether these books which go vnder his name are perfect as he left the, or depraued and corrupted, hauing many things altdred, added, and detracted, according to the pleasure of those who haue had the keeping of them. And so also he obiecteth against y other parts of holy Scriptures. To this I answer, that as it were great absurditie to call in question the writings of *Cicero*, *Seneca*, *Plutarch* & other heathen men whether they were penned by any such mē or no, because the next age receiued them from the authors themselues, & deliuered the to the next insuing, and so by traditio from hand to hand they are come vnto vs; so it is no lesse absurditie to call into question whether y Scriptures were written by the Prophets

prophets and Apostles who liued in their feuerall times, seeing the
 Church hath receiued them from time to time, and deliuered
 them to their successors to this day. Moreouer, the law publi-
 shed by *Moses* was not in secret or in a corner before some
 few witnesses, but in the presence of 600000. men, besides
 women and children, and the strange miracles and workes of
 God full of wonder, which he wrought for the better confir-
 mation of his law giuen, were done & performed in the pre-
 sence of many thousands, who made relation of them to their
 posteritie, and they to theirs to this day. Neither was it easie
 to be corrupted, altered or changed, seeing the lawgiuer did
 straightly charge all men that they should not adde, detract,
 or alter any thing vpon paine of present death in this world,
 and euermlasting death in γ life to come; who therfore would
 incur γ danger of such fearful punishment for the satisfying
 of his fruitlesse phantasie? Moreouer, this book of the law was
 safely kept in the Tabernacle, and after in the Temple in the
 Arke which was placed in the holy of holiest, and diuers au-
 thenticall copies written out of it for euery one of the twelue
 tribes, which were euery Sabbath day read and expounded in
 their Synagogues; yea so familiar were these writings with
 the Jewes, that they were written in their houses, and vpon
 their garments, so as it was not possible for any man to falsifie
 them but it would presently be espied. Yea (will the tempter
 say) but though they could not be depraued or corrupted, yet
 they might at first be inuented by some more subtil than the
 rest, and so thrust vpon men vnder the authority of God him-
 selfe, as being the writings of his Prophets and Apostles. To
 which I answered, that there is no probabilitie of truth in this
 obicction; for I would faine know in what age this man
 should write. In the time of *Moses*? how then could he write
 the historie of the Iudges who succeeded him? In the time of
 the Iudges? how then could he write the historie of γ Kings?
 What then? could hee write these things in the time of the
 Kings, and so faine a relation of such things as went before?
 why the it is necessarrie that he should haue liued in the time
 of the last Kings, or els he could not haue penned their histo-
 rie also; but before this time, there were many copies abroad

348 *That the holy Scriptures were indeed by Gods spirit.*

of the Scriptures in diuers nations, by reason that the Iewes were scattered abroad through their captiuitie, where they as constantly professed their religiō as in their own countrie. Besides, if these writings had been fained, in what age could they come to light but men diligently inquiring into the; as being matters importing no lesse than their eternall saluatiō or condemnation, would haue found them counterfeit? For if they had been penned in the same age wherein the things were done, who would haue beleueed them, if they did not assuredly know y they contained nothing but certaine truth? If in an after age, who would haue straight subscribed vnto the, vnlesse they had by tradition from their ancestors bin assured y such things were done in former times? Furthermore, it is not probable but that the Iewes would haue made mentiō of such an author if they had known him; or if they had by some accident found the written in this forme, it is not likely that they would haue bin so simple as to haue built their faith so firmly vpon them, that they would rather chuse to suffer all torments than be brought to denie any one part of them.

h. Sect. 7.

*That the books
of holy Scrip-
ture perished
not in the time
of Antiochus.*

iii. Lastly, it is objected that in y time of *Antiochus*, the books of the Scriptures were by his tyrannie and extreame crueltie wholly abolished; & these which we haue afterwards inuented by the Iewes to grace their religion. To which I answer, that this obiection is so sottishly foolish, that it sauoureth not of common sense, much lesse of any force of reason; for seeing now there were extant almost innumerable copies of y Scriptures, what meanes could be inuented by wit and rage utterly to suppress them; especially seeing the Iewes made far more precious account of them than of their liues, so that for the profession of this truth they were content to suffer euen in this tyrants time cruell deaths? Besides, if they had bin all destroyed and abolished in his time, how came it to passe y presently after his death they were againe (as it were) pulled out of the ashes and reuiued? Or how could others be put in their place, seeing innumerable men liued before and after his persecution, who had the sight & perusing of the same books before they were suppressed, and afterwards againe when they came to light? Lastly, though it should bee granted that all
the

the bookes of holy Scriptures had been vtterly defaced in all the dominions of *Antiochus*. yet this were nothing for the tempters purpose: for the Iewes were now scattered farre and wide, and had their Sinagogues and schooles in sundrie nations where he had no authoritie; and therefore though hee had destroyed all the copies of the Scriptures in all places of his kingdome, yet there were many in other places where he bare no sway. Neither were they now in the Hebrew tongue alone, but also translated into the Greeke by the 70. Interpreters, at the request of *Ptolomey Philadelphus*, and the translation carefully kept in his Librarie long before the time of this *Antiochus*. By all which it is more then manifest, that the Scriptures are the same which were penned by the Prophets and holy men of God, inspired with his diuine spirit, confirmed with so many and wonderfull miracles, and sealed with the blood of innumerable Martyrs.

To this which hath been said, I might adde the testimonie of Heathen writers, who in their seuerall times haue in their writings made mention of the most principall things which are contained in the storie of the Bible: but as we neede not the helpe of a candle to see the Sunne, which more sufficiently sheweth it selfe by his owne light: so this glorious light of Gods truth is in it selfe so cleere and manifest, that it needeth not the testimonie of Infidels to confirme it, vnlesse it bee to those who farre exceede them in infidelitie. And that noble learned and religious Gentleman, *Philip Mornay* in his books of the Trunesse of Christian Religion, hath eased me of this labour, from whose neuer wasting candle I haue borrowed the chiefe part of my light in the handling of this question.

CHAP. XXI.

*That the testimonie of Gods spirit, doth onely perswade vs,
that the Scriptures are the word of God.*

ANd these are the arguments whereby all gainesayers may be conuincd, who denie the Scriptures to bee the word of God, and his infallible truth: but though they are sufficient

sufficient for the conuiction of all opposers, and for stopping the mouthes of al Atheists, Epicures and incere naturals; yet notwithstanding, not any of these, nor all these are in themselves sufficient, to beget faith in the heart of any, or to perswade him with full assurance, to beleue that the Scriptures are the word of God, vnlesse there bee adioyned vnto them the testimonie of Gods spirit, which doth not onely conuince, but also thoroughly perswade vs of this truth; and this alone in it selfe is al-sufficient, though we neuer heard any other of the former reasons, for the working of faith in vs, and a full perswasion of this truth.

*§. Sect. I.
That all other
arguments are
without this
insufficient.*

Math. 11. 25.

2. Cor. 2. 14.

That al other arguments are insufficient without y testimonie of Gods spirit, hereby it is more then manifest, in that not many wise, nor many learned in the world doe beleue the Scriptures, which is the cause why they do not submit themselves to the obedience thereof; whereas if faith might bee wrought in men by force of arguments or natural reason, they who best conceiue them would most easily be perswaded by them: but contrariwise, we see that these things are hid from the wise & prudent, & are reuealed vnto babes, not by means of naturall reason, but by the testimonie of Gods spirit. For naturally we are all blind in spirituall things, neither can the naturall man discern the things of the spirit of God, neither can he know them, because they are spiritually discerned, as it is 1. Cor. 2. 14. and therefore, though the Scriptures be the glorious light of Gods truth, shining as bright as the Sun in the firmament, to those whose eyes are enlightened with Gods spirit; yet to those who continue in their naturall blindnes, & were neuer anoynted with the precious eie-salue of Gods spirit, this glorious light appeareth not, no more than the sunshine to those who want their sight, & hence it is that they grope at noone daies. And as the poore woman, of whō *Seneca* speaketh, being suddenly in the night stricken with blindnes, desired the next day to vndraw the curtaines & open the windowes that she might see, whereas y cause of her not seeing was not want of light, but of wat of eies: so these mē who are stricken with naturall blindnes, cōplaine y they cannot see y glorious light of Gods truth shining in his word, & therefore desire to haue

it cleered by taking away ſ clouds of obiections which ſeem to ſhadow it, & by adding vnto it the light of humane reaſon; but the truth is, the fault is not in this glorious light, which alwaies ſhineth but in their blindnes who cannot diſcerne it; and yet ſuch is the pride, ſelfe loue, and vaine opinion which euery one hath of his owne gifts, that they will ſooner imagine that the Sun wanteth light, then they eies to look vpon it.

True it is, that by the former reaſons they may be conuinc-
ced, ſo that they haue nothing to obieſt; and perhaps they
may be brought to haue a good opinion of the Scriptures,
and to a doubtfull conceit that they are the word of God in-
deed; they may with the two Diſciples which trauailed to
Emmaus, when they heare the Scriptures interpreted, haue
their hearts burne and throb within them, imagining that
which they heare, to be more then the word of mortall man;
and as the blind man in the Goſpel, when his eies were a little
illuminated by our Sauour, diſcerned men, not as men, but as
mouing trees; ſo they may in ſome confuſed maner know and
acknowledge the Scriptures to be ſ word of God; but before
Chriſt hath fully opened their eies, and by the precious eye-
ſalue of his Spirit, hath diſpelled their naturall blindneſſe,
they wil neuer certainly be perſwaded, nor aſſuredly belecue,
that the Scripeures are not the word of man, but in the inſal-
lable truth of God. For it is not in mans power to beget faith
in any, neither is it grounded vpon any naturall reaſons or
perſwaſions, but it is the ſupernaturall gift of Gods ſpirit,
who illuminates our vnderſtanding, and inclines our will, ſo
that we ſee, and ſtedfaſtly beleue that truth which it deliue-
reth, as appeareth Ephes. 2. 8. 2. Theſ. 1. 11.

And whē we haue this teſtimony of Gods ſpirit in our harts,
it will certainly perſwad vs of this truth, though we had no
other reaſon: as appeareth by teſtimonies of Scripture, & by
our owne experience. For the firſt it is ſaid, 1. Cor. 2. 15. *That*
the ſpiritual man, that is, he who is indued with Gods ſpirit,
iudgeth al things; & yet himſelfe is iudged of no man So 1. Ioh. 2.
27. *But the anointing which ye receined of him, dwelleth in you,*
and ye need not that any man teach you, but as the anointing tea-
cheth you all things. And verſ. 20. *But ye haue an ſmearing from*
him that is holy, & ye haue known all things. Whereby he vnder-
ſtandeth.

§. Sect. 2.

Other argu-
ments con-
vince, but not
perſwade.

Ephes. 1. 8.

2. Theſ. 1. 11.

Gods ſpirit ſul-
ly perſwadeth
vs of this truth

1. Cor. 2. 15.

Verſ. 10.

1. Cor. 2. 10. 12. standeth the spirit of God, which searcheth all things, even the deepe things of God, which spirit is giuen vnto vs that wee might know the things which are giuen vnto vs of God: as it is 1. Cor. 2. 10. 12. So our Sauour promisseth to send a Comforter vnto vs, even the spirit of truth, who shall leade vs in all truth, as it is Ioh. 16. 7. 13. And indeede who is more fit then the spirit of God to confirme vs in the assurance of that truth, which hee himselfe hath indited and inspired? or who can better iudge of the things of God then the spirit of God? who can better informe vs in this truth then he who is the spirit of truth? And therefore if we haue the testimonie of Gods spirit in vs, wee shall neede no other witnesse, nor any reasons inuented by mans wit, to confirme vs in this truth, that the Scriptures are the word of the euerliuing God.

Gods spirit perswadeth vs of this truth by our owne feeling and experience.

For whosoever are indued with Gods spirit, doe also by their owne experience sensibly feeble by the effects and operation of the Scriptures in themselves, that they are not the word or inuention of mortall man, but the word of the Almighty and most wise God: for when they perceiue that the eyes of their vnderstanding are illuminated, which before were blind and full of darknesse; that their will is inclined to the obedience of Gods commandements, which before was stubborne and rebellious; that their heart is become soft and tender, so as like the heart of *Iosias* it melteth at the preaching of the Law, which before was obdurate and more hard then the Adamant; that their conscience which was dead and seared, is now readie to checke and controll them when they commit any sinne, and to allow and approue all good actions, that their affections are cast in a new mould, so that whereas heretofore they loued nothing but the world and worldly things, now their loue is fixed on the Lord and those things that are aboue; and whereas nothing was more odious in former times then vertue and godlinesse, nothing more pleasing then sinne and the delights thereof, now contrariwise, nothing is more lothsome then sinne, nothing more sweete and delightfull, then obedience to Gods commandements; and when they further consider, that this great alteration is made in them onely by the hearing of Gods word preached,

preached, they neede no further perswasions, nor other instructor to teach them, that the Scriptures were penned by the diuine operation of Gods spirit, seeing the word of mortall man could neuer make such a change in them, nor any thing else but the word of the euerliuing God; which at the first was alone sufficient for their creation and generation, and now onely is of power sufficient for their regeneration, and new birth. As therefore the blinde man reasoned with Iohn. 9. the Pharisies, Iohn 9, not with any farre fetcht reason, but from his owne experience, to proue that our Sauour was not a notorious sinner, as the Pharisies accused him, but some great Prophet sent from God; saying, Doubtlesse this is a marueilous thing that ye know not whence he is, and yet he hath opened mine eyes; and, if this man were not of God he could haue done nothing: so may we reason with those who affirme that it cannot bee knowne whence the Scriptures came, from God or man; vsing this argument taken from our owne experience, saying, Doubtlesse this is a marueilous thing that yee doe not know whence the Scriptures are, seeing they haue opened mine eyes which were blinde from my birth, inclined my will to obedience, which before was rebellious, softned my heart and sanctified and quite changed mine affections, so that I now loue that good which before I hated, and hate that euill which before I loued; and am delighted with those holie exercises which heretofore did most displease me; and am displeased with those vaine pleasures and filthy sinnes, which in times past did most delight me; and therefore if it were not of God it could haue done no such thing, if it were not inspired and indited by his holie spirit, and made effectuell by the vertue and power thereof, it could neuer haue wrought in me such strange alterations.

CHAP. XXII.

Satans temptations suggested against the translations of holie Scriptures answered.

§. Sect. I.

That the scriptures are truly translated.



And so much for answering Satans second temptation, wherby he laboureth to make men neglect the hearing of Gods word, that so they may neuer be effectually called. Now thirdly, if he cannot perswade men that the Scriptures are not the word of God, that so he may take away all the authoritie thereof, then he will take exceptions against the translation; suggesting into their minds, that though the Scriptures be the word of God, as they were penned in their owne proper languages, by men inspired by his spirit, yet for ought they know, being vnlearned, the Scriptures may be corruptly translated, altered from their first originall, and things added and detracted at the translators pleasure. To this I answer, that not only professors of religion, but also Pagans, Infidels, Epicures and Atheists, who are euen the very limmes of the diuell, haue been skilfull and learned in these languages; and therefore if the translations were not neere the originall, who could stop their mouthes from inueighing against such falsehood? Who could restrain them from declaiming against such corruption, seeing they so hate and abhor this truth, as that they wish the vtter extirpation thereof, and with extreame malice oppose themselves against it, persecuting and murdering to their vttermost power, whosoever embrace and profess it? Moreouer, we know that the Iewes who more maliciously maligne Christians and christianitie than the Turkes and Pagans, doe notwithstanding agree with vs in the translation of the old Testament, and can take no exception against the new. Thirdly, there hath been euer since Christs comming many sectaries and heretikes, who for the maintenance of their opinions haue but sought to corrupt some few places of the Scriptures, but stil God hath raised vp some godlie learned in the original tongues, who haue confuted them and

and cleered the text; how therefore in such diuision and vehement discord should such a thing bee concealed? How should any corrupt the whole Scriptures, or any principall places; seeing there is such controuersies from time to time about euery letter and syllable? Lastly, this truth of the Scriptures hath been sealed and confirmed with the blood of manie Martyrs, who haue been excellently learned in the originall tongues: and who can imagine that they would haue been so foolish, as to haue giuen their liues for the maintaining that truth which is contained in the Scriptures as wee haue them translated, if they thought them corrupted and falsified in the translation?

But the tempter will obiect that the translations exceedingly differ one from another, and therefore some of them must needs be false, and who would ground his faith vpon any, vntill he know which is the best and truest? I answer, that though there be diuers translations, and one better than another; yet euen that which is most corrupt and imperfect, is sufficient to instruct vs in the knowledge of God, and in the principles of Christian religion; neither is there amongst them all, many errors which concerne the articles of our faith, or come neere the substance of doctrine which we are bound to beleeeue; for all the translators haue laboured to conforme their translations according to the analogie of faith; and though they haue not in all places deliuered the proper sense, yet they haue endeououred to come as neere it as they can; and where they haue failed, it is rather in circumstances than in substance, in the proper and speciall truth, than in the common and generall; and though in one place they doe not so cleere the truth as they should, yet they doe it in many other. And therefore let not Satan perswade vs to neglect the Scriptures, because there are wants and imperfections in the translations; for if we studie and meditate euen in the meanest, and conforme and frame our liues according to that truth which wee learne out of them, wee shall attaine vnto euerlasting life and happinesse. Men doe not vse to neglect their businesse, because by reason of some cloude the Sunne doth not shine vpon them

*§. Sect. 2.
Of the difference of translations.*

in his full brightnesse; for that light which they inioy is sufficient, though not so gloriously bright as when it shineth in his full cleerenesse; so we must not neglect the conforming of our selues to the Scriptures, because wee cannot see them shine in their owne glorious brightnes, as they were penned by the inspiration of the holy Ghost in the original language (for as well may a painter expresse in his table with artificiall colours the glory of the Sun, as any man liuing can expresse that perfect beautie and diuine glory which shineth in the naturall phrased of holy Scriptures in a translation) but rather wee are to inioy the benefit of this glorious shining Sunne of Gods word, though the brightnesse be as it were veiled and somewhat shadowed with the cloud of another language; for notwithstanding, through it they shine and afford vs such light, as may bee sufficient to guide and direct vs in the waies of holinesse and righteousnesse, which will bring vs in the end to eternall glory and endlesse felicitie.

CHAP. XXIII.

Satans tentations taken from the euill liues of the Ministers, answered.

§. Sect. I.

That Satan by disgracing the Ministers seeketh to disgrace their ministry also.



And so much concerning the obiections which Satan maketh against the Scriptures themselves, to the end he may make men neglect to heare and read them. But if this will not preuaile, then hee leaueth to disgrace the word it selfe, and seeketh by discrediting the Ministers thereof, to make them to contemne their Ministerie; and to this end he vseth all his skill to draw them into some grosse and scandalous sinne, and to neglect that doctrine themselves which they teach vnto others, shewing in their liues and conuersations, neither zeale of Gods glorie, nor desire of their neighbors good; and when he hath attained vnto his purpose in some, he thinketh it a sufficient ground for the slander of al, and a notable foundation whereupon he may build a most pernicious temptation, Art thou so foolish (will he say) as to thinke

thinke all Gospell which the Ministers teach, that all truth commeth from their mouthes, and that there is not a more easie way of attaining to euerlasting life, then that which they shew vnto thee? why, do but looke vpon themselves, and thou shalt find their liues farre dissonant from their words, that whilest they exhort thee to stricktnes, they take their libertie, whilest they dissuade thee from taking thy pleasure, affecting honors, setting thy heart vpon riches, and couetous as any other; and whilest they indeuour to make sinne to appeare vnto thee as blacke as hell, themselves imbrace it with pleasure and delight as though it were the ioy of heauen. Who therefore can imagine that they think as they speake, or that they are perswaded that heauen gate is so strait, and the way so troublesome and hard to find, as they go about to perswade thee, seeing themselves take the least paines in walking in this way which they prescribe vnto others? Or if it be the truth which they teach, then surely they are not worth the hearing, who in their liues deny this truth which in their words they professe; for what hope canst thou haue that it wil be powerfull to worke grace in thee, seeing it hath no power to worke it in themselves? or that they can perswade thee to that holines, to which themselves are not perswaded?

And thus doth Satan seeke to keepe men from hearing of Gods word, that so being weakned and hungerstarued, for want of this heauenly Manna, hee may vanquish them at the first onser, and leade them captiue vnto al sinne; and being stil hoodwinkt with the thick vaile of ignorance, he may leade them the direct way to hell and vtter destruction: and therefore it behoueth euery one to arme themselves, that so they may beate back the violence of this temptation. First therefore, whereas hee saith that the ministers speake not as they thinke, because they do not as they speake; we are to know for the answering of this temptation, that ministers are subiect to the same corruptions and infirmities which are incident vnto other men, and though they are called in the scriptures Angels, in respect that they are Gods messengers to bring and publish the glad tidings of the Gospell; yet are they not An-

358 *Tentations taken from the euil lines of Ministers answered.*
 gels in respect of their purity and perfection : but as they are
 flesh and blood, subiect to al humane frailty; as they are borne
 in sinne and defiled with originall corruption, so are they as
 prone as others to fal into al actual transgressions, if the Lord
 reſtraine them not. Neither muſt we imagine that learning
 and knowledge do indue men with ſanctification and the ſa-
 uing graces of Gods ſpirit, for then wee might attaine vnto
 them by our studie, labour and induſtrie ; whereas the Scrip-
 tures teach vs that they are Gods free gifts which he beſtow-
 eth on whom he will; then it would follow that he who is in-
 dued with moſt knowledge and learning, ſhould alſo haue
 moſt grace and ſanctification, whereas our owne experience
 teacheth vs, that many of the greateſt Doctōrs of the world
 ſpend their liues in al voluptuous pleaſures and licentiousnes.
 What then? do theſe men teach one thing and beleue ano-
 ther? Surely it may bee the caſe of many, for faith commeth
 not by variety of knowledge, neither is it tied to learning ;
 but it is the free gift of God beſtowed as wel yea and as often
 alſo, vpon the ſimple fiſherman as vpon the learned Pharife ;
 and therefore though they haue ſuch great learning and
 knowledge, that they are able to inſtruct others and defend
 the truth againſt all oppoſers, yet may they be as hard hearted
 and full of infidelitie, as the moſt ignorant and ſottiſh in the
 world. Shall then their hardnes of heart and infidelitie moue
 vs to call the truth of God which they deliuer into queſtion,
 as though it were a matter doubtful whether it is the word of
 God or no? God forbid. Nay, let God be true and euery man
 a liar. For their owne conſciences are conuincēd of this truth
 though not perſwaded, and the Lord hath giuen them eies to
 ſee it, though not harts to beleue it; to the end that the praife
 of our ſaluation may wholly bee aſcribed to his owne free
 grace, who calleth and iuſtifieth, ſanctifieth and ſaueth whom
 he will, and not vnto humane learning or knowledge, which
 may be attained vnto by mans induſtrie and labour.

§. Sect. 3.

*That not lear-
 ning, but Gods
 ſpirit ſeeth vs*

It may be alſo that theſe who teach one thing and praetiſe
 the cleane contrarie, doe notwithstanding beleue, that is,
 know and giue their aſſent to that which they deliuer; but
 this generall faith is incident as well to the diuels themſelues

as vnto men, and therefore those who haue it may neuertheless be as worldly, carnall, and prophane as euer they were; for before we attaine vnto a true iustifying faith, and be sanctified by Gods spirit, our knowledge and learning will not free vs from our corruption of nature, wherein we are conceived borne and bred; and therefore though we see the truth, yea know and acknowledge it to be the word of God, which shall one day either iustifie or condemne vs, yet if the Lord doe not ioyne with this knowledge the inward operation of his spirit, making it effectuell for our sanctification, and for the purging of vs from our corruptions, we are as ready to fall into all sinne, being inticed and carried away with the riches, honours and pleasures of the world, as if wee were still most sottishly ignorant. A notable example hercof wee haue in *Salomon*, who though hee had receiued such a measure of wisdome and diuine knowledge, as neuer meere man attained vnto the like, yea though he were a penman of an excellent portion of holie Scriptures, yet the Lord leauing him to the corruption of his own hart, he fell most grievously into all abominable wickednes: and yet who will dare to say, that *Salomon* did not write as he thought, and not rather that he was carried away through the violence of his corruptions, to commit that sinne which his conscience condemned, and to neglect obedience to Gods vndoubted trueth? So *Dauid* who was indued with notable knowledge, and no lesse grace, fell notwithstanding most fearefully into adulterie and murther; but shall we therefore thinke that he was not perswaded that these were horrible sinnes, or that when hee commended mercie, innocencie and chastitie, he spake not as hee thought? And *Peter* likewise denied and forswore his Master, whom before he had acknowledged to be the sonne of God; but shall we hence conclude that *Peter* dissembled when hee made that notable confession, because when hee came to the triall hee vtterlie disclaimed it? Nay rather wee may certainly bee perswaded, that *Dauid* was carried away with his lust and concupiscence, and *Peter* overcome with feare and frailtie, and both drawne, through their corruption, to commit those sins which their consciences condemned.

from our naturall corruptions.

That neglect of dutie doth not alwaies argue incredulitie.

demned. But leauing such far fetcht instances, let euery man, yea euen he who hath attained vnto the greatest measure of faith and sanctification, enter into a strict and due consideration with himselfe, and examine his owne conscience before Gods tribunall seate; and then let him tel me whether he performe obedience to all that truth which he knoweth and beleeueth, or whether he may not iustly complaine, y our corruption takes occasion by the knowledge of Gods commandement, to worke in vs all maner of concupiscence; that hee doeth those things which he alloweth not, nay which he hateth and abhorreth; that though he do not only know the law of God, but also is delighted therewith in the inner man, yet that there is another law in his members which rebelleth against the law of his mind, and leadeth him captiue vnto the law of sinne, as it is Rom. 7. 8. 15. 23. And if this be the case of *Salomon, Dauid, Peter*, and of all Gods children, who haue attained to the greatest measure of knowledge and sanctification; let not Satan perswade vs that wee may safelie neglect the ministerie of the word, because the ministers thereof seeme not perswaded that the doctrine which they deliuer is true, in that they doe not practise it in their owne liues: for many knowing and beleeuing that truth which they deliuer, are notwithstanding destitute of the sanctifying graces of Gods spirit, and therefore whollie carried away into all licentious wickednesse; and many also who are sanctified, being not whollie purged from their naturall corruptions, are readie to shew their frailtie and infirmities to all the world, though they know, acknowledge, beleeue, and from their hearts embrace, that truth which they teach and professe.

Rom. 7. 8. 15.
23.

§. Sect. 4.
*The second
temptation ta-
ken from the
euill liues of
Ministers, an-
swered.*

But if Satan cannot thus preuaile, nor cause vs to doubt of Gods truth, because the ministers liue not according to that doctrine which they teach; then hee will perswade them at least to refuse to heare such whose liues are scandalous, as being vnworthie to take the word into their mouthes, and vnable to conuert or amend others, seeing the word is not powerfull which they deliuer for the conuerting and reforming of their owne liues. Which temptation of Satan is most dangerous

Temptations taken from the euil lines of Ministers, answered. 361

dangerous and pernicious vnto many; for what greater discouragement can there be to a sick patient, than to take physick of such a Physition who cannot cure himselfe of the same disease? Or who will willingly eate of that foode, which hee who giueth it vnto him so loatheth and abhorreth, that hee will not so much as taste of it? Or who taketh delight in hearing him discourse of mercy, chastitie, and liberalitie, whom he knoweth wholly possessed of crueltie, lust, and concuetousnesse? And therefore it were to be wished that Gods Ministers should be Physitions to themselues, before they take vpon them the cure of others; that they should not stand like Images by the high way sides, directing others in their iournies, themselues neuer mouing foot, but that they should like guides goe before them, and instruct them not onelie by their word, but also mooue them to receiue their instruction by their example. But yet let vs take heed, that Satan doe not take occasion vpon the neglect of their dutie to make vs neglect ours; and that he do not rob vs of the inestimable treasure of Gods word, and depriue vs of this heauenly Manna & food of our soules, whereby all the graces of Gods spirit are begotten, nourished and increased in vs, because the minister who offereth it vnto vs doth not feed vpon it himselfe. And to this end we are to know that the ministerie of the word is Gods ordinance, which dependeth not vpon the worthines of him who deliuereth it, neither is it made void and vneffectuall by his vnworthines; but it hath it vertue force and power from the blessing of God, and from the inward operation of his spirit, who applieth it to the hearts and consciences of men, and thereby illuminates their vnderstandings, begetteth faith in them and all sanctifying & sauing graces. And hence it is, that the minister himself, findeth not the word which he deliuereth, effectual for the begetting of faith or any grace in him, which notwithstanding is powerful in many of the hearers for these purposes, because the Lord vouchsafeth not the assistance and inward cooperation of his holy spirit with the outward ministerie of the word vnto him, which notwithstanding he mercifully granteth vnto others. Seeing then the ministry of the word is Gods own ordinance, which he maketh

1. Cor. 3. 5.

Phil. 1. 15. 18.

keth effectuall to whom he will by the inward operation of his holy spirit, by whomsoever it is deliuered; and seeing those ministers which are most holy and vertuous cannot at their pleasure infuse grace into their hearers; for *Paul may plant, and Apolos may water, but God giueth the increase*; so that neither the one nor the other are any thing in themselves without Gods blessing; seeing also those who are loose and vicious, if they truly preach the truth it selfe, cannot by their badnesse hinder Gods ordinance, but that comming from their mouthes it will be effectuall for the conuersion of men vnto God, and the eternall saluation of those that beleue; for though vnto himselfe it be but a dead letter, yet the spirit of God may giue life vnto it in those who receiue it; and though he preacheth for glory or gain, or for enuie and strife, yet we must with the Apostle reioyce that *Christ is preached any manner of way*, and reape the fruit thereof to our eternall comfort. Lastly, seeing the wisdom of God thinketh it good to send ambassadors of both sorts, sanctified and vn sanctified, and oftentimes maketh the word in the mouth of a faithfull and godly minister the fauour of death vnto death, and the same word in the mouth of one who is voide of grace and sanctification the fauour of life vnto life, to the end that we should not depend vpon man, but wholly rest and relie our selues vpon Gods own ordinance, giuing and ascribing vnto him the whole glory and praise of our conuersion and saluation; let not Satan perswade vs to thinke the worse of the pure word of God, because of his corruption who deliuereth it: for what were this but to refuse a comfortable ambassage from a gracious prince, because we dislike the qualities of the ambassadours? what were this but to scorne to receiue a kind letter from a louing father, because the carrier doth displease vs? what is this but to refuse a rich treasure, because it is brought vnto vs in an earthen vessell which is fraile and brittle? what is it but like proude beggars to refuse the bountifull almes of a mercifull prince, because it is deliuered vnto vs by an Amner who is couetous and hard hearted? Yea, what is it but to crosse our Saniour Christs expresse commandement, who commanded all to heare euen the Scribes and Pharisees who
late

fate in *Moses* chaire, and to doe after their words though not *Manh. 13.*
after their workes? In a word, what is it else than to pin Gods
ordinance vpon mans sleeue, and to make the preaching of
the Gospell, *which is the power of God to saluation vnto every* *Rom. 1. 16.*
one who beleueneth, to depend vpon the weake strength of fraile
flesh, either to be made effectuell by his worthinesse, or to be
made vaine and vnprofitable by his vnworthinesse?

CHAP. XXIIII.

Satans temptations taken from sundrie opinions, sects, and religions, answered.



And thus Satan may be answered, when he taketh
occasion of discrediting the Gospell and hindring
the course thereof, by obiecing the wickednesse
and worldly prophanenesse, or the infirmities and
fraile weaknesse of the Ministers thereof. But if hee cannot
thus preuaile, he leaueth their liues and commeth to their
doctrines. Doeſt thou not ſee (will he ſay) that there are innu-
merable ſects and contrary factions amongſt thoſe who pro-
feſſe Chriſtianitie? ſome Papiſts, ſome Proteſtants, ſome Ari-
ans, ſome Anabaptiſts, ſome Pelagians, ſome Libertines, ſome
Familists, ſome Donatiſts, and many other who all cite and al-
lege Scriptures for the defending of their contrary opini-
ons, and confidently affirme that they only haue the truth a-
mongſt them? how therefore canſt thou know which is truth
and which is falſhood; who interpret ſcriptures aright, and
who wreſt & miſconſtrue the? or if thou wert diſpoſed to be
religious, what religion wilt thou profeſſe in this great con-
fuſion? to what Church wilt thou adioyne thy ſelfe ſeeing one
is contrarie to another, and thou knoweſt not which is in the
truth? If thou beſt wiſe therefore keep thy ſelfe quiet and let
all alone, hearken not to any of them, or if thou doſt, beleuee
them not ouer haſtily, be of that religion which wil beſt ſtand
with thine aduantage; or if thou wilt needs ſerue God, fol-
low thine owne conſcience, haue a good intention in that
thou doeſt, and it is enough; but profeſſe not one religion
more

§. Sect. I.
*Satans temptations per-
uating vs to pro-
feſſe no religio.*

364 *Tentations taken from different religions, answered.*

more than another, till thou seest those who are learned agree amongst themselves, for vntill then thou canst haue no assurance that thou professest the truth. For \S answering of which temptation wee are to know, that the Scriptures haue foretold vnto vs that there should be *sects, diuisions, heresies & false teachers, euen vnto the end of the world*; as appeareth 1. Cor. 11. 19.

1. Cor. 11. 19.

1. Tim. 4. 1.

2. Pet. 2. 1.

1. Tim. 4. 1. 2. Pet. 2. 1. And the experience of all times both vnder the Law, and vnder the Gospell, may sufficiently teach vs that wherefoeuer the truth of God is published and preached, there it is opposed by innumerable sectaries and heretikes, which by the malice and subtiltie of Satan, are stirred vp to impugne and discredit the true religion: and therefore if Satan can still keepe vs blindfolded in ignorance, and restrain vs from the confession and profession of our faith, till there be a generall vnitie and agreement in the true religion, without all opposition or gain saying, then he hath attained his desire; for so shall we neuer ioyne our selues in the communion of the Saints, nor bee true members of the Church, professing and practising the religion of Iesus Christ, seeing the diuell will not cease to stirre vp his wicked instruments, false prophets, sectaries and heretikes, to the end they may oppugne and contradict the truth when it is sincerely preached, and make it fruitlesse in the hearts of vnbeleeuers; seeing also our Sauour hath taught vs that his Church is but a little flocke, which is assaulted and grievously vexed, not only with Lions, Tigers and open enemies, but also with Foxes, and Wolues in sheepes clothing, and secret enemies, who vnder the shew and profession of religion, seeke to vndermine and bring it to ruine. And the Apostle also hath forewarned vs that *there must be heresies among vs, that they who are approved might be knowne*, 1. Cor. 11. 19. Though therefore there be many sects, and heresies, many false religions, and but one truth, this must not make vs to neglect all, till there be an vniuersall agreement, for as well may wee reconcile light and darknes, the children of God with the children of the diuell, grace and naturall corruption, truth and error, as the true religion with those which are false, or the professors of the one with the professors of the other.

1. Cor. 11. 19.

Those

Those who haue important businesses abroad, doe not stay at home and refuse to trauaile because some goe out of the way; but therefore they are more carefull to informe themselves of euery turning in their iourney, because they would not erre with others: those that haue a desire to liue, doe not refuse all meate, because some surfet and die, by eating that which is vnwholesome; but rather herby they are made more warie in making good choice of such diet as is fit for the preseruatiō of their health: those also who are sicke, doe not neglect all physicke, because there are many cosening Imposters and vnlearned Empericks who kill in stead of curing; but this maketh them with more circumspection to finde out a skilfull and learned Physitian. Let vs therefore follow the like practise in these spirituall things: and seeing there is but one direct way which leadeth vnto heauen, and many bywaies which leade to destruction, let not this keepe vs from trauailing this heavenly iourney, but rather moue vs with more diligence to inquire the right and perfect way: seeing also there are many which offer vs poyson in stead of the wholsome foode and physicke of our soules, let vs learne with more care to make choice and to put a difference betweene the one and the other.

But heere it will be demanded how those who are simple and ignorant can iudge which is the true religion, & which is the false, who teacheth the truth and who falsehood? To which I answer, that euery one must labour to informe himselfe of the truth, by studying and meditating in Gods word: this must be his light to guide him, his counsellor to informe him, his touchstone whereby hee may discern the stubble and straw of mens inuentions, from the pure gold of Gods true religion. Neither are wee to receiue all doctrines hand ouer head, but as the Apostle exhorteth vs, wee must *trie the spirits whether they be of God or no*: and with the men of Berea, we must search the Scriptures, to see if those things be so as they are deliuered, and accordingly either receiue them if they are consonant with Gods word, or reject them if they be dissonant thereunto. Yea (will some say) this were a direct course if those only who haue the truth on their side had

Scripture

§. Sect. 2: How the vnlearned may discern the true religion from that which is false.

1. Ioh. 4. 1. Act. 17.

scripture to alleage, but seeing euery heretike is as readie to quote scripture, for the vpholding and defending of his heresie, as the professors of Gods truth for the maintenāce thereof; all the question is, whose interpretation is to be receiued as good, and whose to be reiectēd as false and erroneous? To this I answer, that though there be some places in the scripture hard and somewhat doubtfull, and therefore the more easie to bee wrested vnto a wrong sense, yet are there others cleere and euident, for the confuting of all sects, heresis, and errors whatsoever: & therfore we must expound those places which are darke and ambiguous, by those which are perspicuous and manifest. For example, if we would know whether Poperie be the true religion or no, wee must examine the doctrines thereof by Gods word, not making choice of those places which seeme any way hard and doubtfull, but of those which are cleere and manifest; and so wee shall finde that their doctrines are as contrarie to Gods trueth, as light to darknesse. For whereas they teach that we are able to fulfill the law, and to merit heauen, the scriptures affirme the cleane contrarie, namely, that *in many things we sinne all*, Iam. 3. 2. and *whosoever shall keepe the whole law and yet faileth in one point, is guiltie of all*, Iam. 2. 10. that *there is no man who sinneth not*, 1. King. 8. 46. that *in Gods sight none that liueth can be iustified*, Psalm. 143. 2. that *when wee haue done all those things that are commanded vs, we are vnprofitable seruants, and haue done but our dutie, and therefore merit nothing*, Luk. 17. 10. So whereas they teach that wee must pray to Saints and Angels, because they make intercession for vs, the Apostle flatly excludeth all other from this office, but Christ alone. 1. Tim. 2. 5. *there is one mediator between God and man*. Where as they teach that marriage is vnlawfull for some men at all times, and some meates vnlawfull for all men at sometimes, the holy Ghost telleth vs plainly that this is *erroneous and a doctrine of deuils*; and that *euery creature of God is good, and nothing ought to bee refused, if it be receiued with thankesgining*, 1. Tim. 4. 1. 3. 4. And that *marriage is honourable for all men, and the bed vndefiled*, Heb. 13. 4. That to auoide fornication *euery man must haue his wife, and euery woman her owne husband*, 1. Cor. 7. 2. And that

better

Iam. 3. 2.
and 2. 10.

1 King. 8. 46.
Psalm. 143. 2.

Luk. 17. 10.

1. Tim. 2. 5.

1. Tim. 4. 1. 3. 4

Heb. 13. 4.
1. Cor. 7. 2.

better it is to marry then to burne, v. 9. Whereas they teach that our Sauour Christ is carnally and corporally present in the Sacrament, the scriptures teach vs the contrarie, namely, that he is ascended into heauen, and therefore not vpon the earth. *Matth. 28. 6.* That when he was taken into heauen he was taken from vs, *Act. 1. 11.* *That the heauens must containe him untill the time that all things be restored, Act. 3. 21.* Whereas they teach that they must make and worship Images, both are expressly forbidden in the second Commandement, and in many other places of Scripture. Whereas they teach that the Scriptures should be kept from the comon people, in an vknown language; the Apostle plainly affirmeth that he had rather in the Church speake five words with his vnderstanding, than he might also instruct others, than tenn thousand words in a strange tongue; and flatly inioyneth that the Prophets should keep silence in the Church, rather than speake strange languages, where there is no interpreter, *1. Cor. 14. 19. 27. 28.* Whereas they hold that the cup in the administration of the Lords Supper, is to be withheld from the common people, and giuen only to the Priests, the quite contrarie is to be observed in the institution, whereas our Sauour saith, *Drinke ye all of it, because it is his blood of the new testament that is shed for many, for the remission of sins:* plainly thereby inferring, that this signe & sacrament of his blood belongeth to as many as were redeemed by it, *Mat. 26. 28.* And whereas they say y^e here the Disciples were onely, and that to them alone this speech was directed, the Apostle plainly taketh away this cauill: for setting downe the words of institution for the vse of the whole Church of Corinth, hee willeth euery one indefinitely to examine himselfe, and so to eate of this bread and drinke of this cup, *1. Cor. 11. 28.* And thus if wee studie and meditate in Gods word, wee shall finde most cleere and manifest places for the confirmation of the truth, and confutation of all sects, errors and heresies. But what if this meanes be taken away from vs, of reading and studying the Scriptures, either because they are only to be had in an vknown language, as in the time of Poperie, or because we cannot reade, and haue nobody to teach vs? What if both reading & studying them, we

finde:

Matth. 18. 6

Act. 1. 11.

Act. 3. 11.

1. Cor. 14. 19.

Mat. 26. 28.

1. Cor. 11. 28.

finde many doubts and difficulties, and diuers places which seeme to saue and diuers opposite opinions and religions? how then must we quit our selues out of this laberinth of ambiguity and doubtfulnesse, seeing it is preiudicial to appeale to the iudgement of either faction? I answere, that in these daies the meanes of knowledge are not so scant, but that they may inioy them y^e labor for them; for either they may obtain the vse of the Scriptures in their owne language where they dwell, or else in some other place by remouing their habitation; and though they cannot reade, yet it is no hard matter to learne, to those who will vse paines and diligence, or at least to get the helpe of others to supplie their want and defect in this behalfe. But let it bee granted that we were abandoned of all these meanes, or that vsing them, there were some doubt remaining of which wee cannot be resolued; are wee therefore destitute of helpe, and forsaken of all meanes, whereby we might attaine vnto the knowledge of the truth? No surelie. For, if when all other meanes faile vs, we haue our recourse vnto God by earnest and effectuell prayer, instantly crauing his holy spirit to guide and direct vs, we haue a mercifull promise that he will heare our request and grant vnto vs his holy spirit, as it is Luke 11.13. and that thereby he wil illuminate the blind eies of our vnderstanding, inlighten our minds with the knowledge of the truth, and take away from vs all preiudice of opinion and forestalled iudgement, so as we shall discerne truth from falsehood, and Gods true religion, from errors and lies, sects and heresies. For *this spirit of truth will leade vs into all truth*, as it is Ioh. 16.13. *He searcheth all things, euen the deepe things of God; and to this end we receiue him, that we may know the things which are giuen vnto vs of God*, as it is 1. Cor. 2.10.12. He is that precious eyesalue, wherewith being anointed wee see, who before were blind, Reuel. 3.18. And if once wee haue receiued this anointing, *wee neede not that any man should teach vs, for this anointing teacheth vs all things*, as it is 1. Ioh. 2.27. Though therefore we were abandoned of all other meanes, yet let not Satan perswade vs to neglect all religion, because wee cannot discerne the true religion from that which is false: for if we earnestly

Luke 11.13.

Iohn 16.13.

1. Cor. 2.10.12.

Reuel. 3.18.

1. Iohn 2.27.

earnestly and sincerely labour after the knowledge of the truth, and with good *Cornelius* continually implore the assistance and direction of Gods spirit, wee shall bee sure to obtaine our desire, for the Lord hath promised it, and hee will vndoubtedly be as good as his word.

CHAP. XXV.

Satans temptations taken from our vnworthinesse and vnfitness to heare, answered.



And so much concerning the temptations of Satan, which he draweth frō the Ministers, to discredit the Gospell, and to dissuade men from the hearing thereof; but if he cannot thus preuaile, hee will leaue the Ministers, and come to

§. Sect. I.

That our sinnes, and vnworthinesse should not hinder vs from hearing Gods word.

the parties themselves, suggesting into their minds that they are vnworthe, in respect of the innumerable number of their sins, to be hearers of the Gospell, which is so pure and excellent; and that their corruptions are so great, their vnderstandings so blind, their memories so slipperie, their wils so peruerse, their heart and affections so wicked and prophane, that it is to be feared in regard of this their vnfitness to heare, that the word of God, which in it self is the sauour of life vnto life, will become vnto the the sauour of death to their more deep condemnation. For the answering of which temptation, wee are to know, first, that our sins and vnworthines should be so farre from hindring vs from the hearing of Gods word, that they should rather serue as forcible arguments to moue vs more attentiuely and diligently to heare it: because it is the meanes ordained of God to pull vs out of our sins, to purge vs from our corruptions, to worke in vs true sanctification, and to make vs of the sons of wrath the children of God. Moreover, though wee want faith and all other sanctifying graces, yet we are to heare the word of God: for therefore the Lord hath ordained the ministerie of *ŷ* word, not only to increase grace where it is begun, but also to beget and begin it where it is wanting; so that we must not only heare because we are

370 *Our sins and vnfitnes must not make vs neglect hearing.*

fit, but also that wee may be made fit, who before were vnfit. Neither are we to imagine that faith and other graces go before hearing, but follow after as fruits and effects thereof; as

Rom. 10. 14. 17. the Apostle plainly sheweth, Rom. 10. 4. *But how shall they call on him in whom they haue not beleueed? And how shall they beleue in him of whom they haue not heard? And how shall they heare without a Preacher?* And verse 17. *Faith commeth by hearing, and hearing by the word of God.* If then there be no faith without hearing, nor no grace without faith, it must needs follow,

that before we heare, wee are destitute of faith and all sauving grace, and that by hearing they are wrought in vs, God preuenting vs with his grace, and calling vs vnto himselfe, not only when we had no deserts to merit his mercy, but also not so much as any grace to desire it. And hence it is y^e the Apostle saith, 2. Tim. 1. 9. *That God hath called vs with an holy calling, not according to our works, but according to his own purpose and grace, which was given vnto vs through Christ Iesus before the world was.* The truth herof may appeare in al the examples of Gods Saints, who before their calling were so faire from deseruing any grace at Gods hand, that rather they deserued confusion and vtter destruction. For example, what worthines was in *Abraham* before his conuerfio who liued in grosse idolatrie? what worthines in *Rahab* the harlot? in *Manasses* a cruell tyrant, a wicked forcerer, an horrible idolater? what worthines in *Mary Magdalene* possessed by seuen diuels? or in *Matthew* and *Zachew* the Publicanes? or in *Paul* who persecuted the Church of God? In a word, what worthines is in any of Gods Saints, before the Lord by the preaching of his word, made effectually by the inward operation of his spirit, hath called and conuerted, and pulled them out of their sins and corruptions in which they wallowed, and indued them with some measure of his sanctifying and sauving graces?

§. Sect. 2.

That our vnfitnesse to heare, should not make vs neglect hearing.

Secondly, whereas he obiecteth our vnfitnes to heare, because our eares are dull, our eyes blind, or hearts hard, and our wils, affections; and all the powers and faculties of our bodies and soules wholly corrupted and disordered; this must not moue vs to neglect the hearing of Gods word, but to become hearers thereof with more care and diligence: for it is the

Our finnes and vnfitnessse must not make vs neglect hearing. 371

the two-edged sword of the spirit, which will pearce and make way for it selfe to enter, and will build a lodging for it selfe to dwell in; it is not onelie a light to guide those that see, but a precious ciefalue to giue sight vnto those who were borne blind; it is not onelie the heauenlie dew which maketh Gods graces to spring in vs, but also that diuine seed which giueth them being and rooting in our hearts; it is not onelie the foode of our soules to preserue and increase that strength which wee alreadie haue, but also that immortal seed by which we are first begotten vnto God and borne again, who before were dead in our finnes, and that excellent physicke of our soules by which they are purged from their corruptions and restored vnto health, which before were deadly sicke in sin; it maketh vs first to will that which is good, and then further to desire it; it giueth vs life who before were dead in our finnes, and then preserues this life; it begets and begins faith and sanctification and all other graces in vs, and being begotten and begun it strengtheneth and increaseth them: and therefore let not Satan dissuade vs from the hearing of Gods word, because of our finnes, vnworthinesse and vnfitnessse; for as it is a notable meanes ordained of God for the increasing of grace where it already is, so is it no lesse effectuall for the begetting of grace where it neuer was. There is no wise man that will neglect his trade and liue idly because hee is poore, but rather this will mooue him to be more painfull therein, as being the meanes whereby he may become rich; neither doe men refuse all nourishment, because they haue emptie and hungry stomacks, but do more earnestly desire meate that they may be filled and satisfied; yea euen those whose stomackes are weak do not altogether refuse their foode, but eate something to sharpen their appetite, and so by little and little in vsing their stomacks they get stomacks: let vs follow the like practise, & when wee perceiue our beggerlinesse in Gods graces, let vs more earnestly labour after this heauenly treasure and precious pearle, that we may be made rich; when wee feele our emptinesse of all vertue and goodnesse, let vs more eagerly hunger after this spirituall Manna that wee may bee filled and satisfied; when

we finde our appetite weake and our stomacks indisposed to eate of this heauely food, let vs a little force our selues against the appetite, or vse all good meanes to quicken & sharpen it, and so wee shall finde that the oftner we eate, the oftner we shall desire, the more wee heare the word of God, the more wee shall desire to heare, and the greater benefit wee shall receiue by it. Whereas neglect of hearing will make vs every day more vnfit to heare, euen as long abstinence doth quite spoile the stomacke..

CHAP. XXVI.

How wee must arme our selues against Satans temptations, whereby he laboureth to make the word of God fruitlesse.

6. Sect. 1.

That Satan tempteth vs to carelesse negligence in hearing.



And these are the temptations which Satan vseth to dissuade vs from hearing the word; but if wee breake these snares and cannot be withheld from frequenting Gods holie assemblies; then hee will labour by all meanes to make the word of God which we heare, fruitlesse and vneffectuall for our conuersion and saluation; and to this end he will labour to work in vs a negligent carelesnesse in hearkening to those things which are deliuered; and this is vsually accompanied with dulnesse of spirit, drowynesse and sleepeinesse: or if we set our selues to heare the word, with any care and conscience to profit thereby, then hee will seeke to distract our mindes with wandring thoughts, either by offering and suggesting to our consideration and memorie the world, and the vanities thereof, as our affaires and businesse and those pleasures wherewith wee are most delighted; or if this will not preuaile, by casting into our mindes things in their owne nature good and religious, if they were thought vpon in time couenient, to the end that wee may bee distracted, and bee made vnfit to heare the word with profit.

That to resist Satan wee must prepare.

Which temptations wee are to withstand as being most dangerous and pernicious: and to this purpose there is something

That Satan tempteth vs to negligence in hearing the word. 373

thing requireth at our hands to bee performed before our ^{our selues be-} coming to Gods assemblies, and something afterwards. Be-^{fore we heare.} fore we come to the hearing of the word, there is required due preparation, whereby our minds are made fit vessels to receiue the spirituall treasure and food of our soules. For if we come into the congregation of the faithfull, without any premeditation, reuerence, or regard of the action which wee are to take in hand; if we present our selues rashly and vnadvisedly, as if we went to a play, or to dispatch some worldly businesse; we shall hardly keepe our minds from negligent wandring and worldly distractions, which will make the word of God fruitlesse and vnprofitable.

Now this preparation doth principally consist, first in the ^{¶. Sect. 2.} purging of our corrupt affections, to which dutie the wise ^{¶ Wherein this} man exhorteth vs; Eccles. 4. 17. *Take heed to thy feete when* ^{preparation} *thou entrest into the house of God,* that is, be carefull to purge ^{consisteth.} *thine affections which are the feete of thy soule.* And this ^{Eccles. 4. 17.} was typically signified by the outward washing of the Israelites before the promulgation of the law, Exod. 19. 10. where ^{Exod. 19. 10.} by the washing of their clothes and bodies, the purging of the secret corruptions of the heart was signified and represented. Which dutie is necessarily to bee performed of all those who will heare the word with profit: for as the most pure liquor is defiled and made vnprofitable for vse, if it bee put into a polluted and stinking vessell; so the pure liquor of Gods word is defiled and made fruitlesse, vnto all those who receiue it into a heart polluted with yncleane affections: As therefore *Moses* was enioyned by God to put off his shooes from his feete, before he might tread on that ground made holy by Gods presence, or receiue the Lords ambassage to his people; so he requireth of vs that we put off the shooes, that is, the corruption of our affections, before we tread vpon the holie ground of his Church, there to heare the glad tidings of the Gospell, concerning our euerlasting deliuerie out of the bondage of our spirituall enemies. What these affections are the Apostle *Iames* partlie sheweth, Iam. 1. 19; name- ^{Iames 1. 19.} lie wrath, filthinesse, malitiouslynesse, to which *Peter* ad- ^{1. Pet. 2. 1.} deth dissimulation and hypocrisie, enuie and euill speaking,

374 *Of our preparation before we heare the word of God.*

1. Pet. 2. 1. And to these also we may adde all other like vnto them.

*§. Sect. 3.
We must banish all forestalled opinions of the minister.*

Secondly, we must banish out of our minds all preiudice, forestalled opinions, and sinister conceits, of the Minister of Gods word whom wee are to heare; whereby men are either carried away with a vaine admiration of his gifts, and in the meane time make no conscience of feeding vpon that foode which is offered; like vnto them who in stead of drinking of the wine, stand wondring at the curious workmanship of the cup; or else with a preiudicate opinion of his insufficiency in gifts, or imperfections of life, whereby they are so forestalled that they thinke nothing which he can deliuer will be worth the hearing.

We must expell all worldly cogitations.

Thirdly, we must expell out of our cogitations, the remembrance of al worldly busineses, pleasures & delights, lest they distract our minds in the hearing of the word, and so choaking this heauenlie seede make it fruitlesse; for as the vessell which is already full, will receiue no more, and whatsoever is powred into it, spilleth vpon the ground: so the minde that is full of worldlie meditations, is not fit to receiue the word of God, but as soone as it offereth to enter, it is kept backe and so perisheth; for God and Mammon, the holie word of God and the cares and vanities of the world, can neuer dwel at the same time together; but as soone as one entreteth it expelleth the other. As therefore men purposing to write a sermon, doe make cleane their writing tables, by blotting out that which was written in them before, for otherwise there would be such a mixture and confusion, that nothing would be legible; so when we purpose to carry away a sermon faire written in the tables of our memories, wee must first blot out all worldly affaires and busineses, otherwise there will be nothing but confusion, and we shall not be able to recall any thing to our remembrance.

*§. Sect. 4.
We must examine our sinnes and wants.*

Fourthlie, before the hearing of the word we must search and examine our hearts both concerning our sinnes and corruptions, as also concerning our wants and imperfections; for the first we must consider to what sinnes wee are most addicted, and with what temptations we are most easily subdued,

dued, to the end wee may bring our sinnes to bee slaughtered and mortified with the sword of Gods spirit being otherwise vnable to ouercome them our selues; and that wee may also thereby so strongly arme al parts, both of our bodies and soules, so as they shall not in time to come, bring vs againe vnder their dominion. And as citizens being besieged with their enemies doe learne by their assaulting which part of the citie is most weake, and so with more care and labour fortifie it, with men and munition, trenches and bulwarkes; so when we who are continually besieged by our spirituall enemies, do learne by their assaulting of vs where we are weakest, and the enemy most like to enter, then we must goe into Gods armorie and prouide sufficient weapons and munition, wherby we may be enabled to hold out and make resistance. So also wee are to consider of our wants and imperfections, that so we may be stirred vp with an earnest desire, to haue them supplied, and hereby may be moued with more care to apply vnto our selues such food as shall be most fit to supplie these our wants, and amend our imperfections; for as men who hunger earnestly desire to bee satisfied with wholesome food, neither will they willingly without any difference eate of all meates, especially if they haue weake stomackes, but of that which is most fit and best agreeth with them; so those who finde their spirituall wants earnestly desire to bee satisfied, and to haue their defects supplied; and for as much as all foode contained in Gods word, is not fit for this purpose, nor agreeable to their stomackes, to the end that Gods graces may be nourished in them, therefore they will wisely make choice of that which best agreeth to their present state, and apply it vnto themselues accordingly. For example, he who findeth his heart hard and secure, must feed vpon the threatnings of the law, to the end hee may be humbled, and his heart mollified, and resolved into teares of vsained repentance; hee that is of a broken heart and contrite spirit, must feede vpon the sweete and gracious promises of the Gospell; he that is ignorant, must hunger after milke, and desire to be instructed in the principles of religion; he that hath a good measure of knowledge, may desire stronger meate,

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that is, attend vnto the more deepe points of Diuinitie; in a word, euery man is to examine his particular state, and to search out his greatest wants, that so comming to heare the word, hee may more diligently apply such doctrines, instructions, and exhortations as shall be most fit for his vse and benefit; for that which is food to one is poyson to another, and that salue which is fit to heale one sore, doth make another to fester and ranckell, and one part of the word of God being applied to men of diuers estates, doth worke diuers effects; one it feedeth, another it poysoneth; one it healeth, another it woundeth; to one it is the sauour of life vnto life, and to another it is the sauour of death vnto death: and therefore before wee come to the hearing thereof, wee are to examine our states that we may applie and make profitable vse to our selues of that which is most fit to nourish and strengthen vs in Gods graces.

*We are to vse
earnest prayer.
Psal. 119. 18.*

Lastly and most especially we are to vse earnest and heartie prayer vnto the Lord that he may *open our blind eyes, so as wee may see the wonderfull things of his law*, that he will take away our stonie hearts, and giue vs fleshy hearts in which his word may more easily be imprinted; that hee will with the oyle of his grace bow our stubborne willes, and make them flexible and inclinable to performe obedience to his will, reuealed in his word, that he will sanctifie our affections and purge them from their naturall corruptions, that hee will distill the heauenly dew of his holie Spirit into our mindes and barraine hearts, that so the seede of his word being watered thereby, may yeeld a plentiful haruest in grace and godlinesse.

*§. Sect. 5.
Of the duties
which we must
performe in
hearing it, to
set our selues
in Gods pre-
sence.*

And these are the duties which wee must performe in the time of our preparation. Now after we are thus prepared and haue presented our selues into Gods holie assemblies, there are also other duties to be performed, to the end that Satan may not distract our minds, and so make the word which we heare fruitlesse: first wee are to set our selues in the presence of God who looketh vpon vs, & beholdeth all our behauiour in this action, according to the example of good *Cornelius*: *Act. 10. 33. Here (saith hee) wee are all present before God to heare all things that are commanded thee of God.* And if we thus doe,

A& 10. 33.

doe, we shall not carelesly and negligently heare the word of the Lord, but with feare and trembling as in his presence, before whom the earth trembleth, and the foundations of the mount- *Psal. 18. 7.*
taines moue and shake, as it is Psal. 18. 7.

Secondly, wee are to heare the word preached, not as the word of a mortall man, but as it is in truth the word of the e- *1. Thess. 2. 13.*
 uerliuing God, according to the example of the Thessaloni- *ans: 1. Thess. 2. 13.* *When (saith the Apostle) yee received the word of God which yee heard of vs, yee received it not as the word of men, but as it is indeed the word of God. For the Minister is not his owne spokesman, but the Ambassadour of the Lord, it is not his owne message which hee bringeth, but the Lords embassage: and hence it is that the Prophets and Apostles prefixe before their writings, these and such like speeches, The word of the Lord, The burthen of the Lord, Thus saith the Lord: so also the Apostle professeth in his owne name, and in the behalfe of all Gods true Ministers, that they are the Lords Ambassadors, who in Christs stead beseech their hearers that they will be reconciled vnto God, 2. Cor. 5. 20. We must not therefore looke vpon the man, but on God who sendeth him; nor on the earthen vessell, but on the heauenly treasure which it bringeth; nor on the simpleness of the casket, but on the precious pearle which is contained in it; nor vpon the meanenesse of the Ambassadour, but vpon the glorious royaltie of the Prince who sent him; and on his ambassage, which is the glad tiding of the Gospell, the word of saluation and life, which is able to saue our soules, and then his feete will seeme beautifull, and none shall be better welcome, then shall wee not contemne or neglect their ministrie, but receiue ioyfully, reuerently, and attentiuely the word preached by them, remembring what our Sauour Christ hath said, Luk. 10. 16. Hee that heareth you heareth me, and hee that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* *2. Cor. 5. 20.*
Luk. 10. 16.

Thirdly, let vs stirre vp our selues to reuerent attention by *6. Sect. 6.*
 the consideration of those inestimable benefits which are *3. VVe must*
 deriued vnto vs by the hearing of the word, as that it is the *stirre vp our*
 liuely seede whereby wee are begotten vnto God, the foode *selues with*
 of

*meditation of
the benefit of
hearing.*

of our soules whereby we are nourished vnto euerlasting life, that spirituall phylick whereby we are purged from our corruptions, that light which guideth vs in the waies of holines and rightcousnes; in a word, that it is the chiefe meanes to worke in vs all Gods graces in this life, and to assure vs of euerlasting happinesse in the life to come. And if these and such like meditations come to our remembrance, they will serue to stirre vs vp from our drowisie dulnesse, and to heare Gods word with alacritie and cheerefulnesse, fastening our eyes on Gods Ministers according to the example of Christs hearers, Luk 4. 20. and euen hanging vpon them (like the child on the mothers breast) to suck our soules nourishment, as the people hangd on our Sauour, Luk 19. 48.

Luk. 4. 20.
and 19. 48.

Fourthly, wee must heare the word as if wee were neuer more to heare it: for who can tell whether hee shall liue till the next Sabbath? or though hee doe, yet how knoweth hee whether he shall haue his senses, vnderstanding, and memorie, seeing he will not vse them to Gods glorie and his owne good? or though he haue, yet may the word of God bee taken from him, and such a famine bee of this heauenly foode that he may wander from sea to sea, and from North to East seeking it and shall not finde it, and therefore whilest the Lord speaketh vnto vs, to day let vs hearken and not harden our hearts, for hee hath not promised vs to morrow that wee shall heare it; whilest wee enioy this heauenly light let vs looke vpon it, and be directed by it to doe the workes of holinesse: for it may bee it will shortly set and neuer rise againe vnto vs, and then what will follow but eternall darknesse?

Amos 8. 11.

Lastly, let vs be stirred vp to attention by the cōsideration of Gods iudgements which hee inflicteth on the contemners and neglectors of his word, which hee may iustly minute powre vpon vs whilest our mindes are a wandring, not regarding that which he saith vnto vs, he may suddenly strike vs with frenzie and madnes, or with death it selfe, and then how fearefull and lamentable were our state if such a iudgement should scase vpon vs. Let vs remember what hapned to drowisie *Eutychus*, and consider with our selues that that which befalleth vnto one may happen vnto another.

Acts. 20.

And

And thus are wee to stirre vp our selues to the diligent and attentive hearing of Gods word, that so it may be fruitfull in our hearts, and effectuell for our conuersion and calling vnto God: but when wee haue gone thus farre wee must not heere rest, for if our enemye Satan cannot hinder the seede of Gods word from falling into our hearts, then hee will labour to steale it away as soone as it is sowed, that it may neuer take roote nor bring forth any fruite, as appeareth by lamentable experience: for how many are there who receiue the word of God with their approbation, and are somewhat affected with that which is spoken, and yet soone after it vanissheth away, and nothing remaineth but their old corruptions? and whence doth this proceed but from the malice of Satan, who when hee findeth the seede of the word not thoroughly entred into the ground of the heart, and therein couered like a rauinous bird deuoueth it; or if it haue a little rooting, yet hee choaketh it with the thornie cares of the world, so as it neuer springeth vp, no not so much as into a blade of profession; or if it be so farre growne vp, yet he deuoueth to keepe it from euer thriuing further, by causing the hot sunne of persecution to arise, and with the heate thereof to make it wither, and perish, though for a time it haue made a flourishing shew; as our Sauiour Christ hath taught vs in the parable of the Sower, Matth. 13. And therefore it behooueth euery one of vs to take no lesse paines after the hearing of the word to keepe it from deuouring and to preferue and nourish it, that it may take deep roote and bring forth much fruit; then we did in the time of preparation, and in the time when we receiued it: for as the careful husbandman taketh great paines in stirring vp his fallow grounds, and preparing it for the seed, as also in the seed time: in sowing it in the ground thus prepared, and yet all this were to no purpose if he did not afterward harrow it and couer it in the ground; so though we take great paines in breaking vp and preparing the fallow grounds of our hearts, and also in receiuing the seede of Gods worde, yet if wee be not as carefull after all this to couer and hide this seede in the

h. Sect. 7.

How we are
to behaue our
selues after we
haue heard
the word.

Matth. 13.

A^ct. 17. 10. 11.

the furrowes of our hearts that it may take deepe rooting, it will neuer bring forth any fruite of true godlinesse. Now the meanes to preserve and nourish this heauenlie seede of Gods word is first serious meditation; whereby wee call to mind that which wee haue heard, in which it is verie requisite that wee examine the doctrines which were deliuered according to the touchstone of Gods word, and turne ouer the Bible to those proofes which wee remember alleaged as most principall for the confirmation of the doctrines which were deliuered: a notable example whereof wee haue in the noble men of Bercea, A^ct. 17. 10. 11. Who though with great readinesse they receiued that doctrine which *Paul* had deliuered, yet when they came home they searched the Scriptures, to see if those things which they had were consonant and agreeable with them or no.

Secondly, we must vse holy and Christian conference one with another, about those matters which we haue heard, for hereby it will come to passe that what one did not obserue or hath forgotten, the other remembreth and repeateth, and so likewise the other helpeth out in another point where his neighbour faileth, till at last they recall al the material points to their remembrance, euen as many meeting together at a feast do euery one cast in his shot til the reckoning bee made; so many ioyning their heads together for the recalling of a sermon to mind, one repeateth a little, and another as much more, till at last all be repeated. And secondly, this benefit redoundeth hereof, that all which euery one remembreth by this repetition is more surely imprinted in his memorie, and is not afterwards easily forgotten.

Lastly, the best and surest way to imprint things in our memorie neuer after to bee blotted out, is vpon all occasions to praetise it in our liues and conuersation: for as we only truly know that in christianitie that which wee praetise, so likewise that is onely well remembred which is well praetised.

CHAP. XXVII.

Satans tentations whereby he perswadeth men to delay their repentance, answered.



And so much concerning the subtil tentations of *S. Sect. x.*
 Satan, whereby he laboureth to make the word *The tentation*
 of God fruitlesse and vneffectuall for our con- *alluring to*
 uersion, wherewith if hee cannot preuaile being *deserre repen-*
 repelled by the meanes before spoken of, and if men by their *tance.*
 hearing of the word haue learned thus much knowledge,
 that their conuersion and turning to God is necessarie to sal-
 uation; then he will in the next place labour to perswade
 them to deferre their repentance for a time, till they haue
 better opportunitie and are more fit for this purpose. Let it
 be granted (will he say) that it is necessarie that thou shouldest
 repent and turne vnto God; yet thou mayest deferre thy
 repentance vntill thine old age, or at least till the time of
 sicknesse, for then thou wilt bee more fit to performing this
 dutie, then in the flourishing prime of thy youth, when as
 the exercises of religion are so tedious and vnpleasant; and
 the pleasures of the world so sweet and delightfull; neither
 needest thou to feare any inconuenience which will come
 hereby, for God is so gracious that whensoever thou returnest
 vnto him he will receiue thee to mercie, for he hath prom-
 ised in his word, that whensoever a sinner repenteth him
 of his sinnes, he will blot all his wickednes out of his remem-
 brance: And therefore thou mayest inioy both the pleasures
 of this life, and the life to come; thou mayest repent time
 enough hereafter and liue a strict and religious life, when the
 heate of youth is past and old age drawes on, which is farre
 more fit for these exercises: for what follie is it to dote
 vpon the heauenly ioyes to come, as that thou shouldest de-
 priue thy selfe of those worldly pleasures which are present;
 seeing thou maist inioy both?

Against which temptation it behooueth euerie man most
 carefullie to arme himselfe as being in it selfe most danger-
 ous.

TOUS

rous and pernicious to great multitudes, as may appeare by too too lamentable experience; for when as Satan can no longer hoodwinke their eies with the vaile of ignorance but that they plainly see, that it concerneth their eternall saluation to hearken vnto the Lord calling them to repentance, then notwithstanding thus farre hee preuaileth with them, that they are content to delay their conuersion and turning vnto God, either vntill the time of sicknesse, or till their old age. And therefore it shall not be amisse to set downe briefly some waightie arguments, whereby euery Christian may be moued to speedie repentance, and not to deferre their conuersion from day to day, but to turne vnto the Lord when he first calleth them.

§. Sect. 2.

*Motives to
perswade vs to
hasten our
repentance.*

Psalm 95.7.8.

Eccles. 12.1.

Esa. 55.6.

Math. 3.1.

Act. 3.19.

Math. 6.33.

*Leuit. 3.1. and
27.28.*

The first motiue to perswade vs to the hastening of our conuersion is Gods commandement, whereby he inioyneth vs speedily to turne vnto him, that we may doe him seruice all the daies of our life, to which end he hath created and redeemed vs and doth continuall preserve vs, Psalm 95.7.8. *To day if you shall heare his voyce harden not your hearts: so as he chargeth vs not to resist his calling no not till to morrow, for if to day we will not hearken vnto him, he hath not promised to call vs againe vnlesse it be to iudgement. So Eccles. 12.1. Remember now thy Creator in the daies of thy youth, whilest the e-will daies come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them; that is, their old age, as afterwards he expoundeth himselfe: And Esa. 55.6. Seek ye the Lord whilest he may be found, call ye upon him whilest he is neere. Math. 3.1. Repent; for the kingdome of heauen is at hand. Act. 3.19. And our sauour Christ doth inioyne vs, first to seeke the kingdome of God and the righteousness thereof, Math. 6.33. If therefore we wil not wittingly and wilfully break Gods commandement, let vs offer vnto him the seruice of our youth as well as the seruice of our old age, for he requireth this as well as the other, nay before the other; and this was signified vnder the types of the old law, where the Lord requireth that they should offer vnto him the principall of the flocke, and such beasts as were whole and sound, young and without blemish. So Leuit. 3.1. the Lord requireth that the sacrifice which*

which they offered, should be without blemish, and 22.20. *Ye shall not offer any thing that hath a blemish, for that shall not be acceptable for you.* And Deut. 15.21. *if there bee any blemish* Deut. 15.21. *therein, as if it be lame or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God.* And for transgressing this law the Lord reprehendeth the people by his Prophet, Mal. Mal. 1.8.14. *1.8. And if ye offer the blind for sacrifice, is it not euill? and if ye offer the lame and sicke, is it not euill? offer it now to thy Prince; will he be content with thee or accept thy person, saith the Lord of hosts? And ver. 14. Cursed bee the deceiver which hath in his flocke a male, and voweth, and sacrificeth to the Lord a corrupt thing.* Now did the Lord regard the beasts, and hath he made so many lawes that he might haue the best of them? surely this is not Gods maine end, but hee would thereby teach vs to offer and dedicate vnto his seruice, euen our best things as the prime of our youth and our flourishing age: for was the Lord greatly offended when as men reserved the best of the flocke to themselves and offered the old, blind and lame vnto him; and will he be well pleased that we should dedicate our youth and the strength of body and soule vnto, Satan, and our owne lusts and reserve for him onely our old decrepit, lame and withered age, when as our bodies are full of diseases and our mindes of infirmities? will any Prince accept of vs, if we spend the whole time of our youth and strength in the seruice of his enemies, and when we are sick, old, lame and blind, offer him our seruice? and will the Prince of Princes thinke yee be well pleased if he be thus vled? If Satan and the world haue all the pure wine, will he be contented with the lees and dregs? if they haue the ripe fruite, will God haue that which is rotten and putrified? if they haue our health, will he haue our sicknesse? surely it is not likely; for the Lord who hath created vs, redeemed vs and doth preserue vs, doth looke to be serued with our youth, health and strength which he hath bestowed on vs.

The second argument to moue vs to hasten our repentance, and turning vnto God is taken from the momentanie shortnesse and the mutable vncertaintie of our liues; in respect of the shortnesse of our liues they are compared to a pilgrimage; *9. Sect. 3.* *2. Motive taken from the momentany shortnes of mans life.*

pilgrimage, to the flower and grasse of the field, to the wind, a cloud, smoke, vapour, to a dreame, a tale told, a spanne, shadow, and the passage of y weauers shuttle, yea it is called vanitie it selfe. And therefore seeing our liues are so short, surely they are al too little though they were wholly spent in Gods seruice; but seeing wee haue spent a great part of this short time, euen our whole life before our conuersion, after the lusts of the Gentiles, let vs thinke that enough, yea farre too much to bee so ill bestowed, *and from hence forward let vs liue (as much time as remaineth in the flesh) not after the lusts of men but after the will of God,* as the Apostle admonisheth vs, 1. Pet. 4. 2. 3. But though our life were short, yet if this short time were certain there were some more shew of reason why we should defer our conuersion; but as it is short, so is it most vncertaine, for wee haue not assurance that wee shall liue one houre, wee are tenants at will in these earthly tabernacles, neither doe wee know how soone our great Landlord will turne vs out of them; wee are the Lords stewards here on earth, and we know not how soone our Lord and master will call vs to a reckoning, and therefore it behoueth vs to haue our accounts alwaies perfect, and the bookes of our consciences made vp in readinesse. We are vncertaine when death will arrest vs and carrie vs to iudgement, and therefore we should be prepared for it at all times; when we go to bed we are so to lay vs downe as though we were neuer to rise till we rise to receiue our last sentence; when we rise vp in the morning wee are so to spend that day as though it were the last of our liues, for how manie haue gone well to bed who haue been dead before the morning? how manie haue risen (as they thought in perfect health) and yet haue been attached by death before the euening? and therefore it behoueth euerie one who hath any regard of the eternall saluation of his soule to turne speedily vnto God, and while to day they heare his voice not to harden their hearts. Men vsuallie delay matters of least waight and in the first place dispatch businesse of greatest importance, and therefore vnlesse we thinke the perseruing of our bodies and soules from the eternall torments of hell fire, and the assurance of everlasting

lasting happinesse and blessednesse in Gods kingdome to be matters of lesse importance, than the obtaining of some vain pleasures, vnconstant honours or base commodities, let vs turne vnto the Lord betimes by vnfained repentance, and according to our Sauiours aduice, Matt. 6. 33. *Let vs first* Math. 6. 33.
seeke the kingdome of God and the righteousnesse therof, and then worldly necessaries shalbe cast vnto vs as a vantage in this maine
bargaine. If our houses were on fire we would seeke first to preserve those things which are most deare and pretious vnto vs, good houshold stufte before lumber, Jewels before stufte, and children before Jewels; but our liues are dayly in a consumption, *et dum crescimus, vita decrescit*, whilst wee grow and increase, our liues decrease, and therefore in the first place let vs seek to preserve our soule, which is our chiefe Jewel, and not suffer it to perish through impenitencie, whilst we gaine some earthly vanities. But most lamentable is the practise of most who liue as though they were neuer to die, or as though they had taken of God a long lease of their liues which is to expire at a certaine appointed time; and this makes them deferre their repentance and to put the euil day far from them, til at last death attacheth them and carrieth them to iudgment; and this appeareth by the scriptures and continual experience. Iob speaking of carnal secure me faith, *that they take the tabret and harpe and reioyce in the sound of the organs, they spend their dayes in wealth and suddainely they go downe to the graue.* Iob. 12. 21. So. Eccl. 9. 12. *man doth not know* Iob 21. 12. 13.
Eccl. 9. 12.
his time but as the fishes which are taken in an euill nette, and as the birds that are caught in the snare, so are the children of men snared in the euill time when it falleth vpon them suddainly. When the euill seruant shal say in his heart, my master doth deferre his comming, and shal beginne to smite his fellowes, and to eate and drinke and to be drunken; that seruants master will come in a day when he looketh not for him, and in an houre that he is not aware of, and will cut him off and gine him his portion with the vnbelievers, as our Sauiour hath taught vs, Luk. 12. 45. 46. Luk. 12. 46.
Mat. 19. 20.
And we know what hapned to the rich man who said vnto his soule, Soule thou hast much goods laid vp for manie yeeres, lye at ease, eate, drinke, and take thy pastime, euen the same night God said

vnto him, O soule this night will they fetch thy soule from thee, and then whose shall those things be Which thou hast provided? Luke 12. 19. 20.

§. Sect. 4.

That many purposing to repent in old age are cut off in the meane time by Gods iudgement.

Moreouer how many may we obserue in our owne experience who haue deferred their repentance from day to day thinking to repent either in their old age, or in the time of their sicknes, and haue been preuented and cut off by Gods iudgement? do we not see that many haue been taken away with suddaine and violent deaths, many depriued of the vse of their senses, memorie, and vnderstanding, in the time of their sicknes, and haue so died mad, franticke, and senselesse; many, who come to their old age; and yet are further from repentance then in the time of their youth. And this cometh to passe by the iust iudgement of God: for what can bee more righteous then that the Lord should contemne them at the houre of death who haue contemned him their whole life? that they should lose their memorie and vnderstanding in the time of sicknes, who haue continuallie abused them to the dishonour of God in the time of their health; that they should die impenitent who haue liued in impenitencie; that they should forget God when they are readie to goe out of the world, who would neuer remember him whilest they were in the world; that God should withdraw his grace when they are sicke, which being often offered they despised when they were in health? And this the Lord threatneth

Prou. 1. 24.
25. 26.

Prou. 1. 24. Because I haue called and yee haue refused, I haue stretched out mine hand, and none would regard. v. 25. But ye haue despised all my counsell and would none of my correction. v. 26. I will also laugh at your destruction, and mock when your feare cometh. v. 27. When your feare cometh like sodaine desolation, and your destruction shall come like a whirle wind, &c; and v. 28. Then shall they call upon me, but I will not answer, they shall seeke mee early, but they shall not find mee. vers. 29. Because they hated knowledge, and did not choose the feare of the Lord. So Za-

Zach 7. 11. 12.

char. 7. 11. 12. 13. the Prophet saith, that because the people refused to hearken, pulled backe their shoulder, and stopped their eares that they should not heare, but made their hearts as an Adamant stone, lest they should heare the words of the Lord, sent in his

his spirit by the ministerie of the former Prophets, therefore came a great wrath from the Lord of hosts, whereof it came to passe that as hee cried and they would not heare, so they cried and the Lord would not heare their crie. And therefore when the Lord calleth, let vs answer, Lord I come: let vs not delay our conuersion from day to day, but seeke the Lord whilest he may be found, and call vpon him whilest he is neere; let the wicked (now) forsake his waies, and the vnrighteous his owne imaginations and returne vnto the Lord, and he will haue mercy vpon him, and to our God, for he is very ready to forgive; as it is, *Esa* 55.6,7. But if we contemne the ministry of his word, and when God calleth refuse to answer; if wee harden our hearts against the meanes of our conuersion, and quench the good motions of his spirit when he putteth them into our minds, surelie it will come to passe, that as we neglect the Lord, so he wil neglect vs; and though hee call vs to day, yet he will not call againe to morrow, but will let vs die in our sinnes without repentance. Let vs remember the farefull example of *Esaue*, who contemning his blessing and birthright, afterwards when hee would haue inherited the blessing was reieited, for hee found no place to repentance though he sought it with teares, as it is, *Heb.* 12.16,17. And of the fiue foolish virgins who neglecting the opportune time of prouiding oile for their lamps, afterwards went to buy when it was too late, for the bridegrome passed by, and they were shut out of doores. Call to mind the fearefull example of *Pharaoh*, who still hardning his heart against Gods word sent vnto him and confirmed by many miracles and wonders, at last was destroyed with his whole armie. So *Herod* hauing heard *Iohn Baptist* willinglie, and performed obedience to some things which he had learned, yet because he did not turne to the Lord with his whole heart, nor repented of his incest, was neuer after called againe but left of God to his owne hardnesse of heart: the like may be said of *Pilate*, *Agrippa*, *Felix*, *Iudas*, *Demas*, *Iulian* the *Apostata*, who hauing not hearkned to the Lords call, but quenched the good motions of his spirit, afterwards were giuen ouer of God to a reprobate sence to their euerlasting ruine and destruction.

Esa 55.6,7.

Heb. 12.16,17.
Math. 25.

So likewise when as the Lord gaue the false propheteſſe *Iſa-
bel* a time to repent, and ſhee repented not, he threatneth his
heauie iudgements againſt her; in a word, this is manifeſt in
the examples of carnall ſecure men in theſe daies, who ha-
uing abuſed Gods mercy and long ſuffering, and deferred
their conuerſion from day to day, at laſt they are taken away
in Gods heauie diſpleaſure, and as they liued like beaſts, ſo
commonly they die like beaſts: and therefore as wee loue
the ſaluation of our ſoules let vs hearken when the Lord cal-
leth, and not harden our hearts againſt the good motions of
his ſpirit; for if we be like theſe men in our wicked praſtiſe
there is no hope we ſhould be vnlike them in ſcarefull pu-
niſhments.

§. Sect. 5.
*The third mo-
tiue, becauſe
repentance is
Gods gift.*
Iames 1.17.

Pſalm. 95. 7.

Thirdly, we are to conſider that our conuerſion and tur-
ning vnto godly, vnſained, and true repentance: is the gift of
God from whom euery good and perfect gift deſcendeth, as
it is, *Iam. 1.17.* And therefore we are to accept of this gift when
he offereth it vnto vs; for God doth not promiſe his gifts
and graces, with condition that we may receiue them when
we liſt, but when he offereth them, *Pſal. 95. 7.* *To day if yee
will heare his voice harden not your hearts,* hee doth not giue vs
reſpite till to morrow: now God calleth and inuiteth vs to
come vnto him, now hee knocketh at the dore of our hearts,
deſiring to enter, that he may dwell in vs by his holie ſpirit;
and if we reſuſe to let him enter, how know wee whether he
will euer knocke againe? if he doe not; what gaineſt thou,
but the pleaſures of ſinne for a ſeaſon, and in the end eternall
death? and what loſeſt thou? no leſſe a thing then euerla-
ſting life and an eternal waight of glory in Gods kingdome.
Well, yet Chriſt knocketh at the dore of our hearts, and if we
will open he will be our gueſt and ſuppe with vs, bringing his
cheare with him, euen an heauenly banquet of all his ſpiritual
graces; but if we rudely ſhut the dores againſt him, what
hope can we haue that he will come againe when he findeth
ſuch rude and vnciuill entertainment? and then what will
follow, but that either wee ſhall neuer ſeek after him, and
then our caſe will be moſt miſerable, or with his ſpouſe in the

Canticles

1 poc. 3. 20.

Canticles we shall long seeke him but not find him without great difficultie, yea perhaps wee may seeke him as *Esa* sought his blessing with teares and neuer find him?

CHAP. XXVIII.

Of the fourth motiue, taken from difficultie of repenting, caused by delayes.



He fourth motiue to perswade vs to speedy repentance and turning vnto God, is, that the longer we deferre it the harder wee shall find it, for the difficultie thereof wilbe much increased by delay, and our selues also who are vnfit to day will be more vnfit to morrow: the reasons hereof are many; first, because by continuall sinning wee get a custome and habite of sinning, and if a custome which is but affected be hardly left, what shal we say of a custome which is confirmed by nature, or what is nature strengthened by custome? who knoweth not that the drunkard is more easily reclaimed fro his drunkenesse when he first falleth to this vice then when he hath long liued in it; that the swearer the longer hee vseth and inureth his tongue to swearing, the more hardly can hee forbear it; and the couetous man as he increaseth in yeeres increaseth also in couetousnesse? and the like may be sayd of al other vices. Neither neede this seeme strange vnto vs, seeing it is a thing apparent in reason and in experience; for the longer the disease hath possessed the body the more hardly it is cured, and therefore that counsaile is good, *Venienti occurrere morbo*, preuent the disease before it hath seased on thee, or presently after it hath taken place remoue it. The longer the sore is neglected the more it festreth; & the greater difficultie there is to heale it; the longer the tree groweth the deeper roote it taketh, and the more hard it is to pull it vp; the enemy is more easilie kept from scaling the walles, then beaten backe when he is entred into the middest of the citie; and so it is with sinnes and vices, *facilius repelluntur quam expelluntur*, they are more easily kept from entrance then beaten

§. Sect. I.

That the longer we deferre repentance, the more hardly we shall repent.

1. Because sin will grow customeable.

oute as therefore you would condemne him of extreame folly who would not regard his sicknes, till it had ouerthrowne nature, and then thinke to cure it; or who would neglect to applie any salue to a grieuouse wound till it were festred, and then thinke the better to heale it? or that should assay to pull vp a young plant, and being vnable should deferre it till it were growne to a great tree, thinking then more easilie to plucke it vp by the rootes; or that would let the enemy quietly enter into the citie with a purpose then to expell him with more facilitie and lesse losse: so alike, nay much more foolish is he, who finding it now a hard matter to turne vnto God and to forsake his sinnes, deferreth it for many yerres together, till the corruption of nature haue receiued double strength by long custome, imagining that then hee can very easilie attaine vnto his purpose. Let vs therfore breake off our sins by vnfeigned repentance, and take heed of confirming our naturall corruptions by long custome: for as one saith, *Dum consuetudini non resistitur fit necessitas*, whilest custome is not broken it becommeth necessitie: and as another, *Sicut non potest aliquis dediscere maternam linguam, sic vix longam peccati consuetudinem*, as a man cannot easily forget his mother tongue; so neither can he leaue customable sinne. So it is said Iob 20. 11. *That the wicked mans bones are full of the sinnes of his youth; and that they shall lie downe with him in the dust;* whereby it is implied, that as diseases after they are entred into the marrow and bones are incurable, in so much as they goe with men to their graues; so sinnes and vices, which are the sicknesses of the soule hauing seased and taken fast hold of a man by long and continuall custome from his youth; wil most hardly leaue him in his age, but will hang fast on till the day of his death. And hence it is that the Lord by his Prophet doth note it to be a thing impossible in respect of humane power to leaue those sinnes which are customablie committed, Ier. 13. 23. *Can the blacke more change his skinne; or the leopard his spots? then may yee also doe good that are accustomed to doe euill.* And therefore if euer we meane to leaue our sinnes and to turne vnto God, it is best to beginne before the corruptions of nature be confirmed by custome.

August.

Basil.

Iob 20. 11.

Ier. 13. 23.

Secondly,

Secondly, while wee liue in our sinnes wee continue in Satans thraldome, and he hath full possession of vs; which possession the longer he holdeth the more hardlie will he be cast out; for as those who haue a long time quietly inioyed their houses & lands, though their title be but weak, yet are more hardlie dispossessed, then if at their first entrance their right had been called into question, both because long custom hath in it the nature of a law, and the parties themselves will be more earnest in vsing all meanes to retaine their possessions: which they haue long held, time hauing worne out al doubting of their right: so Satan is more hardlie thrust out of his possession when he hath long kept it, because his long holding of vs in his thraldome maketh him imagine that he hath right to hold vs still, and hee is most earnest in vsing all his strength and policie; to hold that which hee hath alreadie gotten and long kept in his possession. We know that when a souldier in fight hath taken another captiue, at first he vseth all meanes to breake from him, as hauing better opportunity when they are stil in the field, then he can hope for after when he is carried away and clapt vp in prison: and as he hath lesse meanes, so also he hath lesse desire to escape; after that by continuance of time, his captiuitie is made more familiar vnto him: and we commonly see that a bird as soone as shee is taken, fluttereth and striueth to get away; but after shee hath been a while in the cage, shee is content to stay there still, though the doore be open; and so it is in our spirituall thraldome, at the first wee haue best meanes to escape and most desire also, for after wee are inured to Satans captiuitie we are content to remaine his bondslaues still. And if wee desire to escape he would more disdain that we should striue and oppose our selues against him, after hee hath long time had vs at commaund, and ruled vs at his becke, then when at the first we fell into this cruell slavery.

Thirdly, the longer that sinne hath dominion ouer vs the more it increaseth in strength, and the more hardlie it is subdued: for it is the nature of sinne, as soone as it is entertained to make way & roome for more, and those worse then it selfe, as wee may see in the example of *Dauid*, for when hee was

h. Sect. 3.

1. Because Satan will more hardly be cast out of his possession when he hath long held it.

h. Sect. 4.

2. By continuance the strength of sinne increaseth.

Math. 26.

ouercome of idlenesse, it made way for adulterie, and adulterie for murther. So *Herod* entertained incst, and that opened a doore in his heart to let in murther, and both these made open way for all hellish impietie; so *Iudas* retaining still his couetousnesse was moued thereby to betray his master; and this sinne brought him first to desperation, and then to hang himselfe; yea the Apostle *Peter* after that hee ioyned himselfe in companie with the wicked seruants of the more wicked high priest, at first was moued hereby to denie his master, and when hee had gone thus farre, then hee denieth him againe with an oath, and when hee had thus farre proceeded in the course of sinne, hee maketh no conscience of redoubling his oathes, cursing himselfe if hee knew the man; so that the longer wee let sinne haue dominion in vs, the more it will increase it selfe in strength and number, till our hearts bee full of sinne and wickednesse. As therefore those citicens were to bee accounted most foolish, who when they saw an hundred enemies entered into the citie, should deferre the beating of them out or killing of them, till they had opened the gate to let in ten thousand more better armed and more strongly prouided, thinking then to haue better opportunitie, and more abilitie to giue them the repulse; so alike foolish are those who finding it hard and difficult to subdue some few sinnes, to which they are now giuen, doe deferre it till the time to come, when as they are increased in huge multitudes, imagining then to doe it with more ease. Sinne, it is the poison of the soule, as therefore poisons being drunke are presently to be cast vp again, otherwise they disperse themselues in the veines, and so going to the hart cause death; so this poyson of sinne if it be long kept in vs, it will disperse it selfe ouer the whole bodie and soule, and seasing vpon the hart, wil plunge vs into euerlasting death and destruction. Sinne it is an heauie burthen, and vpon whomsoeuer it lieth it wil presse them downe vnto hell; as therefore the way to ease a man of his burthen is not to adde more vnto it, but to cast it off, so the way to ease vs of the heauie burthen of sinne, is not to increase the waight by adding still more and more vnto it, but

by

by casting it off speedily, for when by this continuall addition our sinnes are growne to an vnsupportable waight, they will sooner presse vs downe then we shall cast them off.

Fourthly, the longer wee liue in sinne the more vnpleasant will vertue and godlinesse be vnto vs; and the more we are delighted in the fulfilling the lusts of the flesh, the more bitter it will bee to mortifie them, and to imbrace any strict course of sanctification, seeing these are contrary the one to the other; he that hath long continued in darknesse cannot indure the light of the sunne; he that neuer tasted any thing but sweet and pleasant meats, cannot abide to feed vpon those which are sower and bitter; hee that was borne and bred in hot countries, is not able to brooke those which are cold; and so those who haue accustomed themselues to sinne will hardly be euer brought to imbrace vertue and godlines, these being as contrarie one to another, as light and darknesse, sweete and sower, hot and cold, especially considering that sinne is as delightfull to the taste of a naturall man, as drinke when he is extremely thirfty, or meat when he is readie to pine for hunger.

Fifthly, the longer we liue in our sins and deferre our conversion vnto God, the more are our vnderstandings darkened, our wils perverted, our affections more corrupted, our harts hardned, and our consciences seared, and all the powers and faculties of our bodies and soules are more and more disabled; for as the longer that sicknesse hath continued, the more it weakneth the body and maketh it vnfit for any work or action, so the longer sin, which is the sicknesse of the soule, hath seased on vs, the more vnable wee are to shake it off, and the weaker it maketh vs to performe any good actions. When men at first fall into vnusuall sinnes, their consciences checke them, and they feare lest the Lord will poure vpon them his heauie iudgements, but when they haue committed the same sinnes againe and againe, and yet are not punished, then like theecues, who hauing escaped after one robbery committed, are readie to commit another; so they hauing not tasted of Gods iudgements threatned, thinke that they shall neuer be inflicted on them, and therefore are readie

h. Sect. 5.

5. Because
the longer we
delay, the more
we are disa-
bled.

die

die to sinne againe; vntill by long custome in sinning their hearts are hardned and their consciences seared as it were with a hot iron, so as none without any checke or remorse, yea, with all pleasure and delight they cannot commit those finnes, which in former times they would haue trembled to haue entertained into their secrets thoughts.

§. Sect. 6.

6. Because the
meanes grow
vneffectuall by
delates.

2. Cor. 2. 16.

Esa. 55. 11.

Sixtly, the longer wee deferre our repentance, the more vneffectuall will the meanes bee of our conuersion; for the word of God will either soften our hearts like waxe, or harden them like clay, either it will be the fauour of life vnto life, or the fauour of death to our deeper condemnation, as is 2. Cor. 2. 16. *If it once goe out of Gods mouth, it shall not returne vnto him void, but it shall accomplish that which he will, and it shall prosper in the thing whereto he sendeth it.* (whether it be for the conuersion or hardening of those who heare it) as it is Esa. 55. 11. We know if a salue be applied vnto a wound, either it healeth it, or els the sore ouercoming the vertue thereof doth more fester and ranckle, and so this spirituall salue being applied vnto our soules wounded with sinne, doth either cure them, or else becoming vneffectuall, they waxe worse and worse. When men sleepe, and are suddenly wakened with some strange and vnusuall sound, they presentlie start vp and are amased, but after a long time they haue been acquainted with the noise, they can sleepe securelie and not be much disquieted; so when men sleeping in carnall securitie are awaked with the threatnings of the law preached vnto them, which like Canon shot thundreth in their eares, they are at first somewhat rouzed vp and begin to looke about them, but giuing themselues to sleepe againe in their finnes, after they haue been many times awakned, at last this fearefull sound nothing mooues nor disquiets them, neither will anything waken them out of this spirituall lethargie, but the voice of the Archangell commanding them to arise and to come vnto iudgement.

§. Sect. 7.

7. Because old
age is more vn-
fit for repen-
& once, than
youth.

Seuenthy, if wee deferre our conuersion vntil our old age, it will then be more hard and difficult then in the time of youth, because old men are more indocible & vnfit to learne, then they were in their youthfull daies, and therefore who

focus

soeuer meane to attaine vnto learning, or to knowledge of any science, trade, or occupation, they doe not deferre it to their olde daies, but giue themselues vnto it in the time of their youth, when as their wits are most fresh, and their capacitie most quicke to receiue instruction. Seeing then there is much knowledge necessarily required to the making of a true Christian (for without knowledge we can haue no faith, and without faith there is no saluation) therefore for the attaining hereunto it is very needfull that we beginne betimes, and set our selues to learne Gods true religion in the time of our youth, when as we are most fit for this purpose. And this counsell the wise man giues vs, Prou. 22.6. *Teach a childe in the trade of his way, and when he is old he shall not depart from it.* Secondly, as old men are more vnfit to learne, so also they are more forgetfull to remember that which is taught them, and therefore if they doe not set their whole mindes vpon Gods word, and continually call to minde that which hath been deliuered vnto them in the preaching thereof, meditating therein with the Prophet *David* day and night, all they haue learned will easily slip out of their weake and decayed memories. Which thing is most hard for them to performe by reason of manifold distractions, which that age is subiect vnto; as the infirmities of the bodie, sicknesse, aches, and innumerable griefes, and also the manifold troubles and cares of minde, not onely in respect of their owne state, but also in the behalfe of their children, young nephewes and neere friends, whose welfare is as deare vnto them as their owne: now if a single man hath cares enow to distract him from Gods seruice, how many are their distractions; whose cares are doubled and redoubled? and therefore if we would make choice of the fittest time for our conuersion, we must not deferre it till our olde age, but turne vnto God in our youth, when as our wits are most fit to receiue, and our memories to retaine instruction.

h. Sect. 3.

Lastly, if we deferre our conuersion vnto God till our olde age, or till we lye on our death bed, wee shall finde it more difficult, in that our enimie Satan, who alwaies goeth about like a roaring Lion, seeking to deuoure vs, doth then redouble

8. *Because the
houre of death
is the most vn-
fit time for re-
pentance.*

redouble his malicious diligence in working our destruction when as hee seeth the time draw neere wherein hee must attaine his purpose, or else for euer faile of his desire; what, therefore will now our malicious powerfull and most subtilt enemy leaue vnattempted? what violence will hee not now offer? what policie will hee not assay to draw vs from God to his kingdome of darkenesse? Wee know that when enemies besieging a citie doe heare that their sieg is shortlie to bee raised by the approaching of mightie succours; or within a while will become vaine and bootlesse, by reason that the citie will bee more stronglie manned and better victualled, how they will bend all their ordinance against the wall to make a breach, how furiously they will giue the assault, and how desperately they will fight that they may not bee disappointed of their hope and lose all their former labour; and shall wee thinke that Satan who hath long besieged vs, desiring nothing more then to sacke our soules, and to spoile them of all Gods graces and to leade them captiue to hell and destruction, will vse lesse politicke furie in assaulting vs with all his engines of batterie when hee seeth the time approach when as now or neuer hee is to accomplish his desire? But let vs consider moreouer how able wee are to indure his assaults if wee doe not prepare our selues before the time of sickness, arming our selues with the whole armour of God; surely wee are naked and lie open to all his violence, being destitute of the girdle of veritie, the knowledge of Gods truth, neither armed with the breast-plate of righteousness, nor hauing our feete shod with the preparation of the Gospell of peace, whereby wee might bee enabled chearefully to march in the afflicted way which is full of the thornes and briars of tribulation and afflictions, wherein we must trauell if wee will goe to Gods kingdome; neither yet hauing the shield of faith whereby wee might quench the fire darts of the wicked one, nor the helmet of saluation, nor yet any skill to vse the sword of the spirit, the word of God; either for the defending of our selues, or the offending of our enemy. And whereas we may hope
that

that God will at that time supplie all our wants and giue vnto vs all his spirituall armour whereby wee may bee defended and Satan repulsed, wee are to know that God vseth not to giue his heauenlie and spirituall graces at the houre of death to those, who haue contemned them all their life; or if hee doe bestow them vpon any, it is ordinarilie by meanes which hee hath ordained for this purpose, as the hearing of the word, hartie prayer, holie conferences, and such like spirituall exercises: now let it be granted that we may haue at such times of our mortall sicknesses, Gods Ministers, and all other outward helpes to further vs, in performing of these duties (which yet notwithstanding no man can promise to himselfe) yet how vnfit is any man in this case for the effectiual doing of these holy exercises, when as his body is full of paine, and his mind full of anguish, partly fearing Gods iudgements and eternall damnation, partly being grieved with the losse of all his delights, and because hee is to part with his friends, partly being troubled and distracted with disposing of his worldly estate and setting all things in order; and when to all these incumbrances there is added Satans dangerous temptations, who then most violently assaulteth, and most subtilly vndermineth vs that hee may worke our finall destruction? And therefore seeing our conuersion in the time of our sickness is so hard and difficult, (I had almost said desperate,) let vs whilst the Lord giueth vs the outward meanes of our conuersion, and withall the vse of our senses, vnderstandings, and memories, (all which when wee are grievousslie sicke, are alwaies exceedingly weakened, and sometime quite ouerthrowne) let vs (I say) vnfainedly turne vnto the Lord by vnfained repentance in the time of our health, and strength, and not by our delaies, hazard and desperately indanger the eternall saluation of our soules for the inioying of the transitorie trifles and vaine delights of this miserable world.

CHAP. XXIX.

Of the fift Motine, which is, that our delay will bring more sorrow, or utter destruction.

6. Sect. 1.

*More sorrow
followeth sinne
then ioy accom-
panieth it.*



He fifth argument to perswade vs to speedie repentance and turning vnto God, is, that by our delay either wee prepare more matter for our owne sorrow, and griefe, or else treasure vp for our selues a more fearefull measure of wrath against the day of wrath; for if the best happen that wee can hope for, or imagine, it is that we truly repent vs of our sins, without which there is no forgiuenesse: and what is this repentance, but an hartie sorrow, and bitter griefe, for our sinnes past, and an earnest desire and indeuour of forsaking them in time to come? and therefore seeing whatsoeuer pleasure wee haue taken in sinning, wee must after loose it in sorrowing for sinne, seeing our laughing must end in weeping, and our honie bee turned into gall and wormewood; let vs breake off our sinnes betimes, by vnsained repentance, and not heape vp matter of more griefe; let not our mindes so much dote to taste of the honie which sinne bringeth in the mouth, as that we forget the poyson which it carrieth in the taile; let vs not be so eager in drinking of this poyson of sinne, though it be sweete and pleasant to the taste, remembring that it is deadly in operation, if it bee not (as it were) cast vp againe by vnsained repentance; let not our gluttonous appetites cause vs to surfet on the pleasures of sinne, seeing the present delight will not counteruaile the future paine, when as being sicke in sinne, and tormented in conscience, wee shall vomit that with griefe, which wee haue eaten with pleasure, finding more bitterness in the casting vp, then sweetnesse when we swallowed it downe. But this is the best which can befall vs, for if wee doe not thus bartelie sorrow for our sinnes, but still liue in them with pleasure and delight, then doe wee nothing else but heape vp iudgement, and punishments, which shall

one day bee powred vpon vs in full measure, and fill vp the vials of Gods wrath, till being filled vp to the brimme, hee will powre them out vpon our owne heads. And this the Apostle plainly sheweth, Rom. 2. 5. *But thou (saith Rom. 2. 5. hee) after thine hardnesse and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God. 6. Who will reward euerie man according to his workes. &c.* And this is all the treasure which sinners, by deferring their repentance, heape vp vnto themselues for the last daies; as *Iames* speaketh, *Iames 5. 3.* The longer therefore wee deferre our repentance the more wee increase the bills of accounts, of which wee shall neuer bee able to giue a reckoning at the great and generall Audit; the more wee heape vp our sinnes, the more wee heape vp Gods wrath, and increase the measure of our condemnation, and hellish torments euery day, as it were piling vp wood, in which we shall eternally be burned.

The sixth motiue to perswade vs to hasten our conuersion *§. Sect. 2.* vnto God with all speed, is the consideration of the dangerousnesse of our estate before our conuersion; for wee are dead in our sinnes, the children of wrath, and enemies vnto God, who euery minute lie open to his iudgements and punishments. And this the Lord implieth in his speech to *Cain*, *Gen. 4. 7.* *If thou doest not well (saith he) sinne lieth at the dore,* *Gen. 4. 7.* that is, the punishment due to thy sinne, like a cruell wilde beast still watcheth and waiteth for thee, so as thou canst not stirre any way but it is ready to seafe vpon and destroy thee. Now in what a fearefull state are those who euerie minute liue in this danger, of which if they be surprised what can remaine vnto them but euerlasting death and destruction? *For as the tree falleth, so shall it lie,* as it is *Eccles. 11. 3.* that is; as *Eccles. 11. 3.* the day of death leaueth vs, so shal the day of iudgement find vs; and therefore if wee bee taken away in our impenitencie whilest wee are dead in our sins, children of wrath, and enemies vnto God, such shall we be presented before the tribunall seate of iudgement in the presence of the great Iudge of heauen and earth.

The seuenth motiue may bee drawne from the manifold *§. Sect. 3.* benefits

*The seventh
motive taken
from the bene-
fits which ac-
companie our
conuersion.*

benefits which will accompanie our speedie conuersion, for first vertue and goodnesse being sowne in vs in the time of youth, will take more deepe roote in vs, so as it cannot easlie be left or lost, for as the vessell doth longest retaine the finell and tast of that liquor which was put into it whilest it was new and vnseasoned, so they will longest retaine vertue and goodnesse who haue it planted in them in their youth, according to that Prou. 22. 6. Teach a child in the trade of his way, and when he is old he will not depart from it. Secondly, if we turne to God betimes, the exercises of religion and workes of sanctification, will be farre more pleasant and easie then if we deferre them till our old age, for often vse will bring vs to a custome, and long custome will worke in vs an habite of vertue, which will be easie and familiar: if children from their youth be brought vp in trades and occupations which are exceeding hard and difficult, they do attaine to the skill and practise of them with exceeding dexteritie and quicknesse, but if the learning of them bee deferred till old age, they can neuer attaine vnto them, or at least performe them slowlie and with great difficultie; and so if from our childhood we accustome our selues to the learning and practise of the workes of holinesse and righteousnesse, they will grow exceeding easie and pleasant, whereas being deferred they will be difficult and tedious. If the oxen whilest he is young be accustomed to the yoke hee draweth in it quietly and with no great paine, but if he runne long in the pasture vnbroken and vntamed, when he is brought to the yooke he strugleth and striueth, and therewith galling his necke draweth with exceeding paine and irksomenesse; and so if in our youth we accustome our selues to beare the yooke of obedience, it will be easie and pleasant, but if we vse delaies we shall grow stubborne and stifnecked like vntamed oxen, and the bearing of Christs yoke through our impatiencie, and the rebellion of our nature will gall and vex vs. Thirdly, the sooner wee turne vnto God, the more ioy, peace and comfort shall we haue in the whole course of our liues; for what ioy may bee compared with the ioy in the holie Ghost, what peace is like the peace with God; and the peace of conscience,

Prou. 15. 15.

when

when as we are sure that we are now friends, who before we were enemies and children of God, and heires of his euerlasting kingdome of glory, who in time past were children of wrath, and fire-brands of hell? What comfort in the world can bee imagined like vnto the consolation of Gods spirit, which is able to make all afflictions light, and euen death it selfe sweet and pleasant vnto vs? but this ioy, peace, and comfort do all accompanie our true conuersion vnto God, and therefore who would deferre it for one day, seeing it bringeth such inestimable benefits and such surpassing pleasures, as none sufficiently vnderstand them, but they who feele and inioy them? Whereas on the other side, if we deferre our conuersion, in the meane while wee are continuallie subiect to the checks and terrors of an euill conscience, in feare of Gods iudgements, and eternall damnation: and though in outward shew wee may be exceeding merrie and pleasant, yet our mirth is full of sorrow, and our ioy of bitterness, and of *such laughter wee may say, thou art made, and of this ioy, what is that which thou doest?* as the Wise man speaketh, Eccles. 2. 2. for it is but *Sardonicus risus*, laughter from the teeth Eccles. 2. 2. outward, which is straight cōtrolled with some inward pang or checke of conscience. Fourthly, the sooner wee turne vnto the Lord, the longer time wee shall spend in his seruice, which in truth is perfect libertie: now what can bee more delightfull vnto any Christian heart, then to serue our Creatour from the daies of our youth, and to shew our thankfulness to God our redeemer for all the inestimable benefits which he hath bestowed vpon vs, by causing our lights to shine before men, and by glorifying his name in our godlie and Christian liues? what can be more pleasing to a thankful mind, then to take all occasions of expressing thankfulness to him, vnto whom wee are so much bounden? Lastly, as by our speedie conuersion vnto God we liue in sweet comfort and ioyfull peace, so also wee securelie expect death, and giue it entertainment when it cometh with cheerefull countenance: for being conuerted vnto God, we are at peace with him and in his loue and saueur, wee are assured that the curse of the law is nailed to Christs crosse, that hee

Phil. 1. 23.

2. Cor. 5. 1.

Apost.

*§. Sect. 4.
The eight mo-
tine, because
repentance de-
ferred to old
age is not so
excellent or ac-
ceptable.*

was condemned, that we might be iustified, and put to death, that wee might liue eternally, that he is gone before vs into heauen to prepare vs a place there, and now sitteth at the right hand of his father to giue vs ioyfull entertainment when wee come vnto him, that he hath taken away the sting of death, which is sinne, and hath made a soueraigne medicine against this poison with his precious blood, and therefore being conuerted vnto God wee need not feare death; nay rather wee may wish with the Apostle to be speedily dissolved that wee may be with Christ, seeing that is best of all. As it is Phil. 1. 23. neither neede wee to feare the destruction of this earthly tabernacle, seeing we are assured that wee haue a building giuen vs of God, a house not made with hands, but eternal in the heauens, as it is 2. Cor. 5. 1. Moreouer, we shall not need to feare either suddaine death, or an euill death; for it cannot be suddaine to them who are alwaies prepared, *Nec potest male mori qui bene vixit*, neither can he die ill who hath liued well. On the other side, those who deferre their repentance and turning vnto God, when death appoeth are filled with horror and feare, when as they see that they are still subiect to the curse of the law, and euerie minute in danger of Gods fearefull iudgements; when as the waight of sin presseth them, Satan and their owne conscience accuseth them, death waiteth on them, to bring them to euermore death, hell, and destruction. And therefore seeing so many benefits accompanie our speedie conuersion both in life and death, and so many euils follow our delaies: let vs not be moued by Satans tentations, the sweetnesse of sinne, nor with the alluring vanities of this deceitfull world to deferre our repentance from day to day, but let vs now hearken whilest God yet calleth vs, and take the good and acceptable time when he offereth it vnto vs.

The eight motiue to perswade vs to speedie conuersion, is, that our turning vnto God being deferred to our old age, or till the time wee lie sicke on our deathbeds, is not so excellent in it one nature, nor so acceptable vnto God, as if it were performed in the time of our youth; for what great matter is it if wee leaue our sinnes, when they are readie to leaue

leauē vs, to renounce the world with the riches, honours, and pleasures thereof, when they are readie to abandon vs; to imbrace mortification, when as our bodies are mortified with sicknesse, and brought to the gates of death; to giue to the poore, when we can keep our goods no longer; to forgive our enemies, when as we cannot offer them any further wrong or violence; to commend our wiues and children into the hands of God, when as wee our selues can no longer defend and prouide for them; to cease to sweare and blaspheme Gods name, when as soone after wee shall cease to speake? Moreouer, how can we thinke that this will bee acceptable vnto God, when as wee doe not come vnto him before all the world forsakes vs? nor craue his helpe till we are abandoned of al other succour, nor offer to come into his seruice, before we are ready to go out of the world, and that rather for feare of punishment, and hope of reward, then for any loue we beare to our Lord and master. But let it be granted (as in truth it cannot be denied) that whensoever we trulie repent vs of our sinnes, and turne vnto God, he wil receiue vs to mercie; should wee take occasion hereof to deferre our conuersion, and to continue in our sinnes? should his loue and mercie towards vs, mooue vs to rebellion, and impietie towards him, and because hee is gracious and long suffering, shall wee therefore the more offend him, and as it were, whet the edge of his wrath against vs? bee it farre from vs. Nay rather if God be gracious and mercifull, let vs bee ashamed to offend so gracious and mercifull a God, and though wee should bee so hard hearted, as not to feare his iustice, and fearefull iudgements, yet euen in common humanitie let vs blush for shame to offend him in consideration of his infinite loue and mercie. If wee haue a friend, who by reason of the loue he beareth vs, would hardlie bee displeased, or mooued to anger against vs, would wee make this vse of his loue and patience, still to prouoke him with new iniuries? Nay, if there bee any good nature and ciuilitie in vs, would not his loue towards vs, mooue vs to loue him againe, and would not this loue worke in vs a care and feare not to displease him? Yes assuredly. O let

not then the Lords loue, patience, and long suffering, who is our friend of friends, make vs to take occasion of offending and displeasing him; but rather let the consideration thereof bee a forcible and strong motiue to moue vs to repentance.

Rom. 2. 4.

6. Self. 5.

The last motiue, because repentance in time of sickness is often vnfound.

Exod. 9. 27.

& 10. 16. 17.

1. Sam. 15. 24.

25.

1. King. 13. 6.

& 21. 27.

Lastly, though the Lord bee so gracious and mercifull, that he is ready to receiue vs into his loue and fauour, whensoever wee vnfaignedly repent, and truely turne vnto him; yet forasmuch as hee extendeth his mercie to those onely who are truely penitent, and seeing the repentance of the most is fained and hypocriticall, which then onely beginneth when death or some extreame danger approacheth, this should bee a strong motiue to perswade vs to repent and turne vnto the Lord when wee are in our perfect health, strength and prosperitie, that so wee may haue assurance that our conuersion is sincere and vnfaigned, and not forced or dissembled. Wee know that *Pharaoh* himselfe when hee was vexed with Gods fearefull plagues, could say I haue sinned, and promise amendment. And *Saul*, when God threatned to cut him off, and to take the kingdome from him, could acknowledge his wickednesse, and pretend a desire to worship the Lord. And *Ieroboam* could shew more contrition for the losse of his hand, then hee euer shewed for the losse of his soule. And wicked *Achab* when hee heard heauie iudgements denounced against him, could outwardly humble himselfe, put on sackcloath, fast, and goe demurely. And who may not obserue in his owne experience, how many there are, who in the time of their sicknesse make goodly shewes of repentance, promising golden mountaines, and vowing, if they recouer, that they will leade a new life, forsaking their sinnes, and indeuouring to serue the Lord in the duties of holinesse and righteounesse; and yet the same men being restored to their health, with the dogge returne to their vomit, and with the sow to wallow againe in the filthie puddle of sinne, becomming as prophane, wicked, irreligious, and negligent in all duties of Christianitie, as euer they were? which is a most vndoubted signe that their repentance was but fained and dissembled, and that they were moued there-

unto

unto, not for any loue of God, or hatred of sinne, but for feare of Gods iudgements, and eternall condemnation, and therefore as soone as the cause of their feare is a little remoued, their repentance also ceaseth. Moreouer, wee know that true repentance is the gift of God, and that wee haue it not at our owne becke and call, but when he offeireth and vouchsafeth it vnto vs, and therefore it is no marueile if they who haue scorned this gracious gift all the whole course of their liues, should be denied it at the time of death, and left so to the hardnes of their hearts, that though with *Esau* they seek repentance with teares, yet they shall neuer find it. And though with the siue foolish virgins they desire to buy oile for their lampes, yet the time of grace being past they shall be shut out of doores and excluded from the marriage. Neither doth the Lord ordinarily beget faith, repentance, and other sanctifying graces in any man, but by the vse of the meanes which he hath ordained for this purpose: now the meanes ordained of God are not sicknesse, or the infirmities of old age, but the ministerie of his word, made effectual by the inward operation of his spirit for our conuersion and sanctification; and therefore if the Lord hath oftentimes granted vs this meanes, and they haue not been effectual for our conuersion; if hee haue often called vs in the preaching of the word and wee haue refused to come, what hope can we haue, that wee should turne vnto God, without this meanes in the time of sicknesse? who by the continuall hearing of the word, haue not been conuerted in the time of our health, seeing not any come vnto Christ, but whom the father draweth, and the meanes whereby he draweth vs vnto him, is not sicknesse or the approaching of death ordinarily, but the ministerie of his word; for when the sheepe heare Christs voice, and thereby know him to bee the true shepheard; then (and not before) they follow him, as it is, *Iohn 10.27.* So that though we were sicke, and certainly assured wee should die to morrow, yet for all this, wee are neuer the nearer our conuersion, faith and repentance then wee were before; as appeareth in the example of the Epicures, *1. Cor. 15. 1*

32. Let vs eate and drinke (say they) for to morrow we shall die. A

Ephes. 4. 1 1. 12

Iohn. 6. 44.

1 Cor. 15. 32.

Ephes. 4. 11. 12

man would thinke they should rather haue said, let vs fast and pray, for to morrow we shall die; but this plainly sheweth that we are neuer the neerer our conuersion vnto God, and true repentance though we are certaine that death approacheth; it is onelie the worke of Gods spirit, which ordinarily worketh not by the meanes of sicknesse or feare of death, but by the ministrie of the word, which is Gods owne ordinance, *inspired of God for the gathering together of the Saints, and for the edification of the body of Christ.* And therefore whilest the Lord calleth vs in the preaching of the word, let vs hearken vnto his voice, and turne vnto him by vnfeined repentance: for if Gods owne ordinance is not effectually for our conuersion, assuredlie there is no hope that euer we will be conuerted by sicknes or any other extraordinarie meanes whatsoever. It is an admirable miracle wrought by the infinit wisdome and almightie power of God, that a poore sinner should be conuerted vnto him by the preaching of the word, for hereby we who were dead in sinne, are raised vp to newnesse of life; we who were borne blind, are indued with sight; our hearts more hard then the Adamant, are made flexible, and soft as waxe to receiue any impression, which the Lord will imprint in them, and wee are moued to denie our selues, and to cast away our owne righteousnesse, and to rest and relie vpon Christ Iesus alone for our iustification and saluation, which is quite contrarie to our naturall disposition: but it were a miracle of miracles, that all these things should be wrought in vs by sicknesse, which the Lord hath not ordained for this purpose, when as the meanes appointed by God himselte the ministerie of his word, which is Gods owne ordinance could neuer worke them in vs. It may bee indeed that Gods hand lying heauy vpon vs in the time of sicknesse, and fearing worse iudgements in the life to come, we may be moued hereby to make a goodly shew, and to vow great reformation if we might bee restored to our health: It may be that with *Pharaoh*, wee may make a feined confession of our sinnes, and promise to amend, if this iudgement may bee removed, or that we may with *Achab* outwardlie humble our selues before God, to the end we may escape those fearefull punishments

punishments which are threatned in his word; but it is a thousand to one if we then truly repent, who haue liued our whole time in impenitencie, or then turne vnto God if wee were not before that time effectually called and conuerted; for as wee liue, so wee commonlie die; neither is it likely that hauir gled our liues like wicked *Balaam*, we should die the death of the righteous; that hauing alwaies hitherto been thornes and thistles we should now bring forth sweet figges and pleasant grapes when wee are readie to bee cut downe and to be cast into the fire; that hauing all our life sowed the seedes of wickednesse we should at our death reape the fruit of godlinesse; *And therefore (as the Apostle exhorteth) let vs not be deceived, God is not mocked; for whatsoeuer a man soweth that shall he also reape; for he that soweth to his flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life euerlasting,* as it is Gal. 6. 7. 8. Let vs now turne vnto God, while he calleth vs and granteth vs the meanes of our conuersion the ministerie of his word; now is the acceptable time, now is the day of our saluation; and if wee will now turne vnto God and truly repent whilest we might continue in our sinnes, we may be assured our repentance is true and vnfained, and not pressed out of vs with sense of present paine, nor forced with feare of future punishment, and that turning to God, wee shall be receiued to grace and mercie, seeing wee then offer to serue him, when we might haue serued Satan, the world and our owne corrupt flesh.

Gal. 6. 7. 8.

CHAP. XXX.

Two lets which hinder worldlings from speedie repentance, removed.



And so much concerning these Motiues, whereby wee may bee perswaded to speedie repentance, all which the worldlie secure man wardeth and beareth off with a double fence, so as they can neuer beate him downe with true humilitie nor pearce his heart with vnfained sorrow for sinne; the one

§. Sect. 1.

The first let, is the mistaking of Gods mercy and gracious promises.

is by alleaging Gods mercie manifestlie declared vnto vs in the sweet promises of the Gospell; the other by obiecing the example of the conuerted theefe, who though hee had spent his whole life in sinne and wickednesse, yet at the last houre was receiued to mercie.

Ezech 17.
32 and 33. 11.
Matth 9. 13.
Matth 11. 28.

1. T. m. 2. 4.

*The first list
remoued.*

For the first, hath not the Lord (will they say) protested in his word, that he desireth not the death of a sinner, but that he turne from his way and liue? hath not our Sauour told vs, that he came not to call the righteous, but sinners to repentance? and doth hee not inuite such vnto him as labour vnder the heauie burthen of sinne, promising that hee will ease them? And hath not the Apostle *Paul* taught vs, that Gods will is, *that all men should be saued, and come to the knowledge of his truth*? Seeing therefore God is so merciful, why should we doubt of our saluation? Why should wee feare to deferre our repentance, and follow our pleasures and delights for a time, seeing the Lord will receiue vs to mercie whensoever we turne vnto him?

I answer first, that though all this were certaine, true, and not to bee doubted of, yet it is a most vnthankfull part and horrible ingratitude against our gracious God and louing father to take occasion of his mercie, the more to offend him, as before I haue shewed. Secondlie I answer, that as God hath shewed his mercy in the gracious promises of the Gospell, so also he hath as plainelie declared his iustice in the seuerer threatnings of the law, and he is as true in the one, as in the other. And therefore all the question is, who shal tast of his mercy, and who of his iustice, seeing that is promised to some, and this threatned against others; or rather in truth it is without all question, for the Lord hath plainelie shewed in his word that hee will extend his mercy to all repentant sinners and to them onely, and that he will declare his iustice in powring out his iust iudgements vpon the wicked who liue in their sinnes, and especially vpon those who take occasion of Gods mercie, to continue in their vnrepentancie, despising y^e riches of his bountifulnes, his patience and long suffering; for hereby they heape vnto themselues *wrath against the day of wrath, and the declaration of the iust iudgement*

of

of God. as the Apostle speaketh, Rom. 2 4. 5. Though then there be neuer so many sweet promises in the Gospel, yet they who continue in their sinnes without repentance can reape no true comfort by them, because they are not made to them, but to repentant sinners; and on the other side, though there be neuer so many terrible threatnings denounced in the law, yet the penitent sinner need not to feare them, seeing they are threatned onely against those who continue in their impenitencie; though God be of infinit mercie, let not the wicked man who liueth in his sinnes presume, seeing it is sufficiently declared in pardoning the sinnes of repentant sinners. Neither let him who is truely penitent despaire because God is of infinit iustice, seeing it is sufficiently manifested in punishing the sinnes of those who continue in their vnrepentance; let not him who is turned vnto God from his wicked waies feare Gods iustice, for it is fullie satisfied in Christ, and therefore it shall neuer attach him; neither let him who continueth in his sinnes without repentance, hope in Gods mercie, for it doth not belong vnto him; nor yet in the sweet promises of the Gospell, which though they be neuer so generall, yet are they alwaies to be restrained to the condition of the couenant of grace, faith, and repentance. And this is manifest in the places before alleaged, which worldly men so much abuse to nourish in them carnall securitie; for whereas the Lord saith, Ezech. 33. 11. *That he will not the death of a sinner*, he addeth in the next words, *but that hee turne from his way and line*: so that the Lord speaketh not of all sinners, but of those who turne vnto him from their wicked waies. So our Sauour Christ saith, Matth. 9. 13, *that hee came not to call the righteous*, that is, those who are iust & righteous in their own conceits, *but sinners to repentance*: so that whosoeuer are called vnto Christ that in him they may haue saluation are called also to repentance. And Mat. 11. 28. our Sauour doth not call all sinners vnto him without difference, but those onely who are *wearie and heauie laden*, that is, who find their sinnes irksome and grievous vnto them, and desire nothing more then to be freed of this vnsupportable burthen. And the Apostle Paul likewise, 1. Tim. 2. 4. doth not say simplic

Rom. 1 4 5.

Ezech. 33. 11.

Matth 9 13.
and. 11. 28.

1. Tim. 2 4.

that

that God would haue all men to be saued, but that he would also haue them come to the knowledge of the truth, that is, to the knowing, acknowledging, and beleeuing of the principles of Christian religion concerning God, themselves, and the worke of redemption wrought by Christ. Let therefore no carnall secure man take occasion to presume vpon Gods mercy in regard of the sweet and gracious promises of the Gospell, for vnlesse they turne vnto God from their euill waies and truely repent them of their sinnes, vnlesse they are wearie and heauie laden, desiring nothing more then to be eased of their heauie burthen; vnlesse they come out of their blind ignorance and attaine to the knowledge of the truth, the gracious promises of the Gospell do not appertaine vnto them.

§. Sect. 2.

*The second let
is presumption
vpon the ex-
ample of the
conuerted
thiefe.*

Secondly, whereas they alleage the example of the thiefe conuerted at the houre of death, we are to know that this is but one particular act of Gods mercy, and therefore wee can make thereof no generall rule, especially seeing to this one we may oppose many thousands of those who hauing deferred their repentance to the last houre, haue been taken away in their sinnes and impenitencie. It is true indeed, that if with this theefe we truely turne vnto the Lord by vnfaigned repentance, and shew our faith by the like liuely fruits, he will pardon our sinnes, and receiue vs to mercie, according to his gracious promises: but this faith and repentance are not in our owne power, but the free gifts of God, which hee verie seldome bestoweth on those at the houre of death, who haue neglected and contemned them their whole liues: sometimes indeed he calleth and conuerteth some at the last houre, to shew the infinite riches of his mercie, but most commonly he leaueth those who haue deferred their repentance to die in their impenitencie, that they may bee examples of his iustice. And to this purpose, *Austin* speaketh well; There is (saith he) mention made in the Scriptures of one whom the Lord receiued to mercie, that none might despaire, and but of one, that none might presume. It is the manner of princes to send their gracious pardon sometimes to those who are led out to execution; but if any will wilfully offend

offend in hope hereof, or hauing offended will deferre to sue for his pardon to the last houre, surely hee is well worthie to be hanged, both for his offence, and also for his presumption: so the Lord mercifully pardoneth some few, when death is ready to sease vpon them, and to transport them into the eternall torments of hell fire, to shew the riches of his grace; but if any shall take occasion hereby the more to offend against his maiestie; or hauing offended, deferreth to sue for pardon by powring out the teares of vsfained repentance vntill his last houre, hee is vndoubtedlie vnworthie of any grace and mercie, and in all likelihood he shall be deliuered vp to suffer eternall torments. Moreouer, as this act of mercie in receiuing this theefe to grace, was very extraordinarie, so was it reserued as being most fit for the time of Christs passion; for as great Princes at the time of their coronation pardon such notorious offences, the like whereof they wil hardly euer after remit, to the end, that their clemencie and mercie may appeare to all: so our Sauour Christ, the glorious king of heauen and earth, being readie to lay downe the forme of a seruant, and to take vpon him the crowne of endlesse glorie and maiestie, gaue his gracious pardon to this grieuous offender, that his infinite mercie and goodnesse might be manifested vnto all men, that so they might breake off their sinnes by vsfained repentance, and by a liuelie faith come vnto him, looking and expecting for life and saluation onelie in this their Sauour and Redeemer; and as cunning Surgeons hauing made a soueraigne salue, doe vpon the next occasion make experiment thereof by curing some grieuouse and desperate wound, that so they may commend it to all who shall haue need to vse it; so the Lord hauing made a pretious plaister and soueraigne salue to cure all soules, who being wounded with sinne, will applie it vnto them by a liuelie faith, presently took occasion of curing therewith this poore theefe grieuousely wounded with sinne, that al others in his state, seeing the vertue therof, might more earnestly desire it, and more carefully seeke after, and apply it to their wounded soules. And therefore seeing the occasion of this cure was altogether extraordinarie, the action is not like to be ordinary.

ordinarie, the occaſion being remooued, and the mercie of God, and vertue of Chriſts death and bloudſhed being ſufficiently maniſeſted to al the world. Thirdly, we are to know, that the eſtate of theſe men, is farre vnlike, and much more deſperate, then the ſtate of the conuerted theefe: for hee was in all likelihood neuer before this time called, and preſentlic he hearkneth vnto the voice of Chriſt, and willingly intertaineth the good motions of his ſpirit; but theſe men being often called, haue reſuſed to come, and haue quenched the good motions of Gods ſpirit: he perſiſted in his ſin ignorantly, hauing not heard the doctrine of the Goſpell, whereby he might be inuited to come vnto Chriſt by a liuely faith, and might turne vnto God by vnſained repentance; theſe haue often heard theſe glad tidings and haue neglected and contemned them: hee continued in his ſinnes through ignorance, neither did he vngratefully reſolue to ſerue the diuell his whole life, reſeruing the time of his old age and ſickneſſe for the ſeruice of God, only for his owne aduantage; but theſe men hauing bin often inſtructed in the law of God, and waies of godlineſſe, notwithstanding wittingly and wilfully perſiſt in their ſinnes, preſuming vpon repentance and hope of mercy at the laſt houre, intending then to turne vnto God, not for any loue they beare him, but for feare of hell torments, and eternall damnation: laſtly, his repentance was moſt vnſained, and exceeding earneſt, and his faith brightly ſhined preſently after his conuerſion in ſingular fruites thereof. For hee made a notable confeſſion of his Sauour and Redeemer, euen when all his diſciples for feare forſooke him. He iuſtifieth Chriſt, when all men condemned him, and euen his Apoſtles doubted of him. He praieth ſeruientlie vnto him, when the multitude mocked and reuiled him: hee humblelie confeſſeth his owne ſins, and louingly admoniſheth his fellow of his wickednes, deſiring earneſtly that as they had bin fellowes and copartners in ſinne, ſo they might be partakers in pardon, and in the benefit of redemption wrought by Chriſt. Whereas moſt commonly their repentance is forced and diſſembled for feare of puniſhment, rather then for hatred of ſinne, or loue of God: as they vſuallie make it maniſeſt

How Satan moueth men to rest in a counterfeite repentance. 413
nifest if they recouer of their sicknesse. And therefore seeing there is such great dissimilitude and difference in their purposes, liues and courses, it is not probable that they will euer be like in their conuersion, death and saluation.

CHAP. XXXI.

Satans tentations moouing men to rest in a counterfeite repentance, answered.



And so much for the answering of those tentations, whereby Satan laboureth to make vs delay and deferre our repentance from day to day: with which, if he cannot preuaile, both because wee see the necessitie of repentance vnto saluation, and also plainly perceiue by the former reasons that delaies are most dangerous, then hee will labour in the next place to perswade vs to content our selues with a small measure of repētaunce, or rather in truth with a counterfeite mock-repentance, which is onely in outward shew and neuer pierceth the heart; making vs beleue, that if when we see our finnes, hauing our consciences conuincd out of Gods word, wee doe in some generall termes confesse that we are all sinners, and desire God after a formall manner to haue mercie vpon vs, if wee can sometime straine from vs a broken sigh, and be content to leaue some of our least pleasing finnes, our repentance will be very acceptable to God, and sufficient for our saluation.

And with this temptation Satan deludeth and destroyeth innumerable men in these our daies, and therefore it behooueth euery man to prepare himselfe for this incounter. And to this end wee are to know, that the mercie of God, and merits of Christ, doe not belong vnto those who thus slubber ouer their repentance; neither doth Christ Iesus call vnto him such as slightly sorrow for their finnes, and thinke the burthen of them light and easie to bee borne, but such as labour and are heauie loaden, as appeareth Matth. 11. 28.

Come vnto me all yee who are wearie and heauie loaden, and I will Matth. 11. 28.

ease

*§. Sect. 1.
That the promises of the Gospell are made onely to those who repent seriously.*

ease you. In which words our Sauour Christ plainly sheweth, whom hee calleth to the participation of the worke of redemption wrought by him, and what measure of repentance hee requireth of them: for the first word *animum*, signifieth such as labour vntill they be wearie, and the other word *inopiamus*, signifieth such as are heauie laden with a burthen vnsupportable, and therefore being grieuouly pressed therewith, they desire nothing more then to be eased of it: for *ergo*, from which this word is deriued, properly signifieth the burthen of a shippe, and is taken metaphorically for any thing which is very troublesome and grieuous. So that by ioyning these two together, our Sauour evidently declareth whom hee calleth and inuiteth vnto him: namely, those onely who know, acknowledge, and feele, that their sinnes are an intollerable heauie burthen, and being exceedingly vexed with them, most earnestly desire to be eased and released of them, and to this purpose flee vnto Christ by a true and liuely faith, finding themselues destitute of all meanes whereby they may otherwise be eased and relieved.

§. Sect. 2.
What things
are required
in those who
truly repent.

If then wee would haue any assurance that wee are in the number of those whom Christ calleth and inuiteth vnto him, wee must haue first a sight and sense of our sinnes, and a true and feeling knowledge of our miserable and wretched estate, in which wee are, by reason of them, and the punishment due vnto them. Secondly, wee must be wearie in bearing this heauie burthen, as being most irksome and grieuous vnto vs. Thirdly, wee must haue an earnest desire to be eased and freed from it. Lastly, we must come vnto Christ by a true and liuely faith, to the end that he may ease and release vs.

1. Knowledge
and sight of
their sinnes.

For the first, we must come to the knowledge of our sinnes, before we can truly repent of them: for we cannot sorrowe for them, vntill wee see them; neither is it sufficient that wee see and knowe that wee are grieuous and hainous sinners, vnlesse wee also feele the waight of this intollerable burthen, pressing vs downe, and vexing, and grieuing vs, euen to the very heart: for wicked and prophane men may see their

their finnes, (for what can hide them from their eyes, being so innumerable in multitude, and so grievous and hainous in respect of their quantitie, and quallitie, but yet they feele not their waight, neither are troubled with them; nay, it is a pastime to a foole to doe wickedly, as it is Prou. 10. 23. and the abominable filthie sinner drinketh iniquitie like water, as it is Iob. 15. 16. and there are some so delighted with vngodlinesse, and all lewde prophanenesse, that they euen draw vnto them iniquitie with the cordes of vanitie, and sinne as with cartropes, as the Prophet speaketh, Esa. 5. 18. and though they bee laden with their finnes, as it were with an intollerable burthen, yet they feele them not, neither are they any thing vexed with their waight; and though the iniquitie of sinners be so heauie that the earth cannot beare it, but reeleth too and fro like a drunken man, and is remooued like a tent, as it is Esay 24. 20. though it make all the creatures grone and trauaile in paine together, as the Apostle sheweth, Rom. 8. 22. yea; Rom. 8. 11. though it euen wearieth God himselfe in suffering, and bearing with it, as it is Esay 43. 24: yet doe they walke bolt vp-right, and with stretched out neckes, neuer so much as stooping vnder this vnsupportable burthen, till at last it growe so heauie, that it ouerwhelmeth them, and presseeth them downe to the bottome of hell.

The reason hereof is, because they are wholly plunged, yea, drowned and dead in their finnes: and therefore as those who being diued to the bottome of some deepe water, doe not feele the waight of that which is aboue them; whereas if they were pulled out of the waters, they would be ouerwhelmed with the burthen of one tunne; so those who are deeply plunged into the gulph of sinne and wickednesse, doe not feele the waight of this intollerable burthen, but if once they come out of their finnes by vnfaigned repentance, the waight of some few of them would presse them downe vnto the gates of hell, if they be not supported and freed from this burthen by our Sauour Iesus Christ.

But such as these, are not called by our Sauour; neither will he ease them, though their burthen be neuer so intollerable; but he inuiteth those onely who are heauie laden, and finding

Prou. 10. 23.

Iob. 15. 16.

Esa. 5. 18.

Esa. 24. 20.

Esa. 43. 24.

Psalm. 38. 4.

finding their burthen ~~un~~irksome, are wearie of it and desire to be eased; he hearkneth only vnto those who from their harts cry out with *Dauid*, *Psalm. 38. 4.* *Mine iniquities are gone ouer my head, and as a waightie burthen they are too heauie for me: 6. I am bowed and crooked very sore, I goe mourning all the day.*

Psalm. 51. 17.
Esaie 66. 2.

He respecteth only those who are of a broken heart and contrite spirit, for these only performe the condition of the couenant, and consequently, to them alone the promises contained in the couenant doe appertaine.

§. Sect. 3.

*That hee who
feeleth not his
sinnes hath
neither faith
nor repentance.*

The condition of the couenant is faith and repentance; neither of which doth hee performe who doth not see nor feeble the burthen of his sinnes: for wee will neuer rest vpon Christ for our saluation, vnlesse wee see that wee haue no meanes of our owne to escape condemnation: wee will neuer seeke vnto Christ to bee our redeemer, vnlesse wee perceiue that wee are the bondslaues of sinne and Satan: wee will neuer labour to obtaine the riches of his righteousness, vnlesse we discern our owne nakednesse and beggerie: we will neuer come vnto Christ to bee washed and purged from the pollution of our sinnes and corruptions with his blood, vnlesse we see our naturall filthinesse: wee will neuer desire to be eased of the heauie burthen of our sinnes, vnlesse wee feeble the waight of them: we will neuer intreat Christ to be our Phisition, vnlesse wee find that our soules are sicke in sinne: we will neuer goe vnto him who is the author of life, vnlesse wee see that we are dead in our sinnes: in a word, we will neuer intreat Gods mercy, vntill wee feeble our owne miserie.

If therefore without this sense of sinne we will neuer come vnto Christ, then consequently without it we shall neuer bee eased, for he freeth those onelie from condemnation who rely themselues wholly vpon him for their saluation; he came to be their Redeemer alone, who feeble their miserable captiuitie, and earnestly desire to be released; he wil not enrich any but those who perceiue their owne beggerie, and craue releeffe; he will not wash any with his precious blood, but those who see their pollution and filthinesse, and come vnto him intreating him to purge, and cleanse them; he will not ease
any

any but those who finding their sinnes to bee a heauie burthen, are wearie, and come vnto him to be freed from them; he came into the world to be a Physitian, not to those who feele no infirmitie, but to those who are sicke and diseased; he came to giue life to those alone who are dead in their sins and trespasses; neither will the Lord shew mercy vnto any, but vnto those alone who perceiue their estate to bee most wretched and miserable.

For who can imagine that the Lord who is most infinite in wisdom, should vnaduisedly bestow his benefits vpon such, as finding no want of them, do not desire them, when they are without them; nor esteeme them though they had them, and consequently will neuer be truly thankfull for that which they neither want, desire, nor esteeme? who can in reason conceiue that he will offer himselfe to bee a Sauour to such as doe not thinke themselues lost and condemned; or to bee their redeemer who will not acknowledge that they are in captiuitie; or that he will bestow the riches of his righteousness vpon such proud beggars, as find no need thereof, being righteous inough themselues in their owne conceits? that hee will vainely spend his precious blood in washing of those who thinke themselues cleane already, and need no such purging; that he will in compassion ease those of the burthen of their sinnes who were neuer troubled with bearing of them; that hee will offer them any Physicke who will not acknowledge themselues sick; or to giue life to those who will not confesse that they are dead in sinne; and who can imagine that the Lord will euer shew to those his mercy, who will neuer shew the Lord their wretched misery?

Whosoever therefore haue not a true sence and feeling of the heauie burthen of their sinnes; they will neuer come vnto Christ; neither can they euer haue any assurance that he will ease them, and consequently they are destitute of a true faith which is the chiefe condition of the couenant of grace; but as they want faith, so also they can neuer attaine vnto true repentance. For so long as they haue not the sence of their sinnes, they are not grieved with them, neither doe they de-

fire to leaue and forsake them, and as those who bearing a burthen and are not vexed with the waight, they are not wearie of bearing it; nor desirous to leaue it; so those who being loaded with the vnsupportable burthen of their sinnes, and haue no sense of the waight, they are not grieved with wearinesse nor desirous to be freed from it, and consequently they are destitute of true repentance, which is nothing els but an hartie grieffe and a true sorrow for our sinnes past, and an earnest desire and indeuour to leaue and forsake them in the time to come.

§. Sect. 4.

*The former
points prooued
by particular
testimonies.*

Esay. 61. 1.

Mat 9. 13.

1. Tim. 1. 15.

Math. 18. 12.

Esay. 53. 6.

So that whosoever haue not a true sense and feeling of the vnsupportable waight of sinne, they are destitute of true faith and repentance; and therefore the promises of the Gospell being made onely to the faithfull and repentant sinners, doe not appertaine vnto them. Which may more euidently appeare if wee consider some of the particulars; Esay 61. 1. It is said that our Sauour Christ was sent to *preach glad tidings vnto the poore, to binde up the broken harted, to preach libertie to the captiues, and to them that are bound, the opening of the prison.* 2. *To comfort all that mourne, and to giue vnto them beautie for ashes, the oyle of ioy for mourning, and the garment of gladnesse for the spirit of heauinesse.* Math. 9. 13. our sauour saith that he came not to call the righteous, but sinners to repentance: and the Apostle witnesseth of him, that he came into the world to *save sinners*, 1. Tim. 1. 15. If therefore we be not poore in spirit and broken harted, if we be not miserable captiues, heauie mourners, and wretched sinners, our Sauour Christ was not sent to preach the glad tidings of the Gospell vnto vs, hee will not giue vs libertie nor affoord vs anie comfort, he came not to call vs, neither will hee saue vs. So our Sauour professeth, Math. 18. 11. that he came to *save that which was lost, and to fetch home the wandering sheepe.* If therefore wee bee not lost in our selues wee shall neuer bee found of Christ; if wee doe not confesse with the Prophet Esay, that wee haue gone astray like wandering sheepe, he will neuer seeke vs, nor cary vs on his blessed shoulders to the sheepfold of eternall happiness: In a word, as without the sense of sinne, we can neuer attaine vnto faith and repentance, so without faith and repentance,

repentance, we can neuer haue any assurance of any of the promises of the Gospell.

And therefore it behooueth vs as we tender our saluation, that we labour after the sight and sense of our sinnes, that with good *Iosias* our hearts melt within vs, and euen resolve themselues into the teares of vnfeined repentance; that wee euen rent our hearts with true compunction, as the Prophet exhorteth, *Ioel. 2. 13.* and that with the Iewes wee haue our hearts prickt within vs, when we come to the sight of our sinnes; and all this not so much in regard of the punishment we haue deserued, as that by our sinnes wee haue displeased our good God and gracious father, and haue caused our Sauour Christ who is the Lord of life, to be put to a shamefull and painefull death.

§. Sect. 5.
The means whereby we may attaine to a true sight of our liues.
1. King. 12. 19.
Act. 2. 37.
Zach. 12. 10.

And that wee may attaine vnto this sense and feeling of our sinnes, there are diuers means to be vsed effectually for this purpose; as first we are to haue our recourse vnto God by earnest and seruent prayer, desiring and intreating that he will anoint the blind eyes of our vnderstandings, with the pretious eye salue of his holie spirit, that wee may see our owne wretchednesse, miserie, pouertie, blindness, and nakednesse, and that hee will soften our hard hearts, with the oyle of his grace, and so beate these stonie rockes, that out of them may flow plentifull streames of vnfeined repentance.

1. Meanes 2
prayers.
Reuel. 3. 17.
18.

Secondly, we are often times to set the law as a glasse before vs, that so we may see our deformities, and to examine our liues thereby as it were by a rule or square, that so wee may know both how often we haue erred and transgressed it in the time past, and how vnable wee are to performe it for the time to come in that exact manner which God requireth. For as the deformities and spots in the face though they be great and manie, cannot be discerned of those who haue them, vnlesse they looke themselues in a glasse, and though euerie one els doth plainly see them, yet the party himselve doth least of all perceiue them: so though our spirituall deformities and filthie spots of sinne, appeare most vgly and odious in the eyes of God and men, so that euery

2. Meditating in the law.

one seemeth to point at them; yet wee our selues will neuer discern them, vnlesse wee set the looking glasse of the law before vs.

3. *Meditating
of the iustice
and truth of
God.*
Iob 4 18. and
15. 15.
Eia. 64. 6.

Thirdly, wee are often and earnestly to meditate vpon the iustice and truth of God, in whose presence the heauens are not cleane, and the *Angels themselves are vnable to abide the rigour of his iustice; and how much more is man abominable and filthie, who drinketh iniquitie like water?* In whose sight our best righteousness is like a polluted cloth; and how much more filthie then are our sinnes and wickednesse? Moreouer, as he is most iust, so as he cannot let sinne goe vnpunished, so also hee is most true, yea truth it selfe: neither can any of those threatnings fall to the ground vncexecuted, which he hath denounced against those who liue in their sinnes; and therefore there is no meanes to escape his fearefull iudgements, vnlesse we turne from our sinnes, and meete the Lord by vnfeined repentance.

4. *Meditation
of the last
iudgement.*

1. Cor. 12.

Fourthly, let vs continually remember that we must once appeare before Gods tribunall seate of iudgement, there to render an account not onely of our words and workes, but euen of our secret thoughts, when as the Lord himselfe who searcheth the hearts and raines shall be our Iudge, who will not acquit the guiltie, nor respect the person of man, neither will he be satisfied with faire pretences and smooth excuses, nor corrupted with bribes and gifts. And therefore let vs iudge our selues that we may not be iudged of the Lord; and in bitterness of soule and remorse of conscience let vs condemne our selues to bee miserable sinners, that the Lord may acquite vs and make vs taste of his mercie.

5. *Remem-
brance of those
punishments
due to the
wicked.*

Gal. 3. 10.

Lastly, let vs seriously meditate on those fearefull punishments, which are prepared for those who liue and die in their sinnes; for they shall for euer be separated from the presence of God, the ioyes of heauen, and the sweete companie of the Saints and Angels, and be cast into eternall darknesse, where they shall for euer and euer bee tormented in flames vnquenchable; all which horrible punishments are due vnto al, who *continue not in all which is written in the booke of the law so doe them*; and therefore how shall we escape, who in stead
of

of continuing in obedience to all Gods commandments, haue continually broken them all, and done the cleane contrary, if we doe not in the sense of the heauie burthen of our sinnes, humble our selues before God by vnfeined repentance, and come vnto Christ by a true and liuely faith, that we may be eased of this intollerable waight, and adorned with his righteousness and obedience.

And so much concerning the first signe, whereby those may be discerned whom Christ calleth, namely, the sight and sense of their sinnes. But it is not sufficient that we feele our sinnes like a heauie burthen, pressing vs downe, if we be content to beare it still, but it must seeme irkesome and grieuous vnto vs, and make vs exceeding wearie of bearing it; we must with the Apostle *Peter*, think it sufficient that we haue spent the time past of our liues, after the lust of the Gentiles in abominable sins: and for \bar{y} time to come, we are to liue after \bar{y} wil of God, dedicating our selues wholly to his worship and seruice. Otherwise, though we haue neuer so exquisite a sight and sense of our sins, yet if they seeme vnto vs a sweet burthen which we are content still to beare without any great wearinesse, nay with pleasure and delight; if wee bee like the rich miser who though his backe should bee almost broken with the waight of his owne gold, yet would not thinke it any trouble, nay would esteeme it for his chiefe felicitie, because his burthen pleaseth him: for if we feeling that our sinnes are an huge and massie burthen, are neuerthelessse not troubled, nor wearie of bearing them, but rather take our chiefe delight in being so loded, because the burthen is exceeding sweet and delightfull to vs; we may assure our selues that we are not in the number of those whom Christ calleth; for hee inuitheth them onelie vnto him, who being heauie laden with the waight of their sinnes, are weary of their burthen, and sorrow and grieue, that they cannot shake it off, nor bee freed from it: crying out with the Apostle *Paul*, Rom. 7. 24. *O wretched man that I am, who shall deliuer mee from the bodie of this death!*

§. Sect. 6.

The second thing required is, that our sinne be irkesome and grieuous vnto vs.

1. Pet. 4. 3.

Rom. 7. 24.

The third signe, whereby wee may know those whom Christ calleth, is, that being vexed with the heauie burthen

§. Sect. 7.

*The third
thing is an ear-
nest desire to
be freed from
our sinnes.*

of sinne, they earnestly desire to be eased and released of it; for as those who are ouerpressed with a heauie burthen, desire about all things to be freed from it; so those who feeble the waight of sinne pressing them down, and are weary and tired in beating of it, they most earnestly desire to bee eased of this intolerable burthen, and will neuer bee at rest till their desire bee accomplished.

*This desire re-
sembled to
hunger and
thirst.*

This desire in the Scriptures is resembled to hunger and thirst; in which these two things concur; first a sense of our want, and secondly an appetite or earnest desire to bee satisfied, and to haue our want supplied; and so in these spirituall things, first we feeble the want of Gods graces and Christes righteousnesse; and then wee earnestly desire that we may be filled and satisfied with them. So that to hunger and thirst after the grace of God; and the righteousnesse of Christ, and to be wearie and heauie laden, are much alike, and both are blessed of the Lord; for as those who hunger and thirst after righteousnesse, are blessed because they shall bee satisfied, as it is, Mat. 5. 6. So they are blessed who are wearie and heauie laden with the burthen of their sinnes; for such

Mat. 5. 6.

Christ calleth vnto him, and hath promised to ease them, that is, to giue vnto them the remission of their sinnes, and to release them of this burthen, by taking it vpon his owne shoulders. And as our Sauour calleth and inuiteth vnto him

Mat. 11. 28.

such as are wearie and heauie laden, Matth. 11. 28. So in diuers other places, he inuiteth and calleth those who hun-

Esa. 55. 1.

ger and thirst after his righteousnes. So Esa. 55. 1. *Ho euery one that thirsteth come yee to the waters, and yee that haue no silver come buy, and eate, come I say buy wine, and milke, without money: and Iohn. 7. 37. Iesus cryed saying; If any man thirst let him come vnto me and drinke. Apoc. 21. 6. I will giue to him who is a thirst, of the well of the water of life freely. and. 22. 17. Let him that is a thirst come, and let whosoever will, take of the well of the water of life freely.* A notable example of this thirsting

Ioh. 7. 37.

Apoc. 11. 6.

and 22. 17.

Psal. 63. 1. and

42. 1.

we haue in Dauid, Psal. 63. 1. *O God thou art my God, early wil I seeke thee, my soule thirsteth for thee: and 42. 1. As the Harts brayeth for the rimers of water, so panteth my soule after thee O God: 2. my soule thirsteth for God, euen for the liuing God. And*

Psal.

Psal. 143. 6. *My soule thirsteth after thee, as the thirstie land.* Psal. 143. 6.

Which thirst whosoever feelth, he may boldly assure himselfe, that he is in the number of those whome Christ calleth, and that hee will satisfie him.

Whosoever therefore hungrcth and thirsteth after the grace of God, and righteousness of Christ; whosoever is wearie and heauie laden, that is, who so hath a true sense and feeling of his sinnes, and is vexed and grieved with the burthen thereof, and with all his heart desireth to bee eased of his load, though he thinke himselfe in a most miserable estate, yet if he come vnto Christ, and with blind *Bartemius* crie out, O sonne of *Dauid* haue mercy on mee, I may fitly say vnto him, as it was said vnto this blind man: Bee of good comfort, for Christ calleth thee.

The last thing required in those whom Christ calleth, is, that they come vnto him. For to whom should wee come for ease, but vnto Christ himselfe? seeing there is neither Saint nor Angel, that can ease vs, for the waight of one sin would presse them downe into hell; whereas our Sauour Christ is able to beare the burthen of our sinnes, nay he hath already borne them, that we might be deliuered from them. As it is, 1. Pet. 2. 24. neither is it likely, that either Saint or Angell would so willingly helpe vs as our Sauour Christ Iesus, who so tenderly loued vs that he came into the world, to lay downe his owne most precious life as a price for our redemption; and though they were willing, yet they haue not the like abilitie vnto him, who hath all power in heauen and earth committed vnto him, for working the worke of our redemption. And therefore, seeing he wanteth neither loue, nor power, let vs goe vnto him, and him onely. Otherwise we shall comit a double follie, that is, we shall leaue Christ, who is the fountaine of liuing water, and dig vnto our selues broken cisternes, which will hold no water. For there is no salu-

§. Sect. 8.
The last thing
required is
that we come
vnto Christ.

1. Pet. 2. 24.

Mar. 11. 27.

Iere. 2. 13.

Act. 4. 12.

tion in any other, neither is there among men any other name giue vnder heauen, whereby we must be saued. as it is, Actes. 4. 12. Hee is the way which leadeth vnto euerlasting happinesse; hee is the truth, to instruct vs in all the counsailes of God; hee is the life to reuiue vs, who were dead in our sinnes, yea the life

Ioh 14 6.

Esa. 53. 4. 5. 6.

of euerlasting life, and the perfection of our heavenly happinesse, Iohn 14. 6. *Hee hath taken vpon him our infirmities, and borne our paines, hee was wounded for our offences, and smitten for our iniquities, the paine of our punishment was laid vpon him, and with his stripes wee are healed,* Esay 53. 4. 5. 6. To whom therefore should wee goe in our sicknesse, but to this our heauenlie Physition? whose helpe should wee seeke for the curing of our wounds, but the helpe of this our blessed surgeon, who will easily cure them all, with the precious balme of his blood? whither should wee returne after our long wandring, but vnto the shepheard of our soules? to whom should wee seeke to bee preserued from death and damnation, but to him, who is the Lord of life and saluation? and therefore leauing all other meanes of our owne deuising, let vs repaire vnto him, and him alone, for hee calleth and inuiteth vs, promising that hee will ease vs.

But how should we come vnto Christ, and what is meant hereby? surely wee are not to vnderstand a corporall or locall comming vnto him, for hee is in heauen, and wee are vpon the earth; but our comming is spirituall, not of the body, but of the soule.

§. *Sect. 9.*

*This comming
to Christ twofold.*

Act. 20. 21.

And this is twofold, the comming of repentance, and the comming of faith: the comming of repentance, is properlie to God the Father: the comming of faith, is to Christ Iesus; both which are mentioned, Act. 20. 21. *Witnessing repentance towards God, and faith towards Iesus Christ.* For repentance is nothing, but a turning from our sinnes, and a returning to God: and faith causeth vs to go out of our selues, vnto Christ, seeking saluation in him alone.

Iohn 6. 35.

and 7. 37. 38.

So that our comming to Christ, is to beleue in him; for thus Christ himselfe expoundeth it; Iohn 6. 35. *Hee that cometh vnto mee shall not hunger; and hee that beleueth in me, shall neuer thirst.* So chap. 7. 37. 38. *If any man thirst, let him come vnto me and drinke. He that beleueth in me, as saith the Scripture, out of his bellie shall flow riuers of the water of life.* This then doth Christ only require of all penitent sinners, who are wearie and heauie laden with the burthen of their sinnes

finnes, that they beleeue in him, that is, that by a liuely faith, they doe applie vnto themselues Christ Iesus, and all his benefits; and assure themselues, that whatsoeuer hee hath done in the worke of mediation and redemption, hee did it for their sakes; namelie, that hee left the bosome of his father, and taking vpon him our flesh, became the sonne of man, that hee might make vs the sonnes of God, and heires of his euerlasting kingdome; that hee was conceiued by the holy Ghost, to sanctifie our conception; that hee here suffered hunger, cold, wearinesse, and other miseries of this life, that hee might make vs partakers of all happinesse in the life to come; that hee performed perfect obedience to the law, that hee might decke and adorne vs with the rich robe of his righteoulnesse: that notwithstanding, hee was most iust and innocent, yet hee was condemned to death, before an earthlie Iudge, that we who were wicked and vniust, might bee acquitted and absolved, before the iudgement seate of God: that hee died vpon the crosse, to preserue vs from euerlasting death of hell; that hee indured his fathers anger, that wee might bee reconciled vnto him; that hee bore the curse of the law, that he might cancel the hand-writing of ordinances which made against vs; that he rose againe, and ascended into heauen, that hee might bee the first fruites of them that slept, and by his entrance into heauen, might make way for vs also; that hee sitteth at the right hand of God, to make intercession for vs, and to protect and defend vs against all our enemies; that hee shall come to iudge both the quicke and the dead, to the end he may giue vnto vs, perfect redemption, and crowne vs with euerlasting glorie: And if wee thus beleeue in Christ, and applie him with all his benefits vnto vs, we may assure our selues, that hee will ease vs of the heauie burthen of our sins; clothe vs with the glorious aray of his righteoufnesse; and giue vnto vs the eternall possession of those euerlasting ioies, which by his death and bloodshed he hath dearly purchased for vs.

CHAP. XXXII.

Of Satans tentations which he vseth against those which are called, to bring them to despaire.

§. Sect. 1.

*How Satans
tempteth those
which are
called, to de-
spaire.*



And so much concerning those tentations of Satan, wherewith he assaulteth them who are not yet effectually called, to the end that he may keep them from turning vnto God by vnfained repentance, and comming vnto Christ by a true and liuely faith. Now we are to speake of those tentations which he vseth against those who are called. And first, when as he perceiueth that he can no longer blind them with ignorance, nor keepe them still in carnall worldlinesse, and presumptuous securitie; when as he seeth that they are resolued no longer to deferre their repentance, and comming vnto Christ by a true faith, neither can bee perswaded to content themselues with such faith and repentance, as are false and counterfeit; then, and not before hee appeareth in his owne likenesse, and sheweth himselfe a diuell indeede; for then hee accuseth them of their manifold and outragious sinnes, wherein they haue long continued; then hee telleth them of their sinnes past and present corruptions, whereby they are readie to fall into the like againe; then hee reuealeth vnto them their sinnes of ignorance, and calleth to their remembrance, those sinnes which they haue committed against their knowledge and conscience; then will hee aggrauate their sinnes, which in themselues are but too too hainous, and set before them the iustice of God, the fearefull threatnings and terrible curse of the law, the wrath of God, and the intollerable and eternall torments of hell fire, which by their sinnes they haue iustly deserued; all which terrible sights being in one view represented to their already timorous thoughts, hee taketh occasion of them all, to moue them to distrust of Gods mercies, and Christs merits, and so to plunge them into vtter desperation. Wouldst thou now vile wretch (will hee say) turne vnto God, hoping to bee receiued to grace and mer-

cie?

cie? why assure thy selfe it is too late, for are not thy sinnes in number numberlesse, and in their qualitie and nature most hainous and outragious? and hast thou not continued in this thy rebellion against God a long time, refusing to come vnto him, though hee hath often called; and carelesly neglecting all the meanes of thy saluation, when thy God hath graciouſlie offered them vnto thee? Now therefore the acceptable time and day of saluation is past neuer againe to be recalled; and though with *Eſau* thou seekest repentance with teares yet shalt thou neuer find it. Moreouer to the consideration of thy horrible rebellion, adde the remembrance of Gods iustice, which can in no wise suffer sinne to goe unpunished; the terrible curse of the law denounced by God who is truth it selfe, against those who continue not in all that is written in the booke of the law to doe it; the fearefull torments of hell prepared for sinners, amongst which number thou art one of the chiefe; and therefore doe not flatter they selfe with hope of mercy, but rather expect those fearefull iudgements, and endlessse torments which are due vnto thee for thy rebellious wickednesse: and thus doth Satan labour to bring the poore Christian to deepe desperation, and to fill his conscience with horror and feare; which if hee can accomplish, he resteth not there, but like a cruell coward who can neuer be at quiet till he see the death of his enemy; so our malicious enemy is neuer satisfied till he see our death and vtter destruction. And therefore when he hath grievously vexed the Christian conscience with fearefull horror, and tormented him euen with the flashings of hell fire, in the next place, he will perswade him to seeke some ease of his present torments by imbruing his hands in his owne blood, and putting himselfe to some violent death: which is nothing else but (as the Prouerb is) to leape out of the frying pan into the fire, and in seeking to ease his terrors of conscience to plunge himselfe into the torments of hell.

Against which tentations, whosoever would be strengthened and enabled to withstand their force and violence, they must not rest in themselves, desiring in whole, or in part to be iustified by their legall righteousnessse; neither must they

h. Sect. 2.

That if we will withstand the force of our tentations

measure

on, vve must
not rest on our
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ousnesse.

measure out vnto themselves Gods mercies according to their owne merits and worthinesse, they must not looke onelie vpon Gods iustice, and vpon that exact obedience which the law requireth of them, nor yet vpon those fearefull punishments which by their sinnes they haue iustlie deserved, for then Satan will easilie attaine vnto his purpose, and speedily bring them to desperation, and vtter destruction: But they must goe out of themselves, and reiecting their owne righteousness, as altogether imperfect and insufficient, they are to rest and relie themselves vpon the alone righteousness and obedience of Christ Iesus, as being in it selfe alufficient both for our iustification and saluation. And as they haue one eie on Gods iustice to keepe them from secure presumption, so they must haue the other sinnefixt on his infinite mercie to preserue them from falling into desperation: as they haue one eie on the law to humble them, and to bring them out of themselves to Christ, so they must haue the other eie on the sweete and comfortable promises of the Gospell to comfort and raise them vp. Finallie, as on the one side they behold the curse of the law, and the eternall torments prepared for the wicked: so on the other side, they must stedfastly looke vpon the righteousness, death, and obedience of Christ; and also vpon those euerlasting ioies which by his pretious bloodshed hee hath purchased for them. And if thus being truely humbled, and brought to vnfeined repentance, they goe out of themselves, and reiect their owne righteousness, resting and relying vpon the alone righteousness of Christ for their iustification and saluation, they may most certainly assure themselves that they haue in Christ satisfied Gods iustice, and are by his death reconciled vnto him; that they are freed from the curse of the law, and from the wrath of God; that their scarlet sins are made as white as wool; and all their imperfections perfected by Christs righteousness and obedience; that they are acquitted from the sentence of condemnation; and delivered from the fearefull torments of hell.

§. Sect. 3.

But forasmuch as those who labour vnder the burthen of their sinnes, and are continually vexed and moued to desperation,

peration, by Satans most subtile and violent tentations, are not so easily perswaded that their sins are forgiven them, and they reconciled vnto God in Christ; therefore I will set downe some arguments, whereby all those who truly repent, (that is, sorrow for their sinnes past, and desire, and indeuour to forsake them in the time to come) and withall, going out of themselves, doe earnestly hunger after Christ and his righteousness, and rest and relie vpon him for their saluation, may haue full assurance, that their sinnes are forgiven them, and that they are in Christ reconciled vnto God, and receiued into his loue and fauour.

The first argument, to assure all of the pardon and forgiveness of their sinnes, who will come vnto him, may be drawne from his mercie, which is one of his properties and attributes, so often attributed vnto him in the Scriptures, Exod. 34. 6. 7. God thus describeth himselfe: *The Lord, the Lord, strong, mercifull and gracious, slow to anger, and abundant in goodnes and truth. 2. Reseruing mercy for thousands; forgiving iniquitie, transgression and sinne.* Out of which place that famous and godly learned man *H. Zanchinus* hath obserued matter fit for our purpose, and therefore it shall not be amisse to set downe his owne words: *For besides (saith he) that the essence of God is only one, & that eternal, most simple, most perfect, lining, immortall, inuisible, incorruptible, infinit, onnipotent, most wise; he is also wholly most good, in whom nothing is wanting; a louer of men; most meeke, most gentle, slow to anger, most readie to forgive iniuries, most patient, most true, most righteous, most iust, most faithfull in performing his promises; finally he is nothing els then the soueraigne goodnes, and the chiefe clemency, as he hath described, and liuely deciphered himselfe,* Exod. 34. and else-where. And therefore we must note, although anger be attributed vnto God, yet notwithstanding, it is in God nothing els but the chiefe goodnesse and iustice, whereby he abhorreth euill, and according to his iust iudgement doth at length punish it, if it be not amended by his long suffering and patience. This here-hence manifestly appeareth, because speaking of reuenge, or taking punishment, which is an effect of anger, he doth not say that he doth presently inflict punishment, or that hee is so ready to inflict it, as to

Reasons to perswade the weake Christian of the forgiveness of his sinnes.

The first argument drawne from Gods mercie.

Exod. 34. 6. 7.

Zanch. de Attrib. l. 2. cap. 1. q. 2.

Exod. 34.

Heb.

shew mercy, but hee saith, that hee is slow to anger. Signifying by this manner of speech, that he is of his owne nature alwaies most readie to shew mercy, to grant pardon, to be beneficiall; but not so readie to take punishment, but is forced hereunto (as of himselfe unwilling) through our impenitencie. Hereunto also appertaineth that ancient forme of prayer; O Lord whose proprietie is alwaies to haue mercie and forgine. Here-hence also we reade in Esay 28.21. The Lord shall stand as in mount Perazim, hee shall bee angrie, as in the valley Gibeon. That hee may doe his worke, his strange worke, that he may effect his act, his strange act, (that is, he shall inflict the like punishments in his iust anger vpon his rebellious people, which hee exercised vpon his wicked enemies the Philistines in mount Perazim, when as hee ouerthrew them, by his seruant Dauid, & vpon the Amorites in the valley of Gibeon, when as he smote them with stones from heauen.) Where the Prophet maketh a twofold kind of Gods workes, his proper and strange workes. The proper worke of God is to shew mercy, and to spare or forgine; his strange worke is to bee angrie, and to punish. And therefore whereas hee calleth that the proper worke of God, and this his strange worke; he plainly teacheth that mercy, goodnes and long suffering, are according to the nature of the deity, but that to be angrie is diuers from Gods nature. Tea which is more, hee maketh it not his work, that is to say, he is angrie, that afterwards he may bring his worke to passe, that is, that he may haue mercie and preserue; for whilest (saith the Apostle) wee are iudged of the Lord, we are chastened, that we should not be condemned with the world, 1. Cor. 11. 32. And what doe these things teach vs, but that the nature of God is nothing else then goodnesse, mercie, loue, especially of men, patience, benignitie, and most farre and remote from all vniust seueritie, crueltie, tyrannie, and pride? The which may minister vnto euery penitent sinner most sweete consolation; for when they see that God is angry, by reason of their sins, and that hee doth grieuously afflict them, and euen bring them as it were, to the gates of hell, this must not make them to cast off al hope, & to fall into vtter desperation; but they must remember, that these are not the Lords proper workes, but strange vnto him, which he doth to this end, that he may bring to passe his owne proper workes which are agreeable

Esa. 28. 21.

2. Sa. n. 5.

1 Chro. 14.

Iosh. 10.

1. Cor. 11. 32.

greeable to his nature, that is, that he may againe shew vnto vs the glorious beames of his louing countenance in more full brightnes, and bring vs from death to life; from affliction to ioy, from the gates of hel, to the kingdom of heauen. According to that, 1. Sam. 2. 6. the Lord killeth, and maketh aliuie, he bringeth downe vnto hell, and bringeth vp againe. As therefore when we see carpenters pulling downe a ruinous building, our minds do not rest there, because we know that this they doe, is not their proper worke, but we go further in our cogitation, thinking of a new house which they will build in the place of the old, for as much as wee know that it is not their proper worke to race downe, but to build, or to race downe, that they may build: so when wee see the Lord angry, and inflicting corrections, let vs not rest here, but with the like foresight of mind, let vs consider that he doth these his strange and improper works, that afterwards he may doe those which are proper and naturall, that is, that he afflicteth that he may bring the more true comfort, that he bringeth vs to the gates of hell, to the end he may raise vs vp to be partakers of the ioies of heauen. But let vs consider of some more testimonies of Gods infinite mercies. The Prophet *Dauid* likewise saith Psalm. 103. 8. *That the Lord is full of compassion Psalm. 103. 8. and mercie, slow to anger, and of great kindnesse.* And Psalm. 86. 5. *and 89. 5. Thou Lord art good and mercifull, and of great kindnesse vnto all them that call vpon thee.* So the Prophet *Ioel* 2. 13. testifieth *Ioel 2. 13.* of the Lord, that he is *gracious and mercifull, slow to anger, and of great kindnesse:* And the Apostle saith, that he is *rich in mer-* Ephes. 2. 4. cy, Ephes. 2. 4. and 2. Cor. 1. 3. hee calleth him, *the father of 2. Cor. 1. 3. mercies, and God of all comfort.*

Seeing then, mercie is one of Gods attributes, therefore *¶ Sect. 4.* it is also of his essence and being: for there are not in Gods *That God is delighted in exercising his mercie.* most perfect nature, any qualities or accidents, but whatsoever is in God, is God, so that God is mercie it selfe; and consequently, to shew and exercise his mercie, is to shew and exercise his owne nature. Now wee know that naturall actions are not troublesome, nor irksome, neither is the sun troubled with giuing light, nor the fire with giuing heate, nor the tree with yeelding fruite, nor the beaſt with nourishing

4:2 *Comfortable Preseruatiues against desperation.*

rishing his young, nor man with receiuing nourishment and sleepe, becaule it is their nature to bee exercised in these actions; and therefore seeing mercie is of Gods essence, it is not painefull and troublesome to exercise it towards all repentant sinners, bee their sinnes neuer so many and hainous, no more then it is troublesome to exercise his iustice, in punishing of those who are obstinate and rebellious: nay it is not onely not troublesome and painefull, but also pleasant and delightfull for God to shew mercie vnto all those who truely turne vnto him; and contrariwise it should bee troublesome and irksome, (if I may so speake,) for God not to shew and exercise his nature, and mercie, towards repentant sinners; for as the eie is delighted with seeing, and to bee restrained there-from is grievous vnto it; as the eare is delighted with hearing, and is much molested, if it be stopped; and as euerie part and facultie of the bodie and soule are delighted in exercising their seuerall actions and functions, and are much vexed and cumbred, if by any meanes they should bee hindred; so is the Lord delighted, and well pleased, in shewing and exercising his owne nature, and attributes; as his power, and prouidence, in gouerning the world; his iustice, in punishing wicked, obstinate, and rebellious sinners; and his mercie in pardoning, and remitting the sinnes of those, who are of a humble spirit, and broken heart, and are wearie of this intollerable burthen, desiring nothing more, then to bee eased and freed from it. And not thus to exercise his nature, and attributes, would rather (that I may speake after the manner of men) bee vnto the Lord tedious and troublesome.

Rom. 11. 32.

Esa. 43. 25.

Of this pleasure and delight, which the Lord taketh in pardoning repentant sinners, the Prophet *Micha* speaketh, chap. 7. 10. 18. *Who* (saith hee) *is a God like vnto thee, that taketh away iniquitie, and passeth by transgression of the remnant of his heritage? he retaineth not his wrath for ever, because mercie pleaseth him.* So the Prophet *Dauid*, Psalm. 147. 11. saith, that the Lord is delighted in them that feare him and attend upon his mercy; euen as though he reioyced much, to haue an occasion offered, of exercising his mercie and goodnesse to-

wards

wards those, who earnestly desiring it, wait vpon him, that they may bee made partakers of it. For the obiekt of Gods mercy, about which it is exercised, is mans miserie, and the action thereof, is to pitie, and helpe him out of his wretched and miserable estate; and therefore, if there were no miserie and wretchednesse, and no sinne to bee forgiven, there would be wanting that externall obiekt, about which Gods mercy should be exercised and manifested to all the world. And hence it is, that the Lord willinglie permitted the fall of our first parents, to the end that hee might make a way for the manifestation of his mercie, in pardoning repentant sinners, and his iustice in punishing the contemners of his grace. And as the Apostle saith, Rom. 11. 32. *God bash Rom. 11. 32. shut vp all in vnbeleefe, that hee might haue mercie on all*, that is to say, on all the elect, both Iewes and Gentiles.

Seeing therefore God delighteth himself in exercising and manifesting his mercy, to the praise of the glory of his grace, by pardoning and forgiving repentant sinners; let not any who are grievously laden, and grone for wearines vnder the heauie burthen of their sinnes, feare to come vnto the Lord, and to implore his mercie for the forgiveness of their sinnes, though neuer so grievous and manifold, neither let them doubt, lest God will reiect their suite, and refuse to receiue them into his grace and fauour, because of their great rebellions and vnworthinesse. For although there were not (as in truth there is not) any thing to bee respected in vs, sauing that wee are the creatures of God, and worke of his hands, yet the Lord will haue compassion vpon vs, euen for his owne sake, because hee is exceedingly delighted in shewing mercie to all those who turne vnto him. And this the Lord himselfe professeth Esa. 43. 25. *I, euen I am hee that Esa. 43. 25. putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.* And therefore the Prophet Daniel calling vpon the Lord for mercy, in the behalfe of himselfe and the people, disclaimeth their owne righteousness, and all respect of their owne merits and worthinesse; saying, We doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies: O Lord heare,

Dan.9.18.19.

O Lord forgive, O Lord consider and doe it; deferre not for thine owne sake. Dan.9.18.19.

§. Sect. 5.

That the grieuouseſſe of sinne cannos debarre the repentant sinner of Gods mercy.

But here Satan will be readie to obieſt vnto the afflicted conscience, labouring vnder the burthen of sinne, that God indeede is mercifull, but yet he will neuer extend his mercy towards such haynous offenders, whose sinnes are in number numberlesse, and in qualitie and nature most grieuous and outrageous. For answering of which tentation, wee are to know that though our sinnes bee neuer so innumerable and hainous, yet this should not discourage vs from coming to God by vnfained repentance, with assured hope of forgiuenesse; for though our sinnes be great, his mercies are infinite, and consequently though it were imagined that all the sinnes which were euer committed in the world were ioyned together, yet in comparison of Gods mercy they are without all comparison lesse then a mote in the Sunne to all the world. Neither is God like vnto man, whose bounty and mercy are limited in some straight bounds which they will not passe, and therefore they are soone weary both in giuing to those who want, and forgiuing those that offend; but his bountie is endlesse, and his mercies infinite, and therefore he can and wil as easilie forgiue vs the debt of ten thousand millions of pounds, as one pennie; and as soone pardon the sinnes of a wicked *Manasse*, as of a righteous *Abraham*, if we come vnto him by vnfained repentance, and earnestly desire and implore his grace and mercy. And this our Sauour Christ sheweth in the parable of the poore Publican, whose hainous sinnes the Lord presently forgaue vpon his true conuersion. And in the parable of the two debtors, where the lender, our bountifull God, as easily forgauē the 500. pence as the fiftie, that is, innumerable great sins, as well as few and lesse. And the Apostle *Paul* teacheth vs, that *where sinne hath abounded, there grace hath much more abounded.* Rom. 5.20.

Luke 7.41.

Rom. 5.20.

That we must not so aggrauate our sins that we derogate from Gods mercy.

Seeing therefore Gods mercy is infinite and without all limits, let not vs restrain it, neither let vs so aggrauate our sinnes as that in the meane time wee derogate from Gods mercy. If a Prince should send his generall pardon vnto a number of offenders; without any exception or limitation, and

and one amongst the rest should say, This pardon doth not appertaine vnto me, because I am so great an offender, and therefore I will still stand in doubt of my Princes mercy, and suspect his word; who would not accuse such an one both of folly in refusing his pardon, and of vngratefulnes and diffidence in distrusting his gracious Prince, calling his great mercy and truth in his promise into question? Who would not thinke this offence greater then all the rest? but the Lord who is infinite in mercy, hath sent his generall pardon to all repentant and beleeuing sinners without all exception; why therefore should wee make question of his mercy, because of our hainous sinnes? why should we vnto our other sinnes adde this which is more hainous then all the rest, in doubting and distrusting his word and promise, and in extenuating his infinite and endlesse mercies? For if wee thinke our debt so great that God will neuer forgiue it, what doe we els but detract from Gods rich bounty and liberalitie? if we suppose our sinnes may not be forgiuen because of their greatnesse, what doe we els but imagine that they surpasse Gods infinite mercy, which is a most horrible blasphemy once to conceiue?

The mercy of the Lord extendeth it selfe to the beasts of the field, and hee gratiouly feedeth the Rauens and young Lions, which in their brutish manner implore his helpe; and shal he not extend his mercies to reasonable creatures that seeke after them? Yea the Lord is good to all, and his mercies are ouer all his workes, as it is Psal. 145. 9. and wil not the Lord be gracious to man, who is his most excellent workmanship, created according to his owne image, if he sue vnto him for grace, and desire to be partaker of his mercy? His goodnesse stretcheth it selfe vnto his obstinate enemies, for he causeth his rayne to fall, and his Sunne to shine both vpon the euill and the good, on the iust and vniust. Matth. 5. 45. And shal it bee restrained from his repentant seruants? he multiplieth his mercies in temperall benefits vpon the wicked and reprobate, and shall it be scantied towards his elect? he is verie gracious to malicious rebels, and will he denie grace to humble suters for mercy, and repentant sinners? He shewed his goodnesse

§. Sect. 6.

That Gods mercy is ouer all his workes.

Psal. 36. 6. & 104. 21. 27. & 147. 9. & 145. 9.

Matth. 5. 45.

and long suffering vnto wicked *Achab* vpon his fained and hypocriticall humiliation, and will he not extend it towards those who being truely penitent vnfaignedly turne vnto him? Yes assuredly, for though he bee good to all euen senselesse creatures, brute beasts, and rebellious sinners, yet he is in especiall manner good to those who are of the household of faith.

*§. Sect. 7.
That euen
man is mer-
cifull towards
the penitent,
and therefore
much more
God who is
infinite in mer-
cie.*

But if we cannot behold Gods mercies in their owne glorious brightnesse, let vs looke vpon them in some small resemblance and little counterfait: if wee cannot comprehend them in their owne infinite nature, yet let vs view them in a small modell. Euen man himselfe who hath but a sparke of this mightie flame, and a small drop of this bottomlesse Ocean spareth his sonne when he offendeth, pardoneth his seruant when he desireth forgiuenesse, yea is oftentimes reconciled to his enemy, who hath manie waies wronged him, when he sueth for reconciliation, and confesseth his faults; shall therefore man who hath receiued a little sparke from this euer burning flame of Gods goodnesse, a small drop of this endlesse and bottomlesse Ocean, and but a little modell of this infinite greatnesse, whose greatest mercie compared with Gods, is but sauage and barbarous crueltie; shall hee, I say, bee readie to spare his sonne, forgiue his seruant, and bee reconciled vnto his enemy, and shall not God spare, forgiue, and bee reconciled vnto those who turne from their sinnes by vnfaigned repentance, and earnestlie sue for grace? shall wee see, and acknowledge, the mercies of man, and shall wee doubt of the mercies of God, which is the plentifull fountaine, from which like a pirling streame they flow? shall wee confesse, that a drop of water is moist, and affirme that the Ocean is drie? shall we bee sharp sighted in seeing the light of a small sparke, and bee starke blind, in beholding the glorious beames of the sunne? Nay let vs know, acknowledge, and assure our selues, that as much as the whole globe of the earth, exceedeth in quantitie the least mote in the sunne, as much as the whole Ocean exceedeth the smallest drop of water, yea, as much as the infinite Creatour, exceedeth the finite creature, be-

tweene which, there can bee imagined no degrees of comparison, so much doth the mercie and bountie of God, exceede the bountie and mercie of mortall man. And therefore if vpon repentance for our fault, and earnest desire of reconciliation, wee hope of mercie and wonted kindnesse from our friend or neighbour, let vs not make any question, nor once doubt of the Lords loue and fauour towards vs, though our sinnes bee neuer so grieuous, so wee truelie repent, and vnfaignedly turne vnto him.

But here the afflicted conscience will be readie to say, that *§. Sect. 8.* though there bee no doubt of Gods mercie, but that it is in *That doubting* it selfe most infinite, yet I doubt, lest I shall neuer bee partaker thereof, because of my manifold imperfections, and *of Gods mercies, in respect* great vnworthinesse. To which I answer, that this distrustling of Gods mercies, in respect of our vnworthinesse, *of our vnworthinesse, argueth pride.* proceedeth not from true humilitie, but from our naturall pride: for if wee had denied our selues, and were nothing in our owne eies; if wee had whollie remooued our owne righteousness, and did whollie and onelie rest on our Sauiour Iesus Christ for our saluation, wee would neuer hope the more in regard of our owne worthinesse, nor yet doubt in respect of our vnworthinesse. But it is our secret and inbred pride of heart, which makes vs to doubt of Gods mercie, vnlesse wee bring him a bribe, and deserue it at his hands; and to desire to make the Lord beholding vnto vs, rather then wee would be any whit beholding vnto him. Which is nothing els but to disgrace Gods mercies, that we may grace our own merits; and by labouring *¶* we may be something in our selues, we will not allow that God should be al in all, and haue the whole praise of our saluation. But we are to roote out of our hearts this spirituall pride, and to plant therein true humilitie, and then we may assure our selues; though our sinnes bee great, yet the mercies of God are farre greater, though we be most beggerly in merites, yet wee shall bee made rich by Christ Iesus righteousness; for the poorer we are in desert, the richer Gods mercie will appeare in accepting vs to his grace and fauour; and where sinne hath abounded, there grace will abound much more.

Seeing therefore Gods mercies are infinite, and are not any whir restrained by our vnworthinesse, let vs seeke vnto the Lord by vnfaigned repentance, and assure our selues of his loue and fauour in Iesus Christ; *Let the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him, and to our God, for hee is very readie to forgiue; as the Prophet exhorteth vs:* Esay 55.7.

Esay 55.7.

CHAP. XXXIII.

Of the second Argument, grounded vpon Gods iustice.



He second argument to assure those of the forgiuencesse of their sinnes, who vnfaignedly repent and relie wholly vpon Iesus Christ for their saluation, by a liuely faith, may bee drawne from Gods iustice, for their sinnes are fully and sufficiently punished in Christ Iesus, and therefore it will not stand with the iustice of God, to punish them again in any of those who haue applied vnto them the merits and sufferings of Christ by a liuely faith: and as the Lord cannot in iustice let sinne goe vnpunished, and therefore hath punished the sins of all men either in Christ Iesus, or will throughly punish them in the parties themselues; so the same iustice will not admit that the same sins should bee twice punished, once in our Sauour, and againe in y faithfull. Now that our Sauour Christ hath sufficiently suffered for all the sinnes of the faithfull, it is euident by many places of the Scriptures. Esay 53.4. *Surely he hath borne our infirmities, and carried our sorowes. 5. But hee was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes wee are healed. 2. Cor. 5. 21. Hee hath made him to be sinne for vs which knew no sinne, that we should be made the righteousnesse of God in him.* So the Apostle, Hebr. 9. 26. faith that our Sauour Christ hath appeared once to put away sinne by the sacrifice of himselfe. And Peter 1. epist. 2. 24. faith, *that his owne selfe bare our sinnes in his bodie on the tree, that wee being deliuered*

§. Sect. I.

That Gods iustice will not punish those sinnes in vs which are already punished in Christ.

Esay 53.4.

2. Cor. 5. 21.

Hebr. 9. 26.

1. Pet. 1. 24.

delivered from sinne should liue in righteousness. Seeing then our finnes were laid vpon Christ, and seuerely punished in him, God in his iustice will not inflict any more punishments vpon the faithfull, but will pardon and forgiue them; which pardon and forgiuenesse is a worke of his iustice as well as of his mercie; and therefore it is said, Rom. 3. 25. that God hath set forth our Sauiour Christ to be a reconciliation through faith in his blood, to declare his righteousness by the forgiuenesse of finnes that are passed through the patience of God. 26. To shew at this time his righteousness that hee might be iust, and a iustifier of him who is of the faith of Iesus. So it is said 1. Iohn 1. 9. that if we acknowledge our finnes, hee is faithfull and iust to forgiue vs our finnes and to cleanse vs from all vnrigheteousnesse. So that Gods righteousness is declared in the forgiuenes of sins, and hee sheweth his iustice in iustifying those who are of the faith of Iesus, and in pardoning all their offences. And therefore if wee will beleue in our Sauiour Christ and bring forth the fruites of our faith in vnfeined repentance, wee need not seruilely to feare Gods iustice, nay wee may be assured, that because hee is iust, hee will in Christ pardon and forgiue our finnes, and neuer inflict any punishment, which by them in our selues we haue iustly deserued.

But that the equitie hereof may bee more manifest, we are to consider that our finnes in the Scriptures are called debts; for the Lord in our creation lent vnto vs the rich talents of his graces, to be imploied for the setting forth of his glorie, all which wee wastefully mispent and brought our selues into such extreame beggerie, that wee were altogether vnable to pay to God the least part of that which we owed, nor to render account vnto our Lord and master, how in any good sort we had bestowed his rich treasures; and therefore in his iustice he sent his sergeant death to arest vs, and to cast vs in the prison of vtter darknes, there to remaine in the custody of Satan our most malicious iailor, till wee had fully discharged our debt and made full satisfaction to his iustice; which when we were altogether vnable to performe, it pleased our Sauiour Christ in his infinite loue towards vs, to become our surtise, and to take vpon him the answering of our debt,

which hee fully discharged in as exact a manner and measure as the iustice of God required: for whereas wee are bound to performe perfect obedience to the law, hee performed it for vs; where as wee for our disobedience were subiect to the sentence of condemnation, the curse of the law, and death of body and soule, hee was condemned for vs and bore the curse of the law, and died in our stead an ignominious death; whereas wee deserued the anger of God, and to bee kept prisoners in the graue vnder the dominion of death, he endured his fathers wrathfull displeasure, and himselfe was for a time held captiue of death in the graue, that so he might reconcile vs to his father, and set vs at libertie. In a word, whatsoeuer we owed, Christ discharged; whatsoeuer wee deserued hee suffered, if not in the selfe same punishments, (for hee could not suffer the eternall torments of hell) yet in proportion, the dignitie of his person giuing value vnto his temporarie punishments, and making them of more value and worth, then if all the world should haue suffered the eternall torments of hell. Seeing therefore our Sauour Christ hath fullie discharged our debt, and made full satisfaction to his fathers iustice, God cannot in equitie exact of vs a second payment, no more then the creditors may iustlie require that his debt should be twice paid, once of the suertie, and againe of the principal. Neither now hath Gods iustice any thing to shew against vs, for the law which was the hand-writing of ordinances which made against vs, and as it were a bond, whereby we were obliged and bound to God the father either to performe obedience, or to vndergoe the penaltie, euen euerslasting death and condemnation, is now cancelled, taken away, *and fastened to the crosse* of Christ, as the Apostle affirmeth, Col. 2. 14. So that now the Lord cannot in his iustice put vs in suite, nor recouer any bebt of vs, seeing our Sauour Christ, our good and all sufficient suretie hath vndertaken the matter in our behalfe, discharged our debt to the vtmost farthing, cancelled the handwriting or bond, in which we were obliged, and by the law acquitted vs of all paymentes, which Gods iustice by vertue of the law might require of vs:

and

and therefore if we turne vnto God by vnfeined repentance, and lay hold vpon our Sauour Christ and his merits by a liuely faith, we haue our *quietus est*, and general acquittance, which God himselfe hath pronounced from heauen in the presence of many witnesses, saying, *This is my welbeloned Son, in whom I am well pleased*, that is, in whom I am delighted, and rest fully satisfied, and well contented, Matth. 3.17.

Math. 3. 17.

CHAP. XXXIIII.

Of the third Argument grounded vpon Gods truth.



He third argument, whereby all those who repent and belecue may be assured of the pardon and remission of their sinnes, is grounded vpon Gods truth; for the Lord is most true, yea truth it selfe, and all his promises in Christ are yea, and

§. Sect. 1.

Of Gods truth in his promises.

2. Cor. 1. 20.
Apoc. 1. 7.

Amen. He is a faithfull and true witnesse, and whatsoeuer he hath spoken shall be accomplished; so that though the heauens decay, and waxe old like a garment, though the sunne lose his light, and the moone be turned into bloud, though the earth tremble and quake, and the foundations of the mountaines bee mooued and shake, yea, though heauen and earth and all things therein contained perish and passe away, yet shall not one tot or tittle of his word fall to the ground vnaccomplished. And therefore whatsoeuer the Lord hath promised in his word, that he will most vndoubtedly performe, for hee is *Iehoua*, who hauing his essence and being in and from himselfe alone, giueth being vnto all things else, especially to his word and promises. But he hath promised to all beleeuers and repentant sinners, that hee will in Christ Iesus pardon al their sinns, and will receiue them into his grace and fauour: and therefore if wee belecue and rest vpon our Sauour Christ alone for our saluation, truely repenting vs of all our sinnes, we may assure our selues, that though our sinnes be neuer so many and grievous, yet the Lord will receiue vs to mercie, and pardon and forgieue them.

Math. 5. 18.

But that the poore soule wounded with sin, and groning for wearines

§. Sect. 2.

wearines

*That Gods
regall stile as-
sureth vs of
mercie and
forgiuenesse.*

Exod. 34. 6.

wearines vnder this vnsupportable burthen, may haue some ground whereupon to rest, when it is ready to faint, and some spirituall weapons whereby it may defend it selfe, and beate backe the violence of Satans tentations, I will make choice of some amongst many of the comfortable promises of the Gospell, made vnto all repentant sinners. First therefore let vs consider, that when the Lord like a mightie Monarch would set out his owne stile, as it were in faire text letters, to be read of all his subiects, he thus proclaimeth it, Exod. 34. 6. *The Lord, the Lord, strong, mercifull and gracious, slow to anger, and abundant in goodnesse and truth: 7. Reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinners.* Where we may obserue, that the greatest part of his stile consisteth of his mercie, gratioufnes, long suffering, goodnes and readines to forgiue the iniquities of repentant sinners. As therefore wee cannot offer a greater disgrace to a mightie Prince, then to denie or call into question any part of his titles or regall stile; so we cannot more dishonour the Prince of Princes, and Soueraigne King of heauen and earth, then by doubting of, or denying any of these his titles, which in his owne stile he hath attributed vnto himselfe. Seeing then he professeth and proclaimeth himselfe to be a gracious, mercifull, long suffering God, who is alwaies readie to forgiue repentant sinners when they implore his mercie, let vs not offer God that disgrace to rob him of any part of his glorious titles, nor deprive our soules of that true comfort which the Lord by them in his infinite goodnesse hath granted vnto vs.

§. Sect. 3.

*That Gods co-
uenant assu-
reth vs of the
remission of
our finnes.
Ier. 31. 34.
Heb 10. 16.*

Moreover, this is one maine part of the couenant of grace, which the Lord professeth that he will make with his Church and people, namely, that he will *forgiue their iniquitie and remember their finnes no more*, Ier. 31. 34. the counterpaine of which couenant we haue, Heb. 10. 16. 17. And therefore if we on our part performe the condition of this couenant betweene God and vs, that is, if we truelie and vnfaignedlie repent vs of our finnes, and rest and relie on Iesus Christ for our saluation by a liuely faith, wee may bee assured that God on his part will not goe one iot from his word, nor breake the

the couenant which he hath made with vs. For hee hath not onely made this his couenant with vs by word of mouth, but he hath also committed it to writing; and not contenting himselfe herewith, that there might be no place left to doubting, hee hath confirmed and ratified his hand-writing by adding thereunto his seales, which are the Sacraments; as first the seale of Baptisme, whereby he assureth vs, that being outwardly receiued into the bodie of the Church, and inwardlie ingrafted into the bodie of Christ, wee haue all our sinnes and filthie corruptions washed away with his precious blood, as the outward filth of the bodie is washed and purged by the washing of water. The vertue of which spirituall washing is not limited and restrained to the time past or present, as though it washed away onelie our originall corruption, as some haue foolishly imagined, but extendeth it selfe to the whole course of our lues: so that if falling into many and grievous sinnes we vnfeignedly repent vs of them, and apply Christ Iesus and his merits vnto vs by a true and liuely faith, we may be assured of the pardon and forgiuenes of them all, for this was promised, sealed and confirmed vnto vs in our Baptisme. Secondly, the Lord hath further confirmed this his couenant by the Sacrament of his Supper, for he hath therefore instituted and ordained it, that thereby we should be put in mind of our Sauiour Christs death and sufferings, to the end that we may gather more and more assurance, that our Sauiour gaue his blessed bodie to be crucified and shed his most precious blood, that hee might take away the curse of the law, and naile it vnto his crosse, free vs from his fathers anger by bearing it himself, and by his death deliver vs from euerlasting death, and by his bloodshed wash away all our sinnes and corruptions. And hence it is that the Apostle calleth the wine in the Lords supper, the new Testament in Christs blood, because thereby the new Testament is sealed and confirmed vnto vs. And therefore whensoever wee receiue the Sacrament of the Lords supper, the Lord doth thereby certainly assure vs that our sinnes in Christ are pardoned and forgiuen, and that hee hath receiued vs into his loue and fauour; yea the Lord hath not onelie ratified and

Heb. 6. 17.

and confirmed his couenant with vs, concerning the remission of our sins with his owne hand-writing and scales annexed, but also by his oath; *For God willing more abundantlie to shew vnto the heires of promise, the stabilitie of his counsaile, bound himselfe by an oath: that by two immutable things, wherein it is impossible that God should lie, we might haue strong consolation; as the Apostle speaketh, Heb. 6. 17. 18.* And therefore vnlesse wee would conceiue of God that he is vntrue of his word, a couenant breaker, yea a periured person (which were most horrible blasphemie once to imagine) we may vndoubtedly assure our selues that hee will pardon and forgiue vs all our sinnes, be they in number neuer so innumerable, nor so hainous in their nature and qualitie, if wee will turne vnto him by vnfeigned repentance, and lay hold vpon Christ Iesus our Sauour by a true and liuely faith.

§. Sect. 4.

Of particular promises, whereby wee may bee assured of the remission of our sinnes.

Psalm. 32. 10.

Esa 55. 7.

Ezech. 18. 21.

Ez ch. 33. 11.

Mal. 3. 17.

But let vs more particularlie consider of some of the speciall promises of God, contained in the couenant of grace, that so we may gather vnto our selues more full consolation and firme assurance of the pardon and forgiuenesse of our sinnes. The Prophet *Dauid*, who had in himselfe often experience of Gods mercie telleth vs, Psalm. 32. 10. that *whosoever trusteth in the Lord, mercie shall compass him.* The Prophet *Esay* exhorteth the wicked to forsake his waies, and the vnrighteous his owne imaginations, and to returne vnto the Lord, assuring them that he will haue mercie vpon them, for he is verie ready to forgiue, *Esay 55. 7.* The Lord himselfe also doth make this gracious promise *Ezech. 18. 21.* But (saith he) if the wicked will returne from all his sinnes which he hath committed, and keepe all my Statutes, and doe that which is lawfull and right, hee shall surely liue and not die. 22. All his transgressions that he hath committed, shall not bee mentioned vnto him, but in his righteousness that he hath done, he shall liue. 23. Haue I any desire that the wicked should die, saith the Lord God? or shall hee not liue, if he returne from his waies? vers. 32. For I desire not the death of him that dieth, saith the Lord God; cause therefore one another to returne and liue: yea, and chap. 33. v. 11. As I liue saith the Lord, I desire not the death of the wicked, but that the wicked turne from his way and liue. So *Mal. 3. 17.* the Lord professeth

professeth that hee will spare his people and children, as a man spareth his owne sonne that serueth him. Now we know that a louing father is ready to forgiue, & to receiue into his grace and fauour his repentant sonne, though hee hath very often offended him: and so surely the Lord, who is infinitely rich in mercy, will much more forgiue his children when they turne vnto him; nay, he is not onlie readie to receiue them into his grace and fauour, but it filleth him (as I may say) with exceeding ioy and delight, when his repentant children forsake their sinnes and euill waies, and turne vnto him by vnfeined repentance, as it appeareth most euidently in the parable of the prodigall sonne, of the strayed sheepe, and the lost groat. Moreouer, our Sauour Christ had his name Iesus giuen him of God by the ministerie of an Angel, because hee saueth his people from their sins: as appeareth, Mat. 1. 21. and he therfore came into the world, not to cal the righteous, but sinners to repentance. As it is Mat. 9. 13. and hee inuiteth and calleth vnto him all those who are wearie and heauie laden with the burthen of their sinnes, promising that hee will ease them, Mat. 11. 28. yea so certaine it is that they shal haue remission of their sinnes and euerlasting happinesse who truly repent and beleue, that our Sauour Christ saith they haue it alreadie, as though they were in present possession, Iohn 5. 24. *Verily, verily, I say vnto you, hee that heareth my word, and beleueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* So chap. 6. 47. and chap. 11. 26. *Who soener liueth and beleueth in mee shall neuer die.* The Apostle Peter also plainlie affirmeth, that God would haue no man to perish, but would haue all men to come to repentance. Seeing therefore the Lord hath made so many gracious promises in the Gospell to all repentant and beleeuing sinners, let vs vnfeinedly turne vnto the Lord, and apply Christ and his merits vnto vs by a true and liuely faith, and then we may assure our selues that hee will pardon and forgiue vs all our sinnes, and receiue vs graciously into his loue and fauour.

But against this which hath been alleaged, Satan will bee readie to obiect to the afflicted conscience, that these promi-

ses

Math. 1. 21.

Math. 9. 13.
and 11. 28.

Iohn 5. 24.
and 6. 47.
and 11. 26.

§. Sect. 5.

*That all Gods
promises are
made indefinitely to all
that beleue.*

ses were made to the Prophets, Apostles and holie men of God, but not to such hainous and rebellious sinners who haue most iustlie deserued that God should powre out vpon them the viols of his wrath, and those fearefull punishments threatned in the law, because of the innumerable number of their sinnes, and the outrageousnesse of their wickednesse; and therefore such haue nothing to doe with the swete promises of the Gospell, but are to applie vnto themselues the terrible threatnings denounced in the law against such grievous sinners.

For the answering of which tentation, wee are to know that the Lords promises made in the Gospell, are generall, indefinite, and vniuersall, excluding none who turne from their sinnes by vsfained repentance, and beleue in Christ Iesus, resting on him alone for their saluation. Neither is there any limitation or exception of this or that sinne; for be they neuer so grievous and manifold, yet if wee performe the condition of faith and repentance, the Lord will make good his promises vnto vs.

- For the first, namely, that the promises of the Gospell are indefinite, and generally made to al who repent and beleue, it shall manifestlie appeare if wee consider the particulars.
- Esa. 55. 1.* the Lord calleth all vnto him indefinitely, saying, *Ho, every one who thirsteth come to the waters, and yee that haue on siluer, come, buy and eate; Come I say, buy wine and milke without siluer, and without money;* so that though we haue no worthinesse and righteousness of our owne, yet if wee thirst after the mercy of God and righteousness of Christ, and come vnto God by vsfained repentance, and vnto our Sauour by a liuely faith, our thirst shall bee satisfied, and all our wants supplied. So *Ezech. 33. 11.* the Lord solemnely sweareth, that hee *will not the death of a sinner, but that they turne from their wicked waies and line;* where hee speaketh not of this or that sinner, but of all without exception who turne vnto him. Our Sauour Christ likewise maketh this indefinite promise, *Marke 16. 16.* that *whosoever shall beleue and bee baptised shall be saved.* And *Iohn 1. 14.* he saith, that as *Moses lift up the serpent in the wilderness, so must the sonne of man be lift up*
- 15. That*

15. *That whosoever beleueth in him, should not perish but haue eternall life.* So that as all who were stung of the fire serpent were healed, if they looked vpon the brasen serpent, neither was there any exception or distinction betweene those who were deeply, or but a little pearsed with the sting, for if they were stung they died, if they vsed not the remedie ordained of God, though their wound were but small and shallow; but if they looked vp to the brasen serpent according to Gods ordinance, they were cured though their wound were neuer so deadly and desperate: so those who looke not vpon Christ Iesus hanging on the crosse with the eie of faith, are sure to fall into euerlasting death and damnation, be their sinnes neuer so few; and on the other side, they who lay hold vpon Christ and beleue in him, are sure to bee saued, though their sinnes bee neuer so many and grievous. So in the 16. verse it is said, that God so loued the world, that hee hath giuen his onely begotten sonne, that whosoever beleueth in him should not perish but haue euerlasting life, and v. 36. He that beleueth in the sonne hath euerlasting life, &c. So that here is no exception of sinnes; for the promises are made indefinitely to all that beleue. In like manner our Sauour hath promised Iohn 6. 37. *That whosoever come vnto him, hee will not cast* Iohn 6. 37. 40. *them away.* And vers. 40. he assurcth vs that it is *the will of his father who sent him, that euery man who beleueth in him should haue euerlasting life.* And the Apostle Peter, Actes 10. 43. *saith, that vnto our Sauour Christ giue all the Prophets witnesse, that through his name, all that beleue in him shall haue remission of sinnes.* And the Apostle Iohn likewise saith, 1. Iohn 2. 1. *That if any man sinne we haue an aduocate with the Father Iesus Christ the righteous, and hee is the propitiation for our sinnes, and not for ours onelie but also for the sinnes of the whole world, that is, for whosoever repent and beleue, of euery kingdome, countrie, and nation.* So that by all these places it is cleare and euident that none are excluded from being partakers of Gods mercifull promises, but those who exclude themselves through their infidelitie and vnrepentancie.

Neither is there any sins so innumerable in multitude, and §. Sect. 6. so hainous and grieuous, which will debar vs from receiuing the

*That our finnes
cannot de-
barre vs of
Gods mercy,
so wee repent
and beleuee.
Eia. 1. 18.*

Tit. 2. 14.

1. Iohn. 17. 9.

the benefit of Gods mercie and Christs merits, so wee repent and beleuee, as may appeare also by plaine testimonie, *Esay 1. 18.* The Lord thus speaketh to the Iewes, whom hee had described to bee rebellious, and most outragiously wicked. *Come now (saith the Lord) and let vs reason together: though your finnes were as crimson, they shall bee made white as snow: though they were red as scarlet, they shall bee as wooll.* The Apostle *Paul* likewise witnesseth, *Tit. 2. 14.* that our Saviour *Christ* gave himselfe for vs, that hee might redeeme vs from all iniquitie: And the Apostle *Iohn* saith, that the blood of *Christ* cleanseth vs from all sinne, and if wee acknowledge our finnes, hee is faithfull and iust to forgine vs our finnes, and to cleanse vs from all vnrighteousnesse. So that here is no mention made of any finnes which are excepted, or which exclude vs from Gods mercie and Christs merits, so that wee repent and beleuee; neither are the promises of the Gospell limited or restrained in respect of the number or grieuousnesse of our finnes, so we performe the condition of faith and repentance, for whosoever is hartilie sorie for his finnes past, and purposeth for the time to come to leaue and forsake them, whosoever doth beleuee Gods promises, and resteth vpon *Christ Iesus* alone, for his saluation by a true and liuely faith, he may be certainlie assured, that the Lord hath pardoned and forgien all his finnes, and receiued him into his grace and fauour, though his finnes be neuer so many and hainous; and on the other side, whosoever continueth in his vnrepentancie and infidelitie, shall be condemned though his other finnes be neuer so few and small; neither will all our other finnes debarre vs of Gods mercie, vnlesse they bee ioyned with vnrepentancie and vnbeleefe, for obserue the condition of the promises, faith and repentance, and all the promises of the Gospell belong vnto thee, though thou were the greatest sinner that euer liued. For whereas it may be objected that the sinne against the holy Ghost is vnardonable, we are to know it is not so much in regard of the hainousnesse of the sinne, as that because it is alwaies seuered and disioined from faith and repentance, God denying these his graces to those who vpon desperate malice haue made a generall Apostasie, and

haue

haue persecuted the knowne truth. So that if it were possible for them to repent and belecue, it were possible also that they should be saued.

Seeing therefore the promises of the Gospell are generall excluding none, let not any man who is laden with the burthen of his sinnes, exclude himselfe through his want of repentance and infidelitie, for though their other sinnes are grievous, yet this is more hainous and damnable then all the rest. For whereas the Lord saith, that he will extend his mercie vnto all who come vnto him; if wee reply, No he will not extend it vnto me, because I am a grievous sinner, what do we else but contradict the Lord, and giue truth it selfe the lie; not giuing credit to his word and promises? And therefore let vs take heede that wee doe not so aggrauate our sinnes as that in the meane time wee extenuate and derogate from Gods infallible truth.

CHAP. XXXV.

Of other arguments drawne from the persons in the Trinitie.



And these are the arguments which are drawne from the nature of God, whereby we may be assured of the remission of our sinnes. There may also other arguments bee drawne from euerie person of the Trinitie. First, God the Father hath created vs of nothing, euen according to his own image, and when wee had defaced this his image in vs, and made our selues slaues to Satan, he so tenderly loued vs his poore miserable creatures, that he spared not his dearely beloued and only begotten Sonne, but sent him into the world to take our nature vpon him, that therein he might suffer all miserie and affliction, and lastlie the cursed and bitter death of the crosse, that so he might satisfie his iustice for our sinnes and perfect the worke of our redemption. And this the Euangelist witnesseth, John 3. 16. All which loue the Lord shewed vnto vs, euen for his owne names sake, when we neither de-

*h. Sect. 1.
Reasons
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God the fa-
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John 3. 16.

serued it nor yet desired it, for wee were bondslaues vnto Satan and well contented to liue in his bondage; wee were children of wrath and dead in our sinnes, yea wee were enemies vnto God and all goodnesse. And therefore if our mercifull God so loued vs, whilest we were in loue with our sinnes, at league with his enemy Satan, and at enmitie with him; that hee sent his dearelie beloued and onelie begotten Sonne to die for vs, that by his death and bloudshed hee might redeeme and saue vs out of this miserable estate, how much more will hee now receiue vs to mercie and pardon, and forgiue our sinnes if wee seeke and sue for grace? if hee loued vs so deereley when we hated him, and sought al meanes of reconciliation when wee were professed enemies against him, how much more will hee receiue vs into his fauour, when as we earnestly desire to be reconciled? If he so loued vs, that hee sent his sonne to die for our sinnes, how much more will hee remit those sinnes for which he hath satisfied, when as with hartie sorrow wee doe bewaile them, and earnestlie desire to bee freed from them? if hee hath given his Sonne to mankind to this end, that hee should saue and redeeme repentant sinners, why should any doubt of their redemption and saluation, if they turne vnto him by vnfained repentance, and lay hold on Christ by a liuelie faith? and if he haue giuen vs his chiefe Iewell, his onelie begotten and best beloued Sonne, and that when wee were his enemies, what will he denie vs, when in Christ we are reconciled vnto him and become his friends? And thus, the Apostle reasoneth, Rom. 5. 8.

Rom. 5. 8. 9.

God (saith he) setteth out his loue towards vs, seeing that whilest we were yet sinners Christ died for vs. 9. Much more then being now iustified by his blood, we shall bee saved from wrath through him. 10. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled we shall be saved by his life.

§. Sect. 2.

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Secondlie, wee may draw most firme arguments to strengthen our assurance of the remission of our sinnes, from the second person in trinity, our Sauour Iesus Christ; for first he is our Sauour and Redeemer, who therefore came into the world that he might saue and redeeme vs out of the captivity

captiuitie of our spirituall enemies, sinne, death, and the diuell, and that hee might satisfie his fathers iustice, obtaine the remission of our sins, and reconcile vs vnto him. Though then our sinnes bee many and grieuous, this should not hinder vs from comming to Christ by a true faith, and firme assurance, that in him wee shall haue the remission of our sinnes, and bee receiued into Gods loue and fauour; nay rather this should bee a forcible argument to mooue vs to seeke his helpe, when wee find our selues in a desperate case, destitute of all meanes whereby we may attaine vnto saluation, seeing our Sauour Christ came into the world to saue such as were lost in themselves, and intralld in the miserable bondage of sinne and Satan. And this is euident by the Scriptures: Matth. 9. 13. our Sauour professeth that *hee came not to cal the righteous but sinners to repentance*; and Luke 19. 10. *The sonne of man is come to seeke and to saue that which was lost.* 1. Tim. 1. 15. *This is a true saying, and by all meanes worthie to bee receiued, that Iesus Christ came into the world to saue sinners.* The Apostle also affirmeth, that our Sauour Christ hath quickned vs *who were dead in our sins and trespasses*, Eph. 2. 1. 5. And our Sauour Christ, Matth. 11. 28. doth not only call vnto him final sinners, but those who are heauy laden with an intollerable waight of sin, promising that he will ease them.

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Matth. 9. 13.
Luk. 19. 10.
1. Tim. 1. 15.

Ephes. 2. 1. 5.

Seeing therefore hee came into the world to saue and redeeme grieuous and hainous sinners, and to giue life vnto those who were euen starke dead in their sinnes; seeing also hee calleth and inuiteth such vnto him as are heauie laden with an intollerable waight of wickednesse, and promiseth to ease them; let vs not excuse our selues from comming because our sinnes are hainous and grieuous, but therefore let vs the rather goe vnto Christ, because wee had need of his helpe. If a man being loded with a waightie burthen, should refuse the helpe of a friend, both able and willing to ease him because his burthen is verie heauie, who would not laugh at such ridiculous follie? for therefore he should more earnestly desire, and more thankfullie accept of his friends offered courtesie, because himselfe is tired, pressed downe, and altogether vnable to beare this intollerable waight: but

such and greater follie doe they commit, who being pinched and oppressed with the heauie burthen of their sinnes, doe through their infidelitie refuse the helpe of Christ, offering himselfe to release and ease them, vnder this pretence, because their burthen is ouer heauie; for because to them it is intollerable, therfore they should rather goe vnto Christ and earnestly desire to be eased and released, seeing hee is not onelie able, for his power is omnipotent, but also most willing, for he hath most graciously promised, and freely offred his helpe.

*That the price
which Christ
hath paid for
our redemption
farre
exceedeth all
our sinnes.*

Moreouer, we neede not to doubt of the sufficiencie of the price which our Sauour hath paid for our redemption, for it is of infinite value, and of more vertue and power to iustifie and saue, then all the sinnes of the world to condemne and destroy; so that though wee were the greatest sinners that euer liued, yea, though the waight of all sinne which euer in the world hath bin committed did lie vpon vs, yet the merits of Christ and the price which hee paid for our redemption doe farre exceede them; and if we come vnto him by a liuely faith resting vpon him alone for our saluation, he will surelie ease vs of this intollerable burthen. And therefore though the grieuousnesse of our sinnes should increase our repentance, yet they should not diminish our faith and assurance of pardon and forgiuenesse, for though our debt were neuer so great, our suertie Christ Iesus hath paid it to the vttermost farthing; though our sinnes are neuer so many and grieuous, our Sauour hath borne them all vpon the crosse in his owne body, and fully satisfiing Gods iustice for them, hath freed and deliuered vs from this heauie burthen. Though we were neuer so deeply intralld in the bondage of our spiritual enemies, yet our almighty redeemer hath freed vs out of captiuitie and hath paid a sufficient price for our ransome; and though wee had no right or interest in the kingdome of heauen, yet our Sauour hath deerely purchased it for vs by his precious death and bloudshed; and therefore seeing in Christ wee haue fullie satisfied Gods iustice, and fullie merited the pardon of our sinnes; seeing in him wee haue not onelie paid our debt, but also giuen a sufficient price for the purchasing of eternall happinesse, wee neede not to make any doubt of
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1 Pet. 2. 24.

the pardon of our sinnes, and of possessing of our heauenly inheritance, for the Lord cannot in iustice hold that from vs which of right appertaineth vnto vs; may we may assure our selues that though hee could yet hee would not; for who can imagine that the Lord who of his bounteous liberalitie giueth vnto vs more then we can deserue or desire, will keepe from vs that which of right appertaineth to vs? that he who for his owne name sake without any respect of our works or worthinesse freely multiplieth his benefits vpon vs, should withhold our rightfull inheritance in his heauenly kingdom from vs, which our Sauour Christ hath purchased for vs by his pretious death and bloodshed? and therefore seeing we haue vndoubted right to the pardon of our sinnes because Christ Iesus hath satisfied for them, and iust title to our heauenly inheritance which our Sauour hath purchased for vs with so deare and al-sufficient a price, let vs in the name of Christ goe boldly vnto the throne of grace, desiring a generall acquittance of that debt which is alreadie paid, may let vs not feare to approach the throne of Gods seuerie iustice, and to claime our heauenly inheritance which Christ hath so dearly purchased.

Furthermore we are to consider that our Sauour and redeemer is so gracious and bountifull, so rich in mercy, and so full of all power vertue and perfection, that our sinnes should not discourage vs from comming vnto him; for the more miserable, wretched, and sinful we are, the more fit subjects we are, whereupon he may exercise and shew the infinite riches of bounty, mercy, vertue and all sufficiencie. If we were but a little soiled with sinne, it were not so great a matter to make vs cleane, but when we are most filthily defiled, and our pollution is ingrained in vs as it were with a scarlet die; when our vncleane corruption sticks as fast to our soles as the *Ethiopian* blacknesse to their skins, then is the vertue of the excellent lauer of Christs blood sufficiently manifested, when as he purgeth vs and maketh vs cleane, washing away all our filthy corruptions, and making our scarlet sinnes as white as snow. Our Sauour Christ is our spirituall Physitian who can as easily cure desperate diseases

*§. Sect. 4.
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§. Sect. 4.

That Christs power, mercy, and merits is more manifested by forgiving grieuous sinners.

uen the remediless consumption, the dead apoplexie, and the filthy leprosie of the soule, as some small maladie, or little faintnesse? Neither is he only able, but also as willing to vnder take such desperate cures as the least infirmities, because his skill will be the more manifest, and his praise the more extolled, for the more desperate the disease is, the more it argueth his cunning who helpeth it, and the more commendations he shall receiue who effecteth such a cure. And therefore though our diseases are most dangerous and desperate, yet let vs resort to this our heavenly Physitian, for the more desperate the cure is, the more fit occasion shall he haue of shewing his neuer failing skill, and of aduancing his immortall praise. He is our heavenly Surgeon, euen the good Samaritane which powreth the soueraigne oyle of his grace, and the precious balme of his blood into our wounded soules, and therefore the more grislie our wounds are, the more praise and glory he getteth in curing them, the more is the vertue of the soueraigne salue of his blood manifested to all the world by healing of them.

Though therefore our soules are most filthy and polluted, yet if we come to Christ, he will surely wash and purge vs, for to this purpose he suffered his precious water and blood to issue out of his side, that thereby as with a liuing and cleare streame, issuing from a most pure fountaine, he might cleanse vs from all our sins, and wash away all our filthy corruptions; though we are most desperately sicke, let vs come vnto our spirituall Physitian, for he can cure the most remediless diseases as perfectly and as speedily, as the most small infirmities and faint weakenesse: though our soules are wounded euen to the death, with the deepe piercing and deadly impoysoning sting of sinne, yet let vs seeke helpe of this our heavenly Surgeon, who with the precious balme of his blood, can as easily heale the most dangerous wounds, as small scratches or little cuts. Neither is he more able then willing, for hereby his vertue and power, his loue and bountie, is the more manifested to his endlesse and immortall praise.

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remission of*

But if we thinke our soules so filthy that he cannot purge them, what doe we else but derogate from the vertue of his blood,

blood; if we will not goe to this heauenly Physition to craue his helpe, because our sicknesse is grievous and dangerous, what doe we else but call his skill into question? If we will not shew our wounds, because they are grislie, what doe we else but notably detract from the cunning of this our spirituall Surgeon, and doubt of the vertue and efficacie of the pretious balme of his blood? whereas on the other side, if we see our polluted filthinesse, and yet goe vnto Christ, that we may be washed and cleansed, we acknowledge the vertue and excellencie of the spirituall lauer of his blood. If we plainly discern that our sicknesse is desperate, and yet goe to our soules Physition, not doubting of recouery, we thereby extoll our Physitions skill: if our wounds be in themselves grislie and incurable, and yet we resort to our heauenly Surgeon to be healed of them, we cannot more commend his al-sufficient cunning. And therefore seeing it is in these our extremities to our Sauour Christ most honorable and acceptable, and to our selues most profitable and full of comfort, if we come vnto Christ, not doubting of his helpe, let vs not pretend excuses, either because we are vnfit, vnworthy, or in a desperate state, for by thus aggrauating our owne remediable miserie, we extenuate and call into question Gods mercy, and Christs all-sufficiencie, we spoyle him of his honour and glory, and our owne soules of all ioy and consolation.

Secondly, we may gather firme assurance of the pardon of our sinnes, from the offices of Christ, for first he is our Prophet who hath reuealed vnto vs all the will and counsell of his father, hee hath declared vnto vs the mysterie of our redemption, and the meanes of our saluation, how we may attaine vnto the remission of our sinnes, and how wee may come out of that miserable and wretched estate, in which wee are by nature, and attaine vnto eternall happinesse; hee it is, who by the bright beames of his word doth illuminate our vnderstandings, and by the operation of his holy spirit, doth cause the scales of ignorance to fall from our eyes, *Giving knowledge of saluation to his people, by remission of sinnes.* Luk. 1. 77. 79. He is that glorious and bright shining day starre, which from an high hath visited vs, to giue light vnto them who sit in darkness.

*their sinnes,
derogate from
the vertue of
Christs merits.*

*§. Sect. 5.
That the offices of Christ, giue vs assurance of the remission of our sinnes. And first in that he is our Prophet.*

nesse and in the shadow of death, and to guide our feete into the way of peace. If therefore we will walke in the way which he sheweth vs, and vse those meanes which he reuealeth vnto vs in his Gospell, namely, turne vnto God by vnsained repentance, and belecue in him by a liuely faith, wee shal not need to feare our sinnes though neuer so grieuous and manifold, for this our heavenly Prophet hath truely reuealed vnto vs a plaine way how we may come out of our sinnes, and be reconciled vnto God, how we may be adorned with the glorious robe of his righteousness and bee made partakers of all his merit; how wee may become of the children of wrath and firebrands of hell, the children of God, and heires of heauen. And therefore let vs walke in this way and assure our selues that wee shall come to the iourney end of our desires, for truth it selfe is our guide, so that we need not to doubt of the way.

§. Sect. 6.

*Reasons drawn
from Christes
priesthood.*

Secondly, our Sauour Christ is our high priest, who hath offered vp vnto his father an all-sufficient sacrifice and full satisfaction for our sinnes, whereby Gods iustice is fully satisfied, and his wrath appeased, who also sitting at the right hand of his father, continually maketh intercession for vs. The sacrifice which this our high priest offered was himselfe, as the Apostle testifieth, Heb. 9. 26. euen his body to be crucified, and his blood to be shed for the putting away of our sinnes; the which oblation was offred on the altar of his deity which sanctified the sacrifice, and gaue vnto it such sufficiency and value, that it was a perfect price and full satisfaction for the sins of al the faithful, as the Apostle witnesseth, 1. Ioh. 2. 2. *He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.* Seeing therefore this our high priest hath giuen himselfe for vs, euen his body to be crucified, and his blood to be shed to this end, that it might bee a propitiatorie sacrifice and full satisfaction for our sinnes, and seeing he was once offred to take away the sinnes of many, as the Apostle speaketh, Heb. 9. 28. wee need not doubt of the remission of our sinnes if wee come vnto him by a liuely faith; for to this end hee hath shed his blood, that hee thereby might offer vnto God a full satisfaction for our sins

and

1. Ioh. 2. 2.

Heb. 9. 28.

and purge away all our wickednesse, and therefore if hee should not attaine vnto his end, that is, if he should not satisfie Gods iustice and appease his wrath, by purging and taking away all our sinnes, his pretious blood should be shed in vaine.

Moreouer, he is our mediatur and intercessor, who continually sitteth at the right hand of his father making intercession for vs, by shewing and pleading his owne merits, righteousness and obedience whereby hee pacifieth his fathers displeasure, and worketh vs into his loue and fauour.

And this the Apostle witnesseth, Rom. 8. 34. *It is Christ which is dead, yet or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.* So also Heb. 9. 24. *it is*

said that our high priest Iesus Christ is entred into heauen, to appeare in the sight of God for vs. And the Apostle Iohn saith, 1. Iohn. 2. 1. *If any man sinne, wee haue an aduocate with the father Iesus Christ the iust, and he is the propitiation for our sinnes.*

Neither need wee to doubt of his effectual dealing for vs; for if hee loued vs so dearly that hee spared not to giue his precious life for vs, there is no question but he wil be exceeding earnest in making request for vs, neither will hee be sparing in words who hath not spared his dearest blood. And therefore seeing our high priest doth continually make intercession for vs, wee need not to doubt but that hee will obtaine his suite, and procure the pardon of our sinnes, and his fathers loue and fauour. Especially considering that hee intreateth nothing which he hath not deserued and by his death purchased for vs, and consequently when like an aduocate hee pleadeth his full payment of our debt; and alleageth his al sufficient merits and sufferings, God cannot in his iustice but grant his most lawfull request; considering also that he maketh his suite not to a stranger or some common friend, who will either preuent his suite with a strange and sterner countenance, or denie it with some vaine excuse, but vnto his most gracious and dearely louing father who willingly hearkeneth vnto, and readily granteth all his requests. And this our Saviour himselfe testifieth, Ioh. 11. 41. *Father (saith he) I thank thee, because thou hast heard me*

§. Sect. 7.

Reasons drawn from Christs intercession.

Rom. 8. 34.

Heb. 9. 24.

1. Ioh. 2. 1.

Iohn 11. 41.

hearest

hearest mee alwaies, &c. And therefore considering Christs merit in deseruing, and Gods mercie in granting, Christs importunitie in asking, and his fathers facilitie in yeelding; seeing hee that intreateth for vs loued vs so intirely that hee died for vs, and will vndoubtedlie bee most earnest in soliciting our suite, and hee who is intreated so heartily affecteth vs, that he spared not to giue vnto vs his onelie begotten and dearely beloued sonne, that by his death, hee might purchase for vs euerlasting life; let vs shake off all doubting, and goe boldlie vnto the throne of grace, that wee may receive mercie, and sinde grace to helpe in time of need, as the Apostle exhorteth vs, Heb. 4. 16. For our good high Priest is able perfectly to saue them, who come vnto God by him, seeing hee euer liueth so make intercession for them, as it is Heb. 7. 25.

Heb. 4. 16.
and 7. 25.

6. Sect. 8.

*Reasons drawn
from Christs
kingly office.
Matth. 11. 25.*

Thirdly, as our Sauour Christ is our Prophet and Priest, so likewise he is our King, and this also may assure vs of the pardon and remission of our sins if we will come vnto him, for hee who is our aduocate, is also our soueraigne, hee that is our mediatur is our Iudge, hee that intreateth for vs, hath power in his hands, both to obtaine and grant his owne suite, hee that gaue his life a rancome for our sinnes hath all power in heauen and earth committed vnto him, so as hee is able to remit all our sinnes, and to blot out all our iniquities, for (now) *the father indgeth no man, but hath committed all iudgement vnto the sonne*: as himselfe testifieth Ioh. 5. 22. and euen when he was vpon the earth, he exercised this authoritie, as appeareth, Matth. 9. 2. whereas hee saith to the sick of the palse: *Sonne bee of good comfort, thy sinnes are forgiven thee.* For which being challenged, hee defendeth his regall priuiledges, affirming, vers. 6. that the sonne of man hath authoritie euen on earth to forgiue sinnes, Now what can be more comfortable vnto any soule wounded with sinne, then the consideration of this vndoubted truth? For seeing our Sauour, who so tenderlie loued vs, that hee spared not to giue his owne most precious blood for the price of our redemption, hath all-sufficient power in his owne hands to saue and deliuer vs out of the hands of all our enemies, who can imagine that hee will suffer ys to bee lost whom

Iohn 5. 22.

he hath so dearly bought; seeing he gaue his life to purchase for vs the remission of our sinnes, who can doubt that hauing thus dearelie purchased it, he will not bestow it, and so suffer his blood to be spilt in vaine, seeing he was content for our sakes to indure all miserie, mockings, reuilings, whipping, crucifying, death it selfe, and the anger of his father more bitter then death; to this end that by all these his sufferings, he might procure the remission of our sinnes and euerlasting life, and that when we were rebellious traitors who did flee away from him; who can make any question, but that now hee will bestow these inestimable benefits which he hath of purpose bought for vs, they being in his owne power and custodie, if like humble seruants and penitent children we turne vnto him and implore his grace? if a malefactor had a deere friend who loued him so intirely, that he would not spare to giue his whole substance to procure his pardon, would this miserable offender feare death or condemnation, if he were assured that now his pardon were in his friends hand, and that the matter were by his Prince referred to him, as vnto a supreme Iudge absolutelie to determine what hee will? But our Sauour hath not giuen goods or gold, or any corruptible thing, but euen his owne most precious bodie to be crucified, and his blood to be shed, that by this inestimable price, he might purchase our pardon of God our soueraigne King, and now he hath the law in his owne hands, and is appointed of God for our supreme Iudge to acquit vs at his owne pleasure, who therfore can make any doubt of grace and pardon, seeing his Iudge is his Sauour who hath loued him so dearly, that to this end he hath shed his precious blood, that he might procure for him the remission of his sinnes and euerlasting happinesse, and therefore if hee would not sticke to buy it at so high a rate, how much more hauing bought it onelie for this purpose, will he now bestow it if we seeke vnto him, and earnestlie desire to bee partakers of his grace and mercy?

Moreouer, as this our most gracious King and louing Sa- *h. Sect. 9.*
uour hath sufficient power to pardon all our sinnes, and in *Reason*
respect of his inestimable loue, is most certainelie willing to *drawne from*
blot *Christs pro-*

mises confirmed by experience.

Matth. 11. 28.

Iohn 3. 36.

and 6. 37.

blot out all our wickednesse, if wee repent and come vnto him, so also hee hath bound himselfe hereunto by most free and faithfull promises, Matth. 11. 28. *Come vnto me all ye that labour and are heauie laden, and I will ease you.* Iohn 3. 36. *Hee that beleeueth in the Sonne hath euerlasting life.* And Ioh. 6. 37. He hath assuredlie promised, that whosoever commeth vnto him he will not cast away. These and many such like gracious promises he hath made, of the performance whereof we need not to doubt, especially considering that he gaue continuall experience in his practise here on earth, of his loue, goodness, mercie and truth; for who euer came vnto him with any lawfull suite and receiued a repulse? who euer intreated his help, and was abandoned? who euer asked any thing of him which was profitable for him to receiue, and did not obtaine his suite? whatsoeuer sicke came vnto him receiued their health, whatsoeuer lame desired his helpe receiued their lims, whatsoeuer blind resorted vnto him receiued their sight, whatsoeuer sinner implored the forgiuenesse of his sinnes receiued full remission and pardon. Yea so gracious, mercifull and louing was this our King and Redeemer, that he preuented his poore miserable subiects with his grace, and sought all occasions of extending his loue and mercie towards them, giuing vnto them more then they desired; the sicke of the palseie comming vnto him not onelie was cured of his disease, but also receiued the remission of his sinnes, Matth. 9. *Zachew* desired but to see his face, and he offereth vnto him his companie, and therewith eternall saluation, Lukc 19. The woman of Samaria requested but elementall water, and hee offereth vnto her the water of life, Iohn 4. The people followed him to bee fed by miracle with corporall soode, and Christ offereth vnto them the bread of life, Iohn 6. The poore blind man desired that hee might be by Christ restored to his bodily sight, and Christ also illuminates the eies of his soule, so that as with his bodilie eies hee discerned him to be a man, so by the eie of faith he knew him to be his Redeemer and Sauour. By all which it clearly appeareth that there was neuer anie more readie to aske then Christ to giue; nay such was his goodness and loue, that hee

Matth. 9.

Lukc 19.

Iohn 4.

Iohn 6.

Iohn 9.

was

was alwaies more readie to grant then they to intreat, and to grant more then they euer desired. Now wee must not thinke that our Sauour is altdred in nature, or that (as it is visuall amongst men) honours haue changed manners, for he is God immutable in goodnes, *and without change or shadow of change*, as it is Iames 1.17. and therefore wee may assure our selues if wee turne from our sinnes by true repentance, and come vnto him by a liuely faith, we shall be receiued to grace and mercie, and receiue the pardon of our sinnes be they neuer so hainous and innumerable. Iames 1.17.

Lastlie, the vnion and communion which is betweene Christ and all the faithfull, may giue vnto them full assurance of the pardon and remission of all their sinnes; for first they are coupled vnto him in spirituall matrimonie, and hee becommeth the Bridegrome, they the spouse, he the husband, they the wife; now we know that in law there will no action of debt lie against the wife, whilest the husband liueth, because she is vnder couert barne, and therefore her husband who hath taken vpon him to maintaine and defend her, must answere and follow all her suites, and his goods are liable for the paying of her debts. And thus it is also betweene Christ the husband and the Church his spouse being married vnto her, he hath taken her vnder his charge and protection, and hath vndertaken to answere all suites, and to satisfie all her debts, nay, he hath discharged them alreadie, and therefore wee neede not to feare any action which Satan, the Law, or Gods iustice may lay against vs, for our husband Iesus Christ hath taken vpon him to follow all our suites, and to satisfie all our debts; so that if either the Law, Gods iustice, or our enemy Satan doe commence any suits against vs, we are not now to take vpon vs the answering of them in our owne persons, but wee are to send them to our husband Iesus Christ, who hath taken our causes in hand and will giue vnto them a sufficient answere.

Secondlie, the faithfull are vnited vnto Christ in a more neere vnion, for hee is their head and they his members, as appeareth, Ephes. 5.22.30. hee is the true vine, and wee the branches, as himselfe speaketh, Iohn 15.1. hee is the fruitfull The faithfull
Christ's mem-
bers.
Eph. 5.22.30.
Iohn 15.1.

Oliue

Rom. 11.
Ephes. 2. 20.

Oliue tree, we the sciences which are grafted into him, as it is Rom. 11. he is the foundation, wee the building, as the Apostle affirmeth, Ephes. 2. 20. 21. By reason of which neere vnion, it commeth to passe, that those things which appertaine vnto Christ belong vnto vs, and ours vnto him, for as the head deriueith sense and motion vnto the members; and as the Oliue tree and vine doe communicate their vertue, fatnesse, and sap vnto their branches and sciences, by which they liue and bring forth fruite, and as the foundation doth sustaine and vphold all the building; so doth our Sauour Christ our head, roote and foundation communicate vnto vs his members and branches, the vertue of his merits, and the iuice and sap of his precious bloud, whereby wee are quickned and reſtued who were dead in trespasses, our sinnes washed away and purged, and wee made fruitfull in all righteousness and holinesse, as in that his imputed righteousness whereby wee are iustified before God, and that inherent righteousness begun in vs by his holy spirit, whereby we are iustified before men. And as hee hath bestowed and communicated vnto vs his righteousness, death and obedience, so hath he taken vpon him from vs all our sinnes originall and actuell, of commission and omission, and in his owne person hath suffered all that punishment, which we by them had deserued, so as now he hauing taken vpon him our sinnes, and indued vs with his righteousness, merit and obedience, wee neede not to feare the exact rigour of Gods iustice, for by him and in him we are without sinne, pure and vndefiled, and perfectlie righteous in Gods sight. Neither shall wee neede to feare the violence of all our spirituell enemies, for our head Iesus Christ is God almightie, and therefore none shall bee able to plucke vs out of his hands against his will, and we are as deare vnto him as the members of his body, and therefore looke how loath any carefull head would be to haue any of the members pulled from it by force and violence, so loath and vnwilling will our Sauour and head be, to haue any of his members plucked from him. And therefore seeing he wanteth neither wil nor power to defend vs, wee neede not feare the raging malice and cunning violence

lence of any of our spirituall enemies, sinne, the diuell, the world and the flesh, for our head is all-sufficient, and also most willing to saue and defend vs from all their force and malice.

And so much concerning the reasons drawne from the second person, whereby euery repenting and beleeuing sinner may be assured of the pardon and remission of all his sinnes. Now we are to speake of those which may be drawne from the third person, the holie spirit. First therefore wee are to know; that though our sinnes be manifold; and our corruptions exceeding filthie, yet this holy spirit will sanctifie and purge vs from all our pollution; so that though in times past wee were most hainous sinners, idolaters, adulterers, theeues, drunkards, railers, extortioners, yet now wee are washed, now wee are sanctified, now wee are iustified in the name of the Lord Iesus, and by the spirit of our God. As the Apostle speaketh, 1. Cor. 6. 11. He is that heauenlie fire which consumeth and purgeth vs from all the drosse of our corruptions, hee is that diuine water which washeth away all our filthie pollution, it is hee who doth regenerate and beget vs anew who were dead in our sinnes; and whosoever are thus regenerated shall be heires of the kingdome of heauen.

Secondly, wee may hereby bee assured of the remission of our sinnes, in that the spirit of God ioyneth with vs in our suite, and together with vs, maketh request vnto God in our behalfe; and whereas wee are ignorant and know not how to pray as we ought, the spirit it selfe helpeth our infirmities and maketh request for vs with sighes which cannot be expressed. But God who searcheth the hearts, knoweth what is the meaning of the spirit: for hee maketh request for the Saints according to the will of God. As the Apostle speaketh, Rom. 8. 26. 27. Who therefore can doubt of obtaining his suite, euen the remission of his sinnes and reconciliation with God, seeing his suite is framed and indited by Gods spirit; and consequently is most wise, iust, and as the Apostle saith, according to the will of God? yea it is sollicitud and followed with great earnestnesse by the same spirit; and therefore our suite being wise, iust, and framed by the spirit according to the will of God,

§. Sect. II.

Reasons
drawne from
the third person
the holy spirit.

1 Cor. 6. 11.

Rom. 8. 26.

God, and by the same spirit in most earnest manner, solicited and furthered, there is no question but wee shall obtaine it.

CHAP. XXXVI.

Other reasons to perswade the weake Christian of the remission of his finnes.

§. Sect. 1.

1. That wee are to beleue the remission of our finnes, because it is an Article of our Creed.



And these are the reasons which may be drawne from euerie of the persons of the Trinitie, to assure vs of the remission of our finnes; to which we may ad diuers others. First, the beleueing of the remission of our finnes, is an Article of our Creede, which we doe daily confesse and professe, which is not left vnto our choice to beleue or not to beleue, but as we confesse it with the mouth, so we are bound to beleue it with the heart, if we would be reckoned in the number of Christians. Why then should wee doubt of that which we are bound to performe; and if wee doe not wee grieuouſlie sinne through infidelitie, which is more dangerous and damnable then al our other finnes whatſoeuer? And therefore though there were no other reason to mooue vs, though our hainous and manifold finnes should make it seeme vnto vs neuer so incredible, yet let vs set aside all impediments and breake through the violence of all obiections, and beleue in obedience to Gods commandements, and because it is our dutie, the performance whereof is very acceptable vnto God, and the neglect whereof is a sinne most dangerous and damnable. Which that wee may performe, let vs carefully obserue the condition of the covenant of grace, that is, let vs rest and relie vpon Christ Iesus alone for our saluation by a liuely faith, and turne vnto God by vnfeined repentance, and then there is no place left to doubting of that which in dutie we are bound to beleue.

§. Sect. 2.

2. The testimonie of Gods

Secondlie, the afflicted soule labouring vnder sinne may receiue no small assurance by the testimonie of Gods faithfull ministers; for the keyes of the kingdome of heauen are committed

committed vnto them, and they haue power giuen them of God here on earth to bind and loose; not as though they could by their owne authoritie, and in their owne name giue pardon of sinnes to whom they list (as the Papists teach and practise) for this is proper and peculiar vnto God alone, as euen the Pharises well knew; whereof it was, that seeing our Sauour Christ take vpon him to forgiue sinnes, whom they imagined to bee a meere man, they affirmed that he blasphemed. For who (say they) can forgiue sinne but God onely? but they haue authoritie giuen them of God vpon due examination and triall of their faith by the fruites thereof, vnfained repentance, certaiuelie to declare and pronounce vnto them that their sinnes are forgiuen. Whosoever therefore haue this testimonie of Gods faithfull ministers who are well acquainted with their estates giuen vnto them, they may assure themselues that it is vndoubtedly true and most certain; for who is it that dare oppose himselfe and contradict the testimonie of Gods spirit in the mouth of so many his faithfull ambassadours? who dare bee so presumptuous as to take vpon him the discerning of his state better then the Ministers of God, who being appointed of God to this function are indued with a great measure of his spirit, whereby they are enabled to discern and iudge of mens estates, better then they themselues? for he that is spirituall discerneth all things, and is made acquainted with the mind of Christ, as the Apostle speaketh, 1. Cor. 2. 15. 16. And therefore if diuers of Gods faithfull Ministers with one consent pronounce vnto any penitent sinner the remission of their sinnes, and assure them after the examination of their estate that they are in the loue and fauour of God, it should be vnto them ten thousand times more forcible an argument to perswade them and to confirme their faith in y assurance of Gods loue, then the contrarie testimony of Satan or their timorous vnbeleeuing flesh to moue them to doubting thereof? If our bodies be sicke, we commit our selues to the skill and care of the Physition, and good reason, because wee know he is better able to discern of our estate then we our selues, and beleeuing his iudgement to bee good wee suffer him to applie such remedies as hee

thinketh most fit; why then should wee not commit the discerning of our estate to the Physition of the soule no lesse carefull, and in this respect much more skilful? For the others, rules in some patients may faile him, but the grounds whereupon the spirituall Physition buildeth, are most infallible, being the vndoubted truth of God. Why should we not rather belecue their often approoued iudgement then our owne timorous phantasies, or Satans testimonie, who is our malitious enemy?

§. Sect. 3.

*The 3 Reason
drawne from
the contrarie
testimonie of
Satan.*

Thirdly, the afflicted soule may gather assurance of the remission of sinnes from the contrary testimonie of the diuell. For when there is any suggestion cast into our mindes which is repugnant to the word of God and the testimonie of Gods spirit in the hearts of the faithfull, wee may assure our selues that it is the speech of Satan, or of our corrupt flesh the messenger of Satan, both which come to one end; but those motiues and suggestions, that God will not receiue vs to mercy, that our sinnes are vnardonable, that wee are reprobates and castawayes, that now it is too late to turne vnto God; proceed not from Gods spirit, for they are quite contrary to that which the scriptures teach vs, namely, that the mercies of God are infinite, and hee alwaies ready to receiue vs to grace when we turne vnto him; that if we wil earnestly repent, and in the mediation of Christ sue for mercie, hee will make our scarlet sinnes as white as snow, that it is neuer too late to turne vnto God; for if wee repent, hee hath promised to remit our sins, and to receiue vs into his fauour. Neither are wee to imagine that the testimonie of Gods spirit in our consciences is contrarie to the testimonie of the same spirit in the holy scriptures: and therefore seeing these suggestions are flatly repugnant to the word of God and testimonie of the spirit, wee are to assure our selues that they are the temptations of Satan, either immediatly suggested by himselfe, or mediately by his messenger, our corrupt flesh.

*Ioh. 8. 44.
Satan either
lieth or else
speaketh the*

Seeing then these suggestions come from Satan who is our malitious enemy, and a liar from the beginning, yea the father of lies, we are not to belecue them, nay rather we may gather

ther certaine assurance that the contrarie is true; for he speaketh onely lies, or if at anie time hee speake the truth it is to this ende that hee may deceiue vs. For example, he telleth the secure carnall man that hee is in the state of grace, and highly in Gods fauour, but vnto the humbled sinner he saith, that he is a reprobate and shall most certainly be damned; vnto the worldly secure man he saith, that God is most mercifull, then the which nothing can bee more true, but doth not speake this in his conscience, because hee would haue him to tast thereof, but to lull him asleepe with this sweete syren song to his eternall perdition. On the other side, when hee hath to deale with the brused heart and contrite spirit, hee telleth him of nothing but of Gods exact iustice, to the end that hee may plunge him into vtter desperation: In a word, whatsoever hee speaketh in the conscience of man, it is either false in it selfe, or if true in *thesi*, yet false in *hypothesi*, if true in the generall, yet false in the particular application. As what can bee more true then that God is iust? and what more false then that hee will exercise his iustice in punishing repentant and humbled sinners? what can bee more true then that God is most mercifull? and what more false then that he wil shew this his mercy in sauing those who liue and die in their sins without repentance? and yet it is most vsuall with Satan to affirme both the one and the other, lying in both, because hee doth misapply them. And therefore seeing Satan doth neuer speake the truth, or else doth falsly apply it in respect of our estate, let vs acquaint our selues with his false language; and so by hearing his lies wee may bee the better assured of the truth; for example, when hee telleth vs that our sinnes are vnpardonable, that it is now too late to turne vnto the Lord, that wee are reprobates and damned wretches, we knowing that our malicious enemy by his lyes doth continually seeke our destruction, are contrariwise to assure our selues that Gods mercy and Christs merits farre exceed our sinnes, that now is the acceptable time and day of saluation, if we wil turne vnto God, and hearing his voice not harden our harts, that we are in the state of saluation, the vessels of mercy, and beloued children of God.

§. Sect. 4.

The last argument taken from the experience of Gods mercie in pardoning others, and first of whole cities and nations.

Lastlie, those who are heauie laden with the burthen of their sinnes, may gather vnto themselues assurance of the forgiuenesse of them, by the consideration of Gods mercie extended vnto other repentant sinners; for there was neuer any from the beginning of the world to this day, were their sinnes neuer so hainous or innumerable, who haue not been receiued to mercy, and pardoned of our gracious God, whensoever they did vnfaignedlie turne vnto him. And this may appeare whether wee consider whole cities or nations, or else particular men. Of the first wee haue a notable example in the Israelites which liued in the time of the Iudges, who though they did many times negligentlie forget the great mercies, and inestimable benefites of God shewed to their forefathers, of which also themselues had been partakers, though they forsooke the Lord not once or twice but very often, euen then when he most bound them vnto him with multiplying vpon them the benefits of peace and plentie, and though they let the raines loose vnto all wickednesse, yea (which was most abominable and odious in the sight of God,) though they worshipped and serued *Baal* and *Asteroth* and other idols of the cursed nations, for which horrible idolatrie, God had cast out the nations before them; yet whensoever they turned vnto the Lord, hee pardoned their sinnes, receiuing them into his former loue and fauour, and deliuered them out of the hands of all their enemies.

The example of the Israelites in the time of the Prophet Esay.

Esay 1. 5. to 16.

So likewise in the time of the Prophet *Esay*, to what a notorious height of wickednesse were the same people growne, as the Lord by his Prophet doth decipher and describe them in the first chapter of that prophetic? In the 2. verse he calleth heauen and earth to witnesse their horrible rebellion; in the 3. verse hee sheweth that their vnthankfulnesse for all his mercies, far exceeded the vngratitude of brute beasts; in the 4. verse hee exclaimeth out against them, calling them *a faithlesse nation, a people laden with iniquitie, a seed of the wicked, corrupt children, who had forsaken the Lord, and provoked the holie one of Israel to anger*. In the 5. and 6. verses he sheweth their hardnesse of heart and obstinacie in their rebellion, which was so great, that though the Lord sent afflictions and cha-

stisements

dissements vpon them, yet they were no whit reformed but waxed worse and worse, and that this was not the case of some few but of al the whole body of the people, for *the whole head was sicke and the whole heart was heauie, and that from the sole of the foote to the crowne of the head there was nothing sound therein, but wounds, and swellings, and sores full of corruption* the cure whereof they vtterlie neglected. In the 10. verse hee matcheth the sinnes of both prince and people, with those crying sinnes and outrageous wickednesse of *Sodome and Gomorah*, which brought downe from heauen fire and brimstone to consume them. In the, 11. 12. 13. and 14. verses, he complaineth of their filthie hypocrisie in Gods outward worship ioyned with the vtter neglect of true godlinesse and his spirituall seruice, which caused the Lord to detest al their sacrifices, sabbathes, and new moones. So that there could not bee imagined greater wickednesse in any people, respecting those notable meanes which the Lord continually granted vnto them aboue all other nations for their owne conuersion; and therefore who would not haue thought their state to be most desperate, who would not haue looked dailie that the Lord should haue consumed them with fire and brimstone, or haue caused the earth to haue swallowed them vp aliue, as it did *Corah* and his associats? but behold the infinite mercies of our gracious God, euen when they wallowed in this filthy sincke of all impietie, the Lord calleth them to repentance, and when as they had forsaken him, and fled from him, desiring nothing lesse then to make or meddle with him, the Lord calleth vnto them, and hee in whose power it was euerie minute vtterlie to destroy them, first of all desireth a parlie; hee who might well abhorre to vouchsafe them his presence, earnestlie desireth conference with them, saying vers. 18. Come now and let vs reason together, saith the Lord; though your sinnes were as crimson, they shall bee made as white as snow; though they were red like scarlet, they shall be as wooll.

In like manner in the time of our Sauour Christ the same *§. Sect. 6.* Jewes most wickedlie rebelled against the Lord; for when *the example* the Lord in his rich mercy sent the promised *Messias*, to de- *of the Israe-*

*lives in the
time of our
Saviour Christ.*

liuer them out of the hands of their enemies, they would not receive him; nay they continuallie afflicted and persecuted him, they mocked and reuiled him, they haled him before the iudgement seate, and caused him to bee condemned who came to iustifie and acquite them; they buffeted and whipped him, and preferred a wicked murderer before him, who preferred their saluation before his owne life: lastly, in most ignominious sort they crucified and killed him. After all which outrageous wickednesse offered against the Lord of life, they continued in their hardnesse of heart and impenitencie, neuer acknowledging their fault nor desiring pardon; nay rather as they had persecuted the head our Lord and Saviour Iesus Christ, so when they could offer no more wrong vnto him in his owne person, they were readie to satisfie and glut their malicious rage in persecuting his poore members. Now what more hellish impietie was euer committed? what more outrageous sinne was euer heard of? who would euer haue imagined that there was any hope of pardon for such rebellious bloudie wretches? But O the infinite and bottomlesse depth of Gods mercy! whilest their wickednesse was fresh in memorie, and their hands still imbrewed in the guiltlesse blood of this innocent Lambe: when as they continued in their course, and ran headlong forward in their wickednes without any sense of sin or desire of pardon; the Lord sent his Apostles vnto them to bring them to repentance, and to assure them that their sinnes were pardoned. Seeing therefore these obtained the remission of their sinnes, who needs to doubt of pardon who earnestlie desires it? for did the Lord gratioullie offer forgiveness to such rebellious wretches, and will hee not grant it to lesse offenders, if they desire it? did hee offer them mercie before they sought it, and will hee denie mercie vnto any, who earnestlie seeke and sue for it? Doth he seeke to draw men to repentance and to turne vnto him; and will hee not receive them when they doe repent? was he so exceeding mercifull in times past, and shall wee now thinke his arme shortned or his mercy abated? Nay assuredlie hee is immutable euerlike himselfe one and the same, most gracious, most merciful, and

Acts 2. 38.

full.

full of all goodnesse and compassion towards all them that come vnto him. And therefore if we turne from our sinnes by vnfeined repentance, wee may assure our selues, though they be neuer so many and grieuous they shall bee pardoned, and we receiued into Gods loue and fauour.

To these examples of whole multitudes, we may adde the examples of particular sinners, who haue been receiued to mercie and obtained pardon, though their sinnes haue been many and grieuous: as *Matthew, Zachaeus, Leni*, who were sinful Publicans that got their livings by pilling and polling, oppression and extortion, men so notoriouslie wicked, that Publicans and sinners are ioyned together, as though they were sinners by profession, and therefore as *Сѣконома* or diuers words of one signification they interpret one another. And yet such was the riches of Gods mercie, that euen these professed sinners were conuerted, and receiued remission of all their outragious wickednesse. The like may be said of *Mary Magdalene*, who though shee had been a woman of leaud behauiour and loose life, though shee were possessed of many diuels, and commonly noted for an infamous and notorious sinner, yet vpon her true repentance obtained the remission of her sinnes: and whilest she washed the feet of our Sauour Christ with her teares, hee purged and clenfed her body and soule from the filthie leprosie of sinne with his owne most pretious blood; whilest she wiped them with the haire of her head, hee beautified and adorned her with the rich robe of his righteousnes. Yea she was receiued into an high degree of fauour with our Sauour Christ, so as shee had in some things the preeminence before his chiefe Apostles, for after Christs rising againe hee first vouchsafed her his presence, and vsed her as his messenger to certifie the rest of his resurrection. Solikewise the Apostle *Paul* before his calling was not onlie no louer but a bitter and fierce persecuter of the truth, and of all the professors thereof, imprisoning, stoning, and cruellie murdering the Saints of God; but behold and admire the wonderfull mercy of God, euen whilest his imbrued hands were yet red with the blood of Gods faithfull children, and whilest his heart was so full of

§. Sect. 7.

Particular
examples of
Gods mercie.

burning rage, that he breathed out still threatnings and slaughter against the Disciples of the Lord, it pleased God wonderfully to conuert him, to assure him of the remission of all these his horrible finnes, and to make him of a bloodie persecutor, a most excellent preacher of his Gospell, and of a rauinous deuouring wolfe, a most vigilant and painefull shepheard. To these wee might adde the example of the theefe, who though he had spent his whole life wickedly and prophanely, yet was conuerted at the houre of death, and receiuing the pardon of his finnes, was presently assured of euerlasting happinesse. But I shall not need to heape vp many particulars, onely I cannot passe that notable example of *Manasses*, one of the most outrageous sinners and prophaneft wretch that euer liued, as the holy Ghost hath described him in the 21. chapter of the 2. booke of the *Kings*. For there he affirmeth of him that he was a most horrible idolater, a most malicious enemy and cruell persecutor of Gods truth, a defiler of Gods holy temple, a sacrificer of his owne children vnto Idols, that is, diuels, a notable witch, and wicked forcerer, a bloodie murtherer of exceeding many, the deare Saints and true Prophets of the Lord, one who did not runne headlong alone into all hellish impietie, but also led the people vnder his gouernment out of the way to do more wickedly then did the Heathen people whom the Lord destroyed before the children of Israel, and in a word, wrought more abominations and outrageous wickednesse then the cursed *Amorites* and *Cananites*, of whom notwithstanding the land surfetted and spued them out for their crying finnes. And yet this *Manasse*, this wretch, more like a diuell incarnate then a Saint of God, repenting him of his finnes from the bottome of his heart, was receiued (I cannot speake it without rauishing wonder of Gods bottomles and neuer sufficiently admired mercy) was receiued I say, to grace, and obtained the pardon of all his horrible finnes and most abominable wickednesse. Now all these examples are written for our learning, and are recorded by the holy Ghost, to the end that wee may continually laud and praise the Lord for his endlesse and infinite mercies, and gather vnto our selues

2. Kings 11.

assurance,

assurance, that though our sinnes were as grievous and hainous as any of theirs before named, yet if with them wee turne from our sinnes by vnfained repentance, and goe vnto Christ by a liuely faith, wee shall also with them receiue the pardon of our sinnes, and be entertained into Gods loue and fauour.

And thus haue I set downe most infallible reasons, vpon *6. Sect. 8.* which as vpon immouable firme grounds, the afflicted conscience may lay the foundation of sound comfort. Now if any abuse the Gospell of Iesus Christ, and gather out of this heavenly doctrine this diuellish vse, that because Gods mercies abound, therefore they will abound in their sinnes without repentance, and still more and more prouoke the wrath of the Lord against them: to these I answer with the Apostle, that their damnation is iust, in that they abuse Gods mercy, as an occasion to sinne, which should serue as a forcible argument to lead them to repentance: neither let such flatter themselues with vaine hope of Gods mercy, for despising the riches of his bountifulnes, patience, and long suffering, and continuing in their hardnes of hart and vnrepentancy, *That vnrepentant sinners haue nothing to do with the former consolation.* they treasure vp vnto themselues wrath against the day of wrath, and of the declaration of the iust iudgement of God. As the Apostle plainly speaketh, Rom. 2. 4. 5. Neither let them foolishly bolster vp themselues in their sins, by putting vnder their elbowes the sweet soft pillowes of Gods mercifull promises: for as there is none so special which doe exclude the most hainous sinner that repenteth and beleeueth; so is there none so generall which do extend themselues to those who continue in their vnrepentancie and vnbeleefe; and therefore though there be no sinne so grievous, which being repented of and forsaken, will condemne vs if we rest and relie vpon our Sauour Christ for our saluation by a liuely faith; so there is no sinne so small and veniall which will not plunge vs into the bottome of hell, if we liue therein without repentance, and doe not desire to leaue and forsake it. And therefore so long as wee liue in our sinnes, and doe not seriously turne vnto the Lord by vnfained repentance, let vs not in vaine arrogate and misapply vnto our selues the mercy of God, the

Rom. 3. 8.

Rom. 2. 4.

the merits of Christ, and the sweet promises of the Gospell, for vnto such appertaine the fearfull threatnings of the Law, as being still the children of wrath, dead in their sinnes, and subiect to Gods heauie wrath and displeasure.

CHAP. XXXVII.

How we may know whether we be effectually called or no.

6. Sect. I.

How Satan persuadeth the vvaake Christian, that he is not called.



And so much concerning those reasons whereby the humbled and repentant sinner may gather vnto himselfe certaine assurance of the pardon and remission of his sinnes: of all which consolations Satan earnestly indeuoureth to spoile the afflicted soule, by suggesting into his mind diuers subtil and dangerous tentations. As first, that all these gracious promises and sweete consolations of the Gospell, doe onely belong vnto those who are called, neither to all in this number, for many are called but few are chosen; but vnto those alone whose calling is effectuell, that is to say, who are separated from the world, giuen vnto Christ, and Christ vnto them, and who are ingrafted into him, and become liuely members of his body: but thou, will he say to the humbled sinner, art not thus effectually called, and therefore do not flatter thy selfe with the hope of Gods promises; for though in themselves they are most certaine, yet they belong not vnto thee, but vnto those alone whose calling is effectuell.

How wee withstand the former tentations.

Against which temptation if wee would strengthen our selues, wee must examine our calling whether it be effectuell or no; and that both by considering the meanes whereby all are effectually called, and also the parts of effectual calling, making application of both vnto our owne particular. For the first, wee may thus reason against our spirituall enemy: Whosoever can finde the meanes of effectual calling, powerfully working in himselfe, and conuerting him vnto God, he is effectually called: but I haue and doe finde these meanes thus working in me; and therefore I doe not flatter my selfe

with

with vaine hope, but am certainly assured that I am effectually called and conuerted.

The meanes whereby wee are effectually called, are first *§. Sect. 2.*
the sauing and fruitfull hearing of Gods word, by the ministry whereof the Lord calleth and inuitheth vs to come vnto him by vnfained repentance, and to our Sauour Christ by a liuelie faith, euen when wee are dead in our sinnes, without any desire to will or abilitie to performe any thing that is good; whilest wee are the bondslaues of Satan and meere worldlings, not desiring nor once thinking vpon the meanes of our saluation. And this is done first by the preaching of the law, by which is reuealed vnto vs our innumerable heinous sinnes, and the fearefull punishments due vnto them: as that we by our continuall transgression are subiect to the curse of the law, vnable to performe obedience vnto any of the commandements, or to make satisfaction to Gods iustice for the least of our sins, and so consequently that we are obnoxious to Gods wrath, subiect to those horrible torments provided for the wicked; and therefore in respect of our selues, our owne righteousnesse, satisfaction, or any other meanes of our owne whatsoever, in a most damnable and desperate estate. Secondly, after the Law hath thus shewed vnto vs our sins, and the punishments due vnto them, the Lord by the ministerie of the Gospell doth reucale vnto vs a plaine way by which we may come out of this miserable estate, and attaine vnto euerlasting saluation, nameiy, by beleeuing and applying vnto our selues Christ Iesus and all his benefits. Thirdly, with this outward ministerie of the word the Lord ioyneth the inward cooperation of his holy spirit, whereby hee openeth our deafe eares, and maketh vs attentiuely to heare, and as with a precious clefalue illightens the blind eyes of our vnderstandings, enabling vs to conceiue and vnderstand those things which are deliuered vnto vs, both out of the law, and out of the Gospell.

The second meanes of our effectual calling is the softening of our hard hearts, when as the Lord taketh away our stonie hearts, and giueth vs hearts of flesh, as hee promiseth, Ezech. 11. 19. and breaketh vp these fallow grounds

fit in themselves to bring forth no fruit but weeds and thistles, that so they may be prepared to receive the seed of his word, and be made fruitful in all grace. And thus our stubborn and rebellious hearts are softened, when as we particularly apply unto our selves the doctrine of the law, whereby first wee come to the knowing and acknowledging of our sinnes, originall and actual. Secondly, our hearts are pricked, and our consciences wounded by apprehending and applying to our guiltie soules the curse of the law, the anger of God, and those fearefull punishments prepared for the wicked. Thirdlie, seeing this our miserie, and finding no meanes of our owne how wee may come out of this wretched estate, wee are brought to despaire of our owne strength, righteousness, and satisfaction, finding them of no vertue for our iustification. By all which, being throughlie humbled and cast downe in our selves, the Lord by the preaching of the Gospel doth reueale vnto vs a way how we may escape out of this miserable estate, by applying vnto our selves Christ Iesus, and all his merits and obedience by a true and liuelie faith; after which the humbled sinner seeing his owne wants and miserie by the law, and perceiuing that our Saviour Christ is so rich in merits, that hee can easily supplie all his defects, and so gracious and powerfull, that hee can and will free him out of his wretchednesse, hee doth plainly discern that hee standeth exceedingly in need of Christ Iesus and his righteousness. After which sense of his owne wants, there is begot in him an earnest and hungry desire to be made partaker of Iesus Christ his righteousness, merits, obedience, and of all those inestimable benefits which are purchased by them. And lastly hee is moued to appeale from the sentence of the law, to the throne of grace, pleading not his owne righteousness or satisfaction, but Christs merits and obedience.

*The third
meanes,*

The third and last meanes of our effectually calling, is a true and liuely faith, whereby we apprehend Christ Iesus and all his benefits giuen and applied vnto vs by Gods spirit, resting vpon him alone for our iustification and saluation.

§. Sect. 4.

And these are the meanes of our effectually calling, which whosoever

whosoever hath found powerfully working in themselves for their conversion after the manner before spoken of, they may most certainly assure themselves that they are effectually called, and are already partakers of Iesus Christ and all his benefits. If therefore the Lord whilest wee did lie frozen in the dregs of our sinnes, without all desire of grace or meanes to escape out of our miserie, hath vouchsafed vnto vs the ministerie of his holy word; if by the law hee hath reuealed our sinnes vnto vs, and the punishments due vnto them; and if by the Gospell hee hath shewed vs the way how we may come out of this miserie; if by the inward cooperation of his holy spirit he hath opened our deafe eares, and with this pretious eiesalve hath anointed the blind eies of our vnderstandings, so that we haue attentively heard, and in some measure vnderstood those principles of our Christian religion, which haue in the ministerie of the word been deliuered vnto vs; if our hearts haue been softened and pearced, and our consciences wounded with the sight and sense of our sinnes; if despairing in our owne strength, righteousness and all other meanes of our owne, we haue gone out of our selues, and rested and relied vpon Christ Iesus alone for our iustification and saluation, then are wee without all doubt effectually called and are in the number of Gods Church and people to whom the promises of grace doe appertaine.

Secondly, we may come to the knowledge of our effectually calling, by considering the seuerall parts thereof. The first is our selection and separation out of the corrupt masse of mankind, whereby it cometh to passe, that though wee be in the world, yet we are not of the world, and therefore wee neither loue it, nor the world vs; and this our Sauour sheweth, Iohn 15. 19. *If (saith he) yee were of the world, the world would loue his owne, but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And the Apostle Iohn affirmeth, that if any man loue the world, the loue of the father is not in him, 1. Ioh. 2. 15. and the Apostle Iames telleth vs that *the amitie of the world is enmitie with God, and therefore whosoever will bee a friend of the world*

That all who find the former meanes powerfull in them are effectually called.

§. Sect. 5. That we may know that we are effectually called by considering the seuerall parts thereof.
Iohn 15. 19.

1. Iohn 2. 15.
Iam 4. 4.

maketh

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Phil 3. 29.

maketh himselfe the enemy of God. If therefore our loue and affections be weaned in some good measure from the world, and fixt on spirituall and heauenlie things; if wee cease to be citizens of the world, and begin to haue our *conuersation in heauen*, from whence wee looke for a *Sauour* euen the Lord *Iesus Christ*; and if the world begin to hate and scorne vs, then may we be assured that wee are seuered from the world, and intertained into Gods Church and familie.

¶ *§. Sect. 6.*

Satans temptation answered, whereby he perswadeth the Christian that he loueth the world, and the world him.

But here the tempter will obiect, that by this it plainly appeareth that wee are not yet effectually called nor separated from the world, because wee still loue the world, affecting and desiring the vaine pleasures, honours, and riches thereof, yea and also loue those who are meere worldlings, and on the other side the world also loueth vs, giuing vs good countenance and performing other duties vnto vs. For the answering of which suggestion wee must distinguish betweene our selues and our selues; for whilest we continue in this life wee are partlie flesh, and partly spirit, and as there is great enmitie betweene the spirit and the world, so is there great amitie betweene the world and the flesh. So farre forth therefore as wee are still carnall and corrupt flesh the world loueth vs, but as much as is spirituall and regenerate, so much the world hateth and abhorreth. Moreouer, we may generallie be considered as men, or more specially as wee are Christian men; in the first respect, the world, that is, wicked worldlings, may loue vs for some naturall parts or meere morall vertues, or else in common humanitie as members of the same ciuill or politicke bodie: but as we are Christians who haue giuen our names vnto God and deuoted our selues to his worship and seruice, the world hateth vs and our profession, religion, and all the fruits and exercises of sanctification and holinesse, so that though in other naturall, worldly, and meere ciuill respects it loueth vs, yet in regard of our regeneration and the fruites thereof it cannot indure vs, and our companie and conuersation is exceeding tedious, irksome and vnpleasant. So on the other side whereas Satan obiecteth that we loue the world, that is, carnal worldly me, we may answer, that euen as we are regenerate, it is lawfull

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to loue them in the same respects which they loue vs, namely, as they are men & the excellent creatures of God, as they are indued with excellent naturall giftes or morall vertues, as they are of the same ciuill body or kinred, or as they haue been vsed of God as his instruments for the bestowing of any his benefits vpon vs: in which respects louing them, wee may notwithstanding with a true zeale hate and abhor their vices, their carnall worldlinesse, prophane irreligion, and wicked conuersation. Neither will religion make vs to lay aside all humanitie, and transforme vs into some brutish, or rather diuelish *Timon* who was a hater of men. For euen our Sauour Christ himselfe who was wholly exempted from sin, notwithstanding loued the worldlie young man for some good things he saw in him, though he were not religious, yea though hee were so carnall, that he preferred his vaine and vncertain riches before the saluation of his soule, as appeareth, Mark. 10. 21. 22. So also hee vsed all humanitie and ciuill conuersation, euen amongst the Publicans and sinners, that he might haue the better opportunitie of conuerting all those who belonged to Gods election. And therefore we need not feare to follow Christs example, so it be with the same holie affection. For we also must indeuour to gaine those vnto Christ who are without, & by our holy conuersation giue them occasion of glorifying God in the day of their visitation, as the Apostle exhorteth vs, 1. Pet. 2. 12. which we can neuer doe by hatred, rough seueritie, and cynicall inhumanity, but with louing curtesie, vpright behauiour, gentle admonitions and charitable reprehensions. But if through our corruption we giue Satan occasion further to object, that vnder these pretences we set our hearts too much vpon the world, louing worldlings more then those who are of the household of faith, and more delighting in their vaine conuersation for outward respects, then in the companie of the faithfull, if not alwaies yet oftentimes: we are to answer, that though these be sinnes in vs, and notable signes of our great corruption, yet are they no strong arguments, that we are not yet effectually called, or truly seuered from the world, for as much as we are not wholly separated from the world, but only so much

of

of vs as is spirituall and regenerate; so that it is no meruaile if the flesh and vnregenerate part still loue the world, because it is still worldly; but if in the inner man wee hate this loue, and strue to bridle, yea to mortifie it, if we are truelie sorie and displeased with our selues for this as for other sinnes and labour to reforme it, wee may be assured that the spirit of God is in vs, which hath seuered vs from the world, and ioyned vs to the body of Iesus Christ.

§. Sect. 7.

*How farre
farre we may
loue worldly
things.*

The like also may be answered concerning the loue of worldly things, honours, riches and pleasures; we may loue them as they are the blessings of God, and desire them so farre soorth as they are temporall benefits, and furtherances, or at least no hindrances in the workes of holinesse and righteousness, we may so loue them as that in the meane time our loue be subordinate to the loue of God, our brethren and spirituall things. But if our loue passe these limits, it is corrupt and carnall, yet no vndoubted argument to prooue that we are not effectually called, if we are displeased with it, and labour against it; and though oftentimes we are overcome therewith through the violence of our carnall affections and corruptions of the flesh, yet if we hate this sinne in the inner man, if wee entertaine it through violence, and not with affection and delight, if it dwell in vs, but doe not raigne in vs, if but sometimes it get the vpper hand and doe not continually ouerrule vs, it is no more wee that doe it but sinne that dwelleth in vs, that is, the old man and corrupt flesh, which whilest we liue in this life will beare some sway in vs.

*That the
world loueth
them not
whom Satan
hateth.*

Lastlie, when as Satan assaulteth the poore Christian with his tentations, perswading him that he is not yet called nor separated from the wicked world, because it loueth him, hee may well suspect his argument of falshood, for Satan doth not hate those whom the world loueth; but by his continually assaulting of the weake Christian, and his daily labouring to bring him through the violence of his tentations to vtter destruction, it manifestlie appeareth that Satan like a mortall enimie deadly hateth him; and therefore it is not likelie that is beloued of the world though it may for a

time

How we may know whether we be effectually called. 481

time sawne vpon him, that by pretending loue and friendship it may worke him the greater mischiefe.

The second part of our effectuell calling is the mutuall donation of God the father, whereby he hath giuen Christ Iesus vnto vs to bee our Sauour and Redeemer, and vs vnto Christ to bee saued and redeemed, by which also wee may

*§. Sect. 8.
Of the second
part of our ef-
fectual calling.*

prooue that we are effectuellie called. For this gift is mutuall and reciprocall, and therefore the one doth clearly proue the other, so that if we can haue any assurance that Christ is giuen vnto vs, then may wee also bee assured that wee are giuen vnto Christ; and contrariwise, if we haue any assurance that wee are giuen vnto Christ, then may we be also assured that Christ is giuen vnto vs: and consequentlie that we are effectuellie called, for this mutuall donation is one part thereof. Now wee may bee assured that Christ is giuen vn-

to vs, if wee beleue in him, resting vpon him alone for our iustification and saluation, as appeareth, Iohn 3.16. *So God loued the world that hee hath giuen his onelie begotten sonne, that as many as beleue in him should not perish, but haue eu-erlasting life.* And so also we may be assured that wee are giuen vnto Christ, if wee heare his voice and follow him, as him- selfe speaketh, Iohn 10.27. and submit our selues to be led and gouerned by his spirit, for *as many as are led by the spirit of God they are the sonnes of God. and whosoener are sonnes are heires of God, and heires annexed with Christ:* As it is Rom. 8.14.16.

Ioh. 3.16.

Iohn 10.27.

Rom. 8.14.16.

But here Satan will object, that those who are giuen vnto Christ haue kept his word, as himselfe also affirmeth, Ioh. 17.6. How therefore will he say, canst thou be assured that thou art one of those who are giuen vnto him, seeing thou keepest it not but continually transgresseth his commandements? To which wee must answer, that the word of Christ is his Gospel, wherein hee promisseth euerlasting life to all that beleue in him, and bring forth the fruites of their faith in vnfaigned repentance, as it appeareth Iohn 5.38. where he thus speaketh to the vnbeleeuing Iewes: *And his word (saith he) haue yee not abiding in you: for whom he hath sent, him yee beleue not;* whereby it is manifest, if Christs reasoning bee of

*How those that
are giuen to
Christ, keepe his
word.*

Iohn 17.6.

Iohn 5.38.

sound consequence, that those haue his word abiding in them who belecue in him, whom God hath sent euen our Lord and Sauour Iesus Christ. So that we keepe the word of our Sauour when wee belecue in him, resting and relying vpon him alone for our saluation, and truly repent vs of our sins, sorrowing and grieuing that by them we haue offended and displeased our louing God and mercifull father, hating our sinnes because they are sinnes, purposing and labouring to forsake them, and indeuouring according to the measure of strength and grace receiued, to serue the Lord in holinesse and newnesse of life. And therefore if wee can find in our selues this faith, and this repentance, wee may vndoubtedlie be assured notwithstanding our manifold falles and great corruptions, that we haue kept the word of Christ, and therefore are giuen vnto him of the father; and consequently, that we are effectually called, and shal be eternally glorified. For it is the will of the father, that whosoener beleueneth in his son Iesus Christ should haue everlasting life, as our Sauour testifieth, Ioh. 6.40. As for our corruptions they shall be washed away with the blood of Christ, and our imperfections shall bee couered with the rich robe of his perfect righteousness, so that in him we shall appeare perfect before Gods iudgement seate, and there be accepted as iust and righteous.

Iohn 6.40.

§: Sect. 9.

*Of the third
part of our
effectuall cal-
ling.*

The third part of our effectuall calling is our vnion and communion with Christ, whereby he becommeth our head, and wee his members, of which whosoever can bee assured, they need not to make any question of their effectual calling; but all those who are indued with faith, are vnited vnto Christ, for it is a propertie thereof to applie vnto our selues Christ and all his benefits, it is the hand of the soule whereby wee lay hold vpon Christ, it is the mouth of the soule whereby we spiritually feede vpon him, and hee *that eateth his flesh, and drinketh his blood dwelleth in Christ and Christ in him.* As himselfe speaketh, Ioh. 6.56. So also whosoever are indued with Gods spirit, and haue submitted themselues to bee led and gouerned thereby, they are ingrafted in the bodie of Christ, for the spirit is the bande of this vnion, and therefore if wee can discern the spirit of God in vs by any of the fruits thereof,

Iohn 6.56.

Gal. 5.22.

thereof, wee may bee assured that wee are the members of Christ, and consequentlie effectuallic called. Lastlie, wee may be assured that wee are ingrafted in the bodie of Christ by our works of sanctification, either appertaining to Gods seruice or Christian righteousnes towards our neighbour, for it is impossible that wee should bring forth any ripe grapes of godlinesse, if wee were not ingrafted in the true vine Iesus Christ, as himselfe affirmeth, Iohn 15.4. *Abide in mee, and I Iohn 15.4. 5. in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can yee, except yee abide in mee: 5. I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruite, for without mee yee can doe nothing.* And therefore if wee make conscience of our waies, and exercise our selues in some measure, in those good woorkes which the Lord hath commanded, in obedience to his will, and to this end, that his name may be glorified, we may assure our selues that we are ingrafted into the true vine Christ Iesus, for of our selues we are altogether vnfruitfull and could doe nothing.

But here Satan will obiekt, that this argument maketh *§. Sect. 10.* against our selues, for we thereby make it manifest that wee are not ingrafted into Christ, because our fruites of holines and righteousness are commonlie exceeding small, and sometimes none at all, whereas the liuely branches of this vine are exceeding fruitfull, and abundant in good workes. To which we are to answer, that all the branches of the vine do not bring forth fruites in like abundance, but some more and some lesse; and yet notwithstanding this doth not prooue that these are not true branches as wel as the other, although they receiue lesse sappe and liuelie iuice from the roote and stocke: and so also it is in this mysticall vine; if the branches be not altogether barren and fruitlesse, though their fruites be not in so great abundance, yet if hee bee right and of the same nature with the other, they may assure themselves that they also are liuely branches of the true vine Iesus Christ; neither is the quantitie and number of our fruites so much in this regard to be respected; for if according to the quantity of sap and good iuice which we receiue from our roote wee

That we may be vnited vnto Christ, though we alwayes bring forth small fruites and sometime no fruites.

Iohn 15.2.

bring forth fruit, that is, if according to that measure of grace and gifts of Gods holy spirit, which our Sauour Christ hath bestowed vpon vs, we spend our liues in Gods seruice, which himself hath commanded, to the end that we may glorifie his holy name, we may assure our selues that we are true branches of this vine, which our Sauour *wil purge and prune that we may bring forth more fruits*, as he hath promised, Iohn 15.2. Moreover, whereas Satan obiecteth, that wee are not branches of this vine, because at sometimes wee can shew no fruits; wee are to answer, that as y^e earthly vine hath not alwaies grapes, no not so much as leaues vpon it, and yet not withstanding it liueth, receiuing nourishment from the roote, and bringeth forth fruit in due time and season: so the branch^{es} of this mysticall vine are sometime without the fruit. If good workes, yea, haue not so much to bee seene vpon them as the faire greene leaues of an outward profession, as it is most vsuall when as they are throughlie nipped with the cold winter of tentations, and haue all their beautie blasted and blowne away with the boisterous blasts of Satans fierce encounters; and yet at the same time they receiue the sap, iuyce, and vertue of Gods spirit from their roote Iesus Christ, by which they seeming dead, doe liue and receiue nourishment; vntill at Gods good pleasure the comfortable beames of his loue and fauour do shine vpon them, with which their frozen heartes being throughlie warmed, doe againe bring forth not onelie the leaues of profession, but also the ripe fruites of godlinesse and righteousnesse, and therefore though presentlie in such cases wee haue no fruites to shew, yet let not Satan perswade vs that we are not true branches of this vine: for if we can call to mind, that euer in former times we haue brought forth any right and kindlie fruites of sanctification and true godlinesse, we are true branches of the vine Christ, which hee will lop and prune, and againe make fruitfull; for out of him we could neuer haue brought forth such fruites: and those who are once ingrafted into him can neuer possible be plucked away by Satan, the world, or all the powers of hell, though (as I said) they may for a time bee nipped and shredfully weather beaten.

Iohn 15.4.
Iohn 10.28.

CHAP. XXXVIII.

Satan's tentations obiecting to the weake Christian vnrepentancie, and hardnesse of heart, answered.



And so much for answering that generall temptation of Satan, whereby he labourereth to rob and depriue the poore humbled sinner of all the hope and comfort which he might reape in applying vnto himselfe the gracious promises and sweet comforts contained in the Gospell, by perswading him that he is not effectually called. Wherewith if he cannot preuaile, he descendeth from the generall to the particulars, and hauing as it were a far off discharged his shot of dangerous temptations, without inflicting desired hurt and destruction, he approacheth neerer, and fighteth against the poore Christian with handy blowes, y thereby he may beate him downe into deepe desperation. Let it be granted, will he say, that thou art called, yet it followeth not hereof that thou are elected and shalt be saued; for Christ Iesus himselfe hath said, that many are called, but few are chosen, and why maiest not thou be in the greater number? neither is the calling thou speakest of sufficient to make a Christian, vnlesse it be accompanied with vnfained repentance and a liuely faith. And the promises of the Gospell, wherein thou vainely hopest, are not made vnto all those who are called, but vnto those who are indued with a true iustifying faith, which is alwaies ioyned with the fruite thereof, vnfained repentance. But if thou examine thy selfe aright, thou shalt find that both these are wanting in thee: for to begin first with repentance which is most sensible, and to be discerned with greatest ease, if thou search thine hart without any affectionate partiality or vaine conceit, thou shalt find that thou art altogether destitute thereof. For is not thy heart so obstinately hard, and so stubbornelie rebellious, that thou canst not bewaile thy sinnes with any vnfained sorrow, nor scarce with much straining

§. Sect. I.

How Satan perswadeth the weake Christian that he hath no repentance.

force one teare, whereas for any worldly losse, or temporarie affliction, which indeed toucheth thee with true grieffe, thou canst without any difficultie weepe more bitterly then the Apostle *Peter*, and shed as many teares as *Marie Magdalene*. Besides, whereas those who repent, turne from their sinnes with a true and vnreconcilable hatred of them, and spend the rest of their life that remaineth, in the seruice of God; whereas they haue their hard stonie hearts mollified and turned into hearts of flesh, which are flexible vnto holy obedience, and full of alacritie and chearfulnesse in performing seruice to God, thou through thy hardnesse and heart that cannot repent liuest still in thy sinnes, and spendest a great part of thy time in vanitie and worldly delights, thy heart as hard as the Adamant is ready sooner to breake then to bow to Gods will; and when thou forcest thy selfe hereunto, thou canst not but discern the blindnes of thy vnderstanding in spiritual things, which is so sharpe and eagle-sighted in matters concerning the world, thy spirits so dull and blockish, & thine affections so glutted and tired in performing seruice vnto God, which are so full of life and alacritie in following worldly vanities. And therefore it is impossible y thou shouldst haue any true repentance; for how can repentance & hardnes of hart, a hart of flesh & an hart of stone be at once in thee?

§. Sect. 2.

For the an-
swearing that
former tenta-
tion, two ex-
treames to bee
avoided.

Two sorts of
hardnesse of
heart. 1. that
which is in-
sensible.

Against which tentation of Satan, if we would arme our selues, it behooueth vs to bee verie carefull that wee doe not runne into two dangerous extreames; the one whereof is securely to flatter our selues with an opinion of our good estate, when as in truth it is most dangerous and damnable: the other, that we doe not too much suffer our selues to bee dejected and cast downe, though wee haue not as yet attained to so great perfection as our heart desireth. And to this purpose, we are to know, that hardnesse of heart is of two sorts; the first is of them, who being most hard hearted, notwithstanding doe not feele nor perceiue it: the other, of those who feeling their hardnesse of heart are grieved therewith, and desire to haue it mollified, softened, and euen resolved into teares of vnfeined repentance. The first sort is damnable, or at least most dangerous; for it lulleth vs
asleepe

asleepe in carnall securitie, it taketh away all sense of sinne, and consequently all sorrow whereby we should bewaile it; it seareth and brawneth the conscience, couering it as it were on all sides with a thicke hard skinne, which will neuer or most hardly be pearced, either by Gods iustice and threatnings to cause vs to feare lest wee incur his wrathfull displeasure, or by his mercies and gracious promises to moue vs to loue him, and to bring forth the fruits of our loue in acceptable obedience; it repelleth all the good motions of Gods spirit, and filleth the soule with such drowfie dulnes and blockish deadnesse, that it is altogether vnfit to performe any seruice vnto God, and most apt to entertaine any of Satans temptations. And this insensible hardnesse of heart which is the spirituall lethargie of the soule, is of two kindes; the first is ioyned with wilfull obstinacie and affected rebellion, whereby men aduisedly and contemptuously withstand the outward ministerie of the word, and the inward motions of Gods spirit, with all other meanes which might moue and inuite them to serious repentance: an example whereof wee haue in *Pharaoh*, who hardened his heart against the Lord, opposing himselfe against his ambassage deliuered vnto him by *Moses*, and confirmed by so many miracles, and also obstinately and with an high hand of rebellion checked and quenched the good motions of Gods spirit, whereby he was sometimes moued to confesse his sinne, and to acknowledge the Lord righteous. As also in *Saul*, who against his conscience persecuted *Dauid*, because the Lord loued and had made choice of him to succeed in his place: and howsoever sometimes by occasion of some notable fruit of *Dauids* innocencie hee was moued to condemne himselfe and to iustifie him, yet presently hee hardened his heart againe and raged against him with wonted malice. And thus likewise were those Israelites hardened and frozen stiffe in the dregges of their sinnes, of whom the Prophet *Esay* speaketh, *Esay* 28. 15. *See haue said* (saith he) *wee haue made a covenent with death, and with hell wee are at agreement: though a scourge run ouer and passe thorow, it shall not come at vs: for we haue made falsehood our refuge, and vnder vanitie are we hid.* And those also

*The insensible
hardnesse of
heart is of two
sorts.
The first ioy-
ned with ob-
stinacie.*

Zach. 7. 11.

of whome the Prophet *Zacharie* complaineth *Zach. 7. 11. wh^o* (obstinately) refused to harken, and pulled away the shoulder and stopped their eares that they should not heare, yea, and made their hearts as an Adamant stone, lest they should heare the law and the words which the Lord of hostes sent in his spirit by the ministerie of the Prophets. And so also many of the Scribes and Pharises hardened their hearts against our Sauour Christ, obstinately contemning the gracious and powerfull words, which proceeded out of his mouth, and quenched the good motions of Gods spirit, occasioned by his wonderfull miracles and admirable workes, which none could performe, but he who was the very true and onely begotten sonne of God. Now we are to know that this hardnesse of hart is most damnable, and whosoever are possessed therewith, they can neuer escape Gods fearefull iudgements and euerlasting condemnation in the life to come.

§. Sect. 3.

Of that hardnesse of heart which proceedeth from carelesse retchlesnesse.

The other kind of insensible hardnesse of heart proceedeth from carelesse retchlesnesse and carnall worldlinesse, when as men hauing their vnderstandings blinded, do not perceiue their filthie corruptions, prophane wickednesse, and extreame misery, nor feele the burthen of their sinnes though they bee growne to an intolerable waight, but flatter themselues with a vaine opinion of their good estate in themselues, without any other helpe, as though they needed not the meanes appointed of God for their conuersion, which others vse. And therefore they neglect the ministerie of the word, as knowing & practising enough already; or if they heare it, they remooue farre from them the threatnings of the law denounced against impenitent sinners, as not appertaining to them, and check all the good motions of Gods spirit, which are commonly ioyned with the publike ministerie of the word, and the priuate admonitions of godly men, or with the example of Gods iudgement on others, or with the sense of their owne afflictions; and so returne to their olde prophannesse and lie wallowing in the dregs of their sinnes without any remorse or hatred of euill, or any true loue of that which is good, vntill at length their hearts are so hardned and their consciences so scared with customeable sinning, and by often repelling

repelling and beating backe the meanes of their conuersion, the outward ministerie of the word, and the inward motions of Gods spirit, that they proceed from carelesse senselesnesse, and negligent securitie, to wilfull prophannesse and obstinate rebellion. And this hardnesse of heart is most commonly incident vnto worldlings, and is nothing els but carnall securitie, whereby they rest contented with their miserable and wretched estate, neither louing that which is good, nor hating that which is euill, nor vsing any meanes to better themselves, because they either thinke they are good enough, or at least neuer enter into consideration of their estate, nor come to the sense and feeling of their euill corruptions, in which they are wholly plunged and ouerwhelmed. Yea sometimes and in some measure, this befalleth the deare children of God through their carelesse negligence, and want of the due examination of themselves (as may appeare in the example of *Dauid*, who many moneths together liued in his sinne of adulterie and murder, without any serious and sound repentance, till it pleased the Lord to rouse him out of this spirituall lethargie by the ministerie of the Prophet *Nathan*) but yet the Lord doth not finally leaue them, but by the preaching of the word, godly admonitions and reprehensions, and also with the inward motions and secret operation of his holy spirit, hee pulleth them out of this wretched estate, giuing vnto them a sight and feeling of their sins, and mollifying their hard hearts, working in them an hatred and detestation of their sinnes, and an earnest desire to be vnburthened of them. But howsoeuer this may befall the children of God, yet this can bee no encouragement vnto any to continue still in this wretched case: for howsoeuer they may be indeed the children of God, yet assuredly they can neuer haue any true assurance in their consciences that they are his children and in his fauour, till their harts be mollified and resolu'd into the teares of vnfeined repentance, at least in some measure. And therefore let euery one beware of carnall securitie, and of hardening their hearts through carelesse negligence, and by committing sinnes against their knowledge and conscience, let them beware of resisting the ministerie

ministerie of the word, and of quenching the good motions of Gods spirit : for though the conscience at the first bee most tender, and the heart so soft, that every sinne will pricke and pearce it, and every gentle admonition will make it relent, yet in continuance of time through customable sinning, and resisting the meanes of our conuersion and saluation, the conscience is so seared, that it becommeth senselesse, though it be oppressed and surcharged with a heauie masse of outrageous wickednesse, and the heart groweth to such Adamantine hardnesse, that the thundring canon threatnings of the law, and of Gods fearefull and imminent iudgements cannot batter or bruiſe it, nor make any breach, whereby true repentance may enter. In which respect the conscience is not vnfitlie compared to the eie, which of all other partes of mans body is most tender & impatient of the lightest touch, so that the smallest mote vexeth it, and the least pricke causeth incredible torment : but if once it be affected with a disease called of *Oculists*, *scirrhus oculi*, which ouercovereth it with a hard fleshie skinne, it becommeth of all other parts most insensible ; so the conscience of man is most tender of all other parts, and at the first, small sinnes vex and torment it, but if through custome in sinning it be ouerspread with a *Callum* or thicke skinne, it becommeth insensible, and nothing will wound it.

CHAP. XXXIX.

Of that hardnesse of heart which is ioyned with sense and feeling thereof.

§. Sect. I.
Of hardnesse
of heart, ioyned
with
sense and feeling
thereof.



He second sort of hardnesse of heart, is that which is ioyned with sense and feeling, when as wee see and with sorow feele our dulnesse and blockishnesse in Gods seruice, our obdurate inflexiblenesse to holie obedience, our hardnesse of heart, which at the hearing either of the terrible threatnings of the law, or sweet promises of the Gospell, cannot relent nor resolute it selfe into the teares of vnfeined repentance ; and this hardnesse of heart

heart is commonly incident vnto Gods deare children, being at the same time in the state of grace, and is a part of that inbred corruption and fleshlie old man which before our calling wholly possesseth and ouerruled vs, and after also beareth some sway in vs euen when we are regenerate, til with al our other corruptions we lay this aside also by death. And this appeareth in the example of the Prophet *David*, who desireth the Lord *to create in him a cleane heart, and to reneue a right spirit within him*, Psal. 51. 10. in which words he implieth that his hardnes of hart was so great, and the corruption thereof so abominable, that it was euen past mending, and therefore he doth not pray the Lord to purge and reforme his old heart, but to create a new one, and to take quite away his stonie hart, and to bestow vpon him a hart of flesh, as though his hart were like a building exceeding ruinous which could no longer be repaired, vnlesse it were rased downe euen to the foundation, and all anew built vp againe. So, whereas he praieth the Lord to reneue his spirit in him, hee giueth vs to vnderstand, that he hath lost the feeling of the spirit of adoption, crying in his hart *Abba father*, and that there was in him such an intermission and surcease of the actions and fruits thereof, that it seemed vtterly quenched and departed from him. So else where he praieth vnto the Lord to quicken him according to his louing kindnesse, *that he might keepe the testimonies of his mouth*: whereby he intimateth his drowlines and deadnesse in Gods seruice. The Prophet *Esay* likewise in the behalfe of himselfe and the people, complaineth thus: *Esay 63. 17. O Lord why hast thou made vs to erre from thy waies, and hardened our heart from thy feare?* By all which it appeareth that euen the deare children of God doe oftentimes see and feele to their great grieve, their hardnesse of heart, which is ioyned with exceeding dulnesse and drowfinesse in Gods seruice. Yea in truth this kind of hardnesse of heart is incident vnto them alone. For whilest men are worldly and carnall, though their harts are most hard and obdurate, yet they doe not discern it, neither are they any whit displeased with their estate, but fondlie flatter themselues, imagining that they are in exceeding good case and-very deuout in Gods seruice;

I sal. 51. 10.

Ezech. 11. 19.

Psal. 119. 88.

Esay 63. 17.

seruice, which indeede (as they performe it) is meerelie formall, customable rather then conscionable, in shew and externall, but not in spirit and truth; but when the Lord by the ministry of his word, made effectuell by the inward operation of his holy spirit, doth pull off the thicke skinne of carnall securitie from off their hearts, and causeth the scales of ignorance to fall from their eies, then and not before doe they plainlie discern and sensiblie feelee that huge masse of inbred corruption, their dulnesse and drowinesse in Gods seruice, their hardnesse of heart and impenitencie, and now they are much vexed and grieued with them, which in former times neuer troubled them. And therefore let not such be dismaied nor debar their soules of that consolation which of right belongeth to them; for flesh and bloud hath not reuealed this their corruption, hardnesse of heart, dulnes and deadnesse in Gods seruice, but the good spirit of God, which hath begun already to worke in them, shewing them their corruptions, and moouing them to an vnfaigned dislike of them, and therefore they may assure themselues, that he who hath begun this good worke in them, will also bring it in his good time to perfection; Onelie (as the Psalmist exhorteth,) *Let them tarrie the Lords leasure, waite vpon and trust in him, and he shall comfort their hearts.*

Phil. 1. 6.

§. Sect. 2.

Two sorts of sensible hardnesse of heart. The first ioyned with the use of the meanes wherby it may be softened.

Now this sensible or discerned hardnesse of heart is also of two sorts: the first is of them who carefullie vse all good meanes and indeuour with all diligence to better their estate, which they see to bee most miserable, and to mollifie their hard hearts, and to attaine vnto hartie and vnfaigned repentance. Which who so doth, hee may assure himselfe that hee is the child of God and in his loue and fauour; for earnestlie to desire repentance and carefullie to vse the meanes whereby wee may attaine thereunto, to be displeased with our hardnesse of heart, and to labour that it may bee mollified, to bee sorrie that wee can bee no more sorrie, and to bee displeased with our selues, because wee can no more bee displeased with our sinnes, is verie acceptable in the sight of God, though wee see but a little progresse in godlinesse, and but a small increase of

of repentance which we desire in great measure, for the Lord esteemeth the will for the deed, and the affection for the action, and we may assure our selues that if on our part we be not wanting in the vse of the meanes, the Lord will not be wanting on his part to supply our wants, and to satisfie all our godly desires.

Of this hardnesse of heart, which verie often befallerh the dearest of Gods children, wee haue many examples. The Prophet *David* thus complaineth, Psal. 77. 2. *In the day of my trouble I sought the Lord, my sore ranne and ceased not in the night, my soule refused comfort.* 3. *I did thinke vpon God and was troubled, I prayed, and my spirit was full of anguish.* 4. *Thou keepest mine eies waking; I was astonied and could not speake.* So the Church complaineth thus, Cant. 3. 1. *In my bed I sought him by night whom my soule loved. I sought him, but I found him not.* And chap. 5. vers. 6. *I opened to my welbeloued, but my welbeloued was gone and past: mine heart was gone when hee did speake; I sought him, but I could not finde him; I called him, but he answered mee not.* Whereby it is manifest, that euen the deare Saints of God are often times destitute of all comfort and voide of all feeling of Gods fauour, and of the powerfull working of the graces of Gods spirit which they haue receiued, though they vse the meanes appointed of God for the stirring vp and increasing of grace in them; which commeth to passe, by reason of their hardnesse of heart, and drowisie dulnesse of spirit in these spirituall exercises.

And hence it is that many of Gods children do grievously afflict their soules, because they see these their corruptions and imperfections, and hereby oftentimes are moued to thinke that they are destitute of faith, and of all sauing graces of Gods sanctifying spirit, because though they vse the meanes ordained of God for the begetting and increasing of grace in them, yet they cannot perceiue any fruite that commeth thereby, nor feele in their soules any true comfort or ioy in these spirituall exercises. For example, some complaine that though they continually heare the word, yet they feele no increase of any grace, no more knowledge, no more faith, no more zeale of Gods glory, no more mortification

Examples of
this hardnesse
of heart.
Psal. 77. 2.

Cant. 3. 1.
and 5. 6.

mortification of their old corruptions, nor any reformation at all of their former sinfull liues, and therefore they thinke that they heare the word of God without any profit, nay that the more they heare it, the more wicked and rebellious they are; and that for this cause, it were much better not to heare the worde at all, for as much as it will but aggravate their sinnes and increase their condemnation, *for hee that knoweth his masters will and doth it not, shall be beaten with many stripes.*

Luk. 11. 47.

§. Sect. 3.
Consolations
for such as
complain of
their imperfe-
ctions in hear-
ing the word.

But let not such poore mourning soules depriue themselves of that true comfort which of right belongeth to them: and to this end let them know first, that this is a visuall complaint of those children of God which profit most in hearing of the word, though in truth they doe therein deceiue themselves; for in complaining that they profit not, they shew they profit. For whereas men naturally blinded with selfe loue and carnall securitie, neuer discern any such want and corruption in themselves, and therefore though they profit nothing by hearing the word of God, yet it neuer troubles them, nay they imagine that it is sufficient to present their bodies into Gods assemblies, and to heare Gods word with their outward eares, though they vnderstand it not, nor retain it in memorie, nor bring forth any fruits thereof; these humbled soules by the hearing of the word are freed from this selfe loue and carnall securitie, and haue the blind eyes of their vnderstandings opened, so as they see their faultes and corruptions, and haue their hard hearts softened, so as they are grieued and displeased with them, and their wills also are in some good measure sanctified, so that they earnestly desire to be freed from their corruptions, and to heare the word of God with more profit; whereby it appeareth that though they cannot profit so much as they desire, yet they haue made a good progresse, and the Lord in his good time will perfect that good worke which hee hath begun in them; and the same spirit of God which hath wrought in them this desire of profiting by hearing the word, will also accomplish it, and so open their dull eares and soften their hard hearts that they shall profit, and reape manifold fruits of the seede of the

the word which is sowed in the furrowes of their hearts. In the meane while the Lord may in his heavenly wisdom feede them for a time with a sparing hand, to the end that he may truly humble them vnder the sight and sense of their corruptions, and that he may hereby so sharpen their appetites, that they may with more hungering desire, and earnest indeuour, feede vpon the heavenly manna of his word; but as this should increase their diligence, so it should not decrease their hope and comfort, for most assuredly when the Lord hath a while whetted their stomach, and by pulling backe his hand moued them more earnestly to desire, and more highly to esteeme this precious foode of their soules, hee will fully satisfie their hungering desire, nourish them in all spirituall graces, and make them who are but babes, strong men in Christ. In the meane time let them not faint, but waite vpon the Lord, be strong and trust in him and he will surely comfort their hearts, as the Psalmist speaketh, Psal. 27. 16.

Secondly, whereas they complaine that they doe not after the hearing of the word, perceiue in themselves any increase of knowledge, faith, or any sauing grace, they are to know that howsoeuer no man ought to rest contented in this estate, but are to labour more and more, not onely to haue, but also to discern an increase of grace in them, and a progresse in all vertue and godlinesse, for otherwise, though they may be the childre of God, who for a time liue in such a case, yet they can not attaine vnto the assurance thereof, nor feelee the comfort of it in their own consciences, neuertheles, there is no reason why they should despaire or be vtterly discouraged; for though they find no fruits of their hearing, yet if in obedience to Gods commandement, they will with care and diligence continue stil hearers of the word, they shal vndoubtedly in the end attaine vnto their desire, and discern in themselves a great increase of grace and godlinesse. We know that the seede doth not presently bring forth fruit when it is cast into the ground, but first it seemeth to rot and perish, and then it sprouteth vp in a greene blade, and then it beareth an eare, and a great increase and much fruite; and so it fa-
reth oftentimes in hearing the word of God, for at first

8. Sect. 4.

Consolations
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it seemeth quite lost and perished being sowne in some grounds, and yet afterwards it bringeth forth not only a faire greene blade of an outward profession, but also a great increase of the ripe fruits of true godlines. So also the sick patient taking soueraigne physicke, is not presentlie cured, nay in stead of feeling any ease thereby hee is made much more sicke in his owne sense and feeling, and yet after the physicke hath a while wrought with him, and purged him of some superfluous and hurtfull humors hee findeth some amendment, and so by little and little hee is restored to his former health; and so it is also with the spirituall sicke patient, hee doth not alwaies presently find ease and quiet peace of conscience, nay many times hee is tormented and vexed after hee hath receiued the spiritual physicke of the soule the word of God, more then euer in former times, but yet notwithstanding in proceesse of time when this physicke hath effectually wrought with him, it purgeth him from his filthie corruptions, and strengtheneth him in all grace and godlinesse. And therefore though we feele presently no profitable fruits of hearing let not this discourage vs from hearing, nay rather, let it serue as a sharpe spurre to pricke vs forward to more diligence, and let vs ioyne therewith hartie prayer, desiring the Lord to water the seed of his word sowne in our hearts with the dew of his holy spirit, and then vndoubtedly the Lord in the end will heare vs, and to our exceeding comfort shew vnto vs the plentifull fruites of all our labours.

*h. Sect. 5.
Consolations
for such as
complain that
the more they
beare, the more
they abound in
sinne.*

Thirdly, whereas they complaine that the more they heare the greater are their sinnes and rebellion against God, in this they much deceiue themselues; for the word of God doth not make them more sinfull, but whereas heretofore they liued in carnall securitie and hardnesse of heart, hauing their vnderstandings darkened, and their consciences seared so as they could neither see nor feele their sins, though they were manifold and gricuous, now the word of God made effectually by the inward operation of his holy spirit, like a glorious light hauing dispelled the darke foggie mists of ignorance, and illuminated the eies of their vnderstandings with the knowledge of Gods law, they better discern their sinnes

and

and miserable estate then in former times. And this the Apostle Paul sheweth vnto vs in his owne example, Rom. 7.9. *For (saith he) I was once alive without the law, but when the commandment came, sin reuiued. 10. But I died: and the same commandment which was ordained vnto life, was found to be vnto me vnto death. And vers 13. Was that then which was good made death vnto mee? God forbid: but sinne that it might appeare sinne, wrought death in mee by that which is good, that sinne might bee out of measure sinfull by the commandment.* So that the preaching of the law doth not make vs more sinfull, but reuealeth those sinnes vnto vs which before we discerned not. As therefore the sunne shining vpon some filthie place doth not make it so filthie, but onely doth make it manifest which was not scene in the darke; and as the wholesome Physicke is not the cause of those corruptions which it purgeth out, but by expelling them out of the body sheweth them vnto vs: so the heavenly light and soueraigne Physicke of Gods word doth not worke in vs our filthie corruptions and hurtfull humors of sinne, but it reuealeth them vnto vs, whereas before times by reason of our ignorance and blindnesse they were secret and hidden.

When therefore out of the former premisses this conclusion is inferred, either by Satan, who continually like a malicious enimie seeketh our destruction, or by our owne corrupt flesh (which is impatient of any rough handling, and therefore would rather haue vs sicke still then indure any paine in being cured) that it were better for vs to surcease the hearing of Gods word, as seruing to no other end but to increase our condemnation; let vs in any case resist such motions, as being most dangerous temptations, which being entertained, will bring vs to vtter ruine and endlesse destruction: for if wee depriue our selues of this heavenly light, the diuell will easilie leade vs hudwincke vnto all sinne and wickednesse; if we long abstaine from this comfortable food of our soules, they wil be hungarstarued, and all the graces of Gods spirit will waxe faint and die in vs; if we disarme our selues of this sword of the spirit, Satan without any resistance will ouercome vs and take vs captiues, forcing vs as

§. Sect. 6.

That wee are not to neglect hearing the word, because of the former imperfections;

his miserable slaues to commit all those workes of darkenesse in which hee will imploy vs. And therefore as wee tender the saluation of our owne soules, let vs not bee discouraged from hearing the word of God by any suggestions whatsoever, no not though we seeme vnto our selues euery time we come into the Church to goe a step towards hell; for whilst wee vse Gods ordinance which is appointed as the meanes for our conuersion and saluation, there is some good hope, but when wee vterlie neglect it, our state is most desperate.

CHAP. XL.

Consolations for such as bewaile their hardnesse of heart and wants in Prayer.

§. Sect. I.

*Consolations
for such as
comaine
they cannot
pray at all.*

Others complaine that they are so ouerwhelmed with their hardnesse of heart, and drowisie dulnesse of spirit, that either they cannot pray at all, or if they doe, it is barrainlie without all forme or fashion; or if they haue the eloquence of the tongue and good set formes of prayer, yet they performe it coldly and drowsilie, without all earnestnesse and seuencie of spirit, hauing their minds carried away with wandring thoughts, so that their prayers are but meere lip-labour, and therefore it were better not to pray at all, because they cannot performe this dutie in any good manner or measure as God requireth.

And this is a tentation wherewith euen the dearest children of God are much vexed and troubled; and therefore it shall not bee amisse to answere the seuerall branches of this complaint. First therefore, where as they complaine that they cannot pray at all, this is to be vnderstood either generallie of all times, or speciallie at sometimes. If they say they can neuer pray, it is very likelie that either they forget or much deceiue themselves, for few or none, who are altogether destitute of the spirit of supplication, haue any vnderstanding to discern their want, or any grace to bewaile it, but content themselves with their lip-labour, as though they had performed

formed acceptable seruice vnto God. And it is a worke of one and the same spirit to make vs see our infirmities with hatred and dislike of them, and to moue vs earnestlie to desire of God that we may bee freed from them, which earnest desire is hartie praier. But if they further affirme, that they are most sure they doe neuer pray vnto God; I answer, that though this in it selfe bee a most dangerous case, for it is a signe of a worker of iniquitie, not to call vpon God, as the Psalmist speaketh, Psal. 53. 4. yet they haue no cause to despair, for the same spirit which hath reuealed vnto them this their sinne and infirmite, and hath wrought in them a dislike thereof, will also remooue it, and supplie their want in Gods good time, if they will labour for this good gift, and not quench the good motions of the spirit, when God offereth them vnto them.

But if they cannot denie that sometimes they haue had the grace giuen them of God to call earnestlie vpon his name; howsoeuer in this present time they are altogether disturnished thereof, then let them know that their case in this respect is common with all the deare children of God; for hartie prayer is not in our owne power, neither doth it attend vpon our owne will, but it is the gift of God, which at sometimes in plentifull measure he bestoweth vpon his children, and at other times hee pulleth backe his liberall hand; to the end that by the want thereof, we may learne to ascribe the glorie and praise of our hartie prayers vnto God, who worketh in vs the will and the deede, and is in truth the onely true author of them; which praise, otherwise in pride of heart we would arrogate vnto our selues, as being a naturall facultie and in our owne power: and also to the end wee may more highly esteeme it, and with more ioy and diligence vse it when we haue it bestowed on vs, lest through our negligence and slothfulnesse wee moue the Lord to take it from vs.

Seeing therefore this hearty calling vpon Gods name is a gift of God, and a work of his holy spirit in vs, which at sometimes heretofore we haue discerned in our selues, let vs not altogether be discouraged, though at sometimes we want it;

*The gift of
prayer not in
our owne
power.*

300 *Consolations for such as bewaile their wants in Prayer.*

- Rom. 11. 29. for the giftes of God are without repentance; and though at sometimes they are withdrawne from our sense and feeling, yet shall they neuer be taken from vs; and if at any time we haue had assurance that the spirit of God hath dwelled in vs, by this worke thereof, effectually prayer, wee may assure our selues that it hath not forsaken vs, but will againe *helpe our infirmities: and whereas we cannot tell how to pray as wee ought, the spirit it selfe will make request for vs with sighes, which cannot be expressed.*
- Rom. 8. 26. Secondly, whereas they complaine that they cannot pray in any good forme, but oftentimes fill Gods eares with impatient cries, and vncomfortable roirings in stead of prayers, they are to know that this is often incident vnto the children of God, especially when his hand is heauie vpon them, either in some outward affliction of bodie, or some inward anguish of mind. For example, the Prophet *Dauid* confesseth that when Gods hand was heauie vpon him day and night, his prayers were but roarings, Psalm. 32. 3. So *Ezechias* saith, that when hee should haue praied, *hee chattered like a Crane or a swallow, and mourned as a Dove*, Esa. 38. 14. And the poore Publican oppressed with the heauy burthen of his sins, in stead of a long and eloquent speech, vttereth these few words; *O God be mercifull vnto me a sinner*: and yet our Sauioir Christ testifieth of him, that hee receiued the remission of his sins, and went home iustified, Luk. 18. 13. 14. Neither in truth doth the Lord regard the eloquence of the tongue, but the earnestnesse of the heart, he respecteth not our well couched words, and smooth vttered stile, but the seruencie of the spirit, and our humble and heartie desires, which are acceptable heard of him, though our tongues bee silent. *The sacrifices of God are not eloquent words, but a contrite spirit, a contrite and broken heart will not the Lord despise*: as it is Psal. 51. 17. The prayers indited by Gods spirit, which also are according to the will of God, consist not in the words of the mouth, but in the sighes of the heart which cannot bee expressed, as the Apostle teacheth vs, Rom. 8. 26. And therefore if wee offer vnto God an humble and contrite spirit, if wee can sigh and grone earnestlie, desiring those things
- h. Sect. 2.
Consolations for such as complaine that they cannot pray in any good forme.
- Psal. 32. 3.
- Esa 38. 14.
- Luk. 18. 13. 14.
- Psal. 51. 17.
- Rom. 8. 26.

things wee want according to his holie will, though wee cannot expresse our mindes in any good order, or in a continued forme of speech; yet if wee can from our hearts roare with *Dauid*, chatter with *Ezechias*, and utter this abrupt speech with the poore Publican, O God bee mercifull vnto mee a sinner, the Lord will heare vs, and that as speedily, as though we could pray vnto him with the eloquence of men and Angels. For to what end principallie serue words, but that wee may by them expresse our mindes to men, who otherwise could not vnderstand them? but the Lord, who searcheth the hearts vnderstandeth our sighes, which cannot bee expressed, as it is Rom. 8. 26. 27. *And hee knowes our* Rom. 8. 26. *thoughts long before we thinke them:* as the Psalmist speaketh Psalm. 139. 2. He is a spirit, yea an al-seeing spirit, and therefore our prayers vnto him, are the desires of the heart, neither doe our words serue to perswade him, but to stirre vp our owne dull spirits, and to keepe vs from disorderlie wandring thoughts. So that if wee can with *Moses* lift vp our hearts vnto God with earnest desires, this will bee a strong crie in the eares of the Lord, and hee will surely heare it. If we can vnfeignedly say with the Prophet *Dauid*, Psalm. 38. 9. *Lord I poure my whole desire before thee, and my sighing is not hid from thee,* we may be assured he will heare vs and grant our request, for *he heareth the desire of the poore, he prepareth their heart, and bendeth his eare vnto them:* as it is Psalm. 10. 17. yea he doth not onlie heare them, and in some sort incline to their request, but he will fulfill the desire of them that feare him, hee will heare their crie, and saue them; as the same Prophet speaketh, Psalm. 145. 19. We know that a kind louing father, if he see his sonne exceeding sicke will be verie carefull and tender ouer him, to prouide all things necessarie for him which may doe him good, and though with a faltering tongue and vnperfect speech hee aske any thing which is profitable for him to receiue, yet how readilie will he hearken vnto him and grant his desire? yea if his sicknesse so increase that hee becommeth speechlesse, uttering nothing but deepe groanes, euen this language moues him to no lesse care in vning all meanes which may doe him good. Shall then wee daily ob-

serue such fruites of loue in sinfull man, and shall wee doubt of finding lesse in the Lord, who is infinite in loue, mercie and goodnesse? farre bee it from vs. Nay let vs assure our selues, that though (our soules being sicke in sinne, and exceedingly dilled and beaten downe with some grieuous temptation) wee cannot vtter any thing but vnperfect speeches, yea, though we are through the grieuousnesse of our affliction and greatnesse of our corruption stricken dumbe and can vtter nothing but groanes and sighes, yet if wee desire to be freed out of this wretched case, and to haue the comfort of Gods spirit, the Lord, who searcheth the heart and vnderstandeth our secret thoughts, will hearken vnto vs, and grant the desires of our heart, at least so farre forth as it will stand with his owne glorie and our euerlasting good.

*§. Sect. 3.
Consolations
for such as
bewaile their
coldnesse and
dullnesse in
prayer.*

Thirdly, whereas others complaine that their hearts are so hard, and their spirits so dull, that they cannot vtter vnto God a prayer with any earnestnesse or seruencie of spirit, but exceeding coldlie and very weakelie, and therefore they feare that God will neuer heare them; they are to remember, that the Lord heareth vs not, nor granteth our requests for the worthinesse and excellencie of our prayers, but for his sonne Iesus Christs sake, who is our Mediator and Intercessour, in whose name we call vpon God; and therefore though our prayers bee full of infirmities and vttered with much weaknesse, yet calling vpon the Lord in our Sauours name, hee will surelie heare vs, as our Sauour hath promised, Ioh. 16. 23. *Verily, verily I say vnto you, whatsoeuer yee shall aske the father in my name, he wil giue it you.* Moreover, we are to know, that we do not offer vp our prayers immediatelie vnto God the father, but by the mediation of Iesus Christ, who putting our prayers into the golden vials which are full of the precious odors of his merits, thereby perfumeth them and maketh them an offering of sweete smelling fauour vnto God; and by washing them in his own most precious blood he purgeth them from all their corruptions, and perfecteth all their wants and imperfections, so as now though not in themselves yet in him they will bee acceptable vnto God, and hee will mercifully grant our petitions.

Ioh. 16. 23.

Apor. 3. 8.

Fourthly

Fourthly, whereas others complaine that their minds are carried away with worldly distractions and wandring imaginations when they are making their prayers vnto God; they are to know, that this befallerh also euen the dearest children of God, partly through their owne corruption, and partly through the malice of Satan, who labourerh most to interrupt vs in those holy exercises which hee knoweth most profitable and effectuall for our saluation. Whereof it cometh to passe, that though diuers houres together wee can talke of worldly affaires, and heare the speech of others without any distraction of mind, or thinking of any thing but of the subiect of our present speech, yet when wee heare God speake vnto vs in the preaching of the word, or when wee speake vnto God in prayer and supplication, our mindes wander hither and thither, though wee strue neuer so much to containe them, because through our naturall corruption we are soone wearie of these holy exercises; and Satan is still at hand to suggest into our minds wandring thoughts, in which we take most delight: but this should not discourage vs from taking in hand these holy actions, but rather the consideration hereof should strongly mooue and prouoke vs to more earnestnesse, care and diligence, so as Satan may not preuaile against vs: and if notwithstanding sometimes, nay often, wee receiue a foile, let it be an occasion to mooue vs to take the more paines, and to make a double request vnto God, not onely that he will grant vnto vs those things which we desire, but also that for Christs sake he wil pardon our sins & infirmities in that we haue begged the so coldly & negligently.

Lastly, whereas our spirituall enemy taketh occasion altogether to discourage vs from vndertaking these spirituall exercises, because therein wee bewray notable corruptions, and cannot, though we strue neuer so much, performe them as we ought; let vs in no case yeeld vnto this temptation, but strongly arme our selues against it: and to this end let vs consider, that if Satan can perswade vs to desist from performing those duties altogether, which wee cannot performe as we ought, but with great weakenesse, corruption, and imperfection, we shall doe nothing at all which God re-

quireth of vs; for example, the Lord commandeth vs to loue him with all our hearts, and with all our soule, and with all our strength, which dutie of loue wee performe with great weakenesse, and exceeding coldly; but because wee can not doe it as God requireth and as wee ought, shall wee not therefore doe it at all? God forbid. So the Lord commandeth vs to trust and to put our whole affiance in him, but we are ready to rest and relie vpon the arme of flesh and inferior meanes, either in whole or at least in part, and when they faile vs, our trust in God is verie weake and mingled with much diffidence and doubting: but shall wee therefore put no affiance in God at all, because we cannot doe it so perfectly as God requireth? be it farre from vs. So in the very like manner, the Lord expressly chargeth and commandeth vs to call vpon his holie name, which dutie oftentimes wee performe coldly and negligently, hauing our minds carried away with wandring thoughts and worldly imaginations: but shall Satan working vpon our owne corruptions, therefore perswade vs altogether to desist from this holie exercise? no, in no case. let vs not yeeld to this temptation. For it is not left vnto vs at our own choice as a thing indifferent to pray, or not to pray, but it is a notable part of Gods worship and seruice, and a singular duety which the Lord expressly inioyneth vs to performe, whereunto he hath adioyned most comfortable promises which depend not vpon our worthinesse, and the excellencie of our prayers, but on his owne free mercy and goodnesse, and the merits and intercession of our Saviour Christ. So Psal. 50. 15. *Call vpon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie mee.* And Matt. 7. 7. *Aske and it shalbe giuen you.* And Iohn 16. 23. *Verily, verily I say vnto you, whatsoeuer you shall aske the father in my name hee will giue it you.* 24. *Aske and ye shall receiue, that your ioy may bee full.* And the Apostle Paul chargeth vs. 1. Thes. 5. 17. *that wee pray continually.* Seeing therefore the Lord expressly requireth this dutie at our hands; though our infirmities and corruptions bee neuer so great, let vs labour continually to performe it, assuring our selues, that if in obedience to his commandement we call vpon him, and labour and stricke against those

Psal. 50. 15.

Matt. 7. 7.

Iohn. 16. 23. 24.

1. Thes. 5. 17.

those

those corruptions, which shew themselves vnto vs in this holie action, he that hath inioyned vs this duty will also giue vnto vs his holie spirit, if we will attend his leasure, which will teach vs how to pray according to Gods will with sighes and grones, which cannot be expressed; whereas on the other side, if our infirmities and corruptions wholly discourage vs from performing this dutie, we shall grievously sinne against God in transgressing his commaundement, and in robbing him of a chiefe part of his worship and seruice, and also wee shall plunge our selues into a most desperate estate, adioyning our selues vnto the number of those wicked Atheists, of whom the Psalmist speaketh, who call not vpon God, Psalm. 53. 4.

And so much for answering those tentations, which Satan, and our corruption doe suggest to discourage vs from the seruice of God, which haue their occasion and ground from our hardnesse of heart, and drowisie dulnesse, and deadnesse in performing these holy exercises. The other kind of sensible hardnesse of heart is seuered from the vse of these holie meanes; for sometimes it cometh to passe especiallie in the spiritual combate of temptation, that euen Gods deare children are so befotted and astonished, through the violence of the temptations of Satan, and huge waite of their owne corruptions, that they cannot indeuour in no sort to vse these meanes, whereby they might be comforted and releued in this wretched estate, as the hearing of the word, calling vpon Gods name, meditating in the Scriptures, and holie conferences; yea these holy exercises seeme for a time odious and loathsome vnto them, vntill it please the Lord by his owne good spirit to awaken and raise them vp out of this spirituall trance, and to giue vnto them againe the feeling of his grace and fauour, and good motions and abilities to serue him, and reape comfort vnto themselves, by these holy duties. In the meane time such are to support themselves from falling into vtter desperation by calling to their remembrance their state and condition in times past: for if euer they haue had any delight in the holy exercises of religion, prayer, hearing the word and godly conferences, if euer they could discern in themselves any faith by the true fruits of sanctifica-

Psalm 13. 4.

§. Sect. 6.

Of the second
kind of sens-
ible hardnesse
of heart.

tion

Rom. 11. 29.
Iohn 13. 1.

Psal. 77. 2. 3. 4.

tion they may take comfort thereby, assuring themselves that they shall againe bee restored vnto their former estate, for the gifts and calling of God are without repentance, and those whom he hath once loued, he loneth vnto the end. An example hereof we haue in *Dauid*, who being troubled and full of anguish in his spirit, his soule refusing all comfort, and being so astonished that he could not speake, yet hee considered the daies of old, and the yeers of ancient time, hee called to remembrance his former songs in the night, occasioned by the great benefits which the Lord had bestowed vpon him, and so knowing that the Lord was vnchangeable in his mercy and goodnesse, he releued his poore soule, which was ready to faint vnder the heauie waight of present afflictions. And thus also *Iob* being brought through the violence of those heauie crosses which the Lord laied vpon him, euen to the brinke of desperation, so that he spared not to vtter in the bitternesse of his soule, fearefull curses and most impatient speeches comming neere vnto blasphemie, oftentimes comforteth himselfe by calling to minde his former integritie and righteousnesse: whose example if the poore humbled soules will follow, they may raise themselves with true comfort, when they are suncke downe vnder their heauie burthen of present corruptions.

CHAP. XLI.

How the weake Christian may bee assured that his repentance is true and unfained.

§. Sect. I

Of the signes of true repentance, and first of the severall degrees thereof.



And so much for answering Satans tentations, drawne from hardnesse of heart, whereby he laboureth to perswade poore humbled sinners that they are vtterly destitute of repentance: but if hee faile of his purpose, then hee will endeavour to make them beleue, that though they haue some shew of repentance, yet it is not such as God requireth: for either hee will affirme that it is hypocriticall and dissembled, rather for feare of punishment then for hatred of sinne. or
true

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true loue of God; or if it bee true, yet it is not sufficient, as being in verie small measure, and in no proportion answerable to our hainous finnes.

Against both which tentations, it behooueth the humbled sinner to arme himselfe that he may repell them, when they are suggested; and to this purpose that hee may proue his repentance true and vnfained, hee is to take a true search of his owne heart and conscience, and to examine his repentance according to some vndoubted signes which may serue as touchstones to discover whether it bee true and vnfained, or dissembled and hypocriticall. The first vndoubted signe of vnfained repentance is, when we can obserue in our selues the seuerall degrees or parts thereof, as they haue been wrought in vs by Gods spirit, for from the enumeration of all the parts, we may conclude that wee haue the whole. The first degree is, that by the law we come to the knowledge, and acknowledgement that we are hainous and grievous sinners, who haue broken and transgressed all Gods commandments. Secondly, from this knowledge and acknowledgement of our sins, proceedeth a true sense and feeling of them, and the punishments due vnto them, and an apprehension and applying to our selues the anger of God, the curse of the law, and eternall condemnation due vnto vs for our finnes. Thirdly, from this sense of our miserable estate, there ariseth in our consciences feare and horror of being ouertaken and ouerwhelmed of those iudgements of God, and fearefull punishments which hang over our heads for our sins. Fourthlie, from this feare and anguish of mind, proceedeth sorrow and bitter grieve, because wee haue thus hainoullie sinned; and made our selues obnoxious to all these euils; and also in the same respects a true hatred of sinne which still hangeth vpon vs, and an earnest desire to be freed from it. Fifthly, this hatred of sinne and desire to bee freed from it, maketh vs earnestly to seeke and inquire after some meanes whereby wee may attaine vnto our desires, that being freed from all those feareful euils which oppresse our consciences with the waight of them, we may obtaine Gods loue and fauour and the assurance of our saluation. Sixthly, thus inquiring and searching

Ag. 2. 17.

WCE

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2. Cor. 7. 11.

1. Cor. 7. 11.

wee finde by the preaching of the Gospell, that our gracious God hath sent his sonne into the world, to the end that he might saue and deliuer vs out of this miserable estate, if we belecue in him, and also hath commanded vs to belecue. Which being made effectuell by the inward operation of Gods holie spirit, we haue true faith begot in vs, whereby we are assured of Gods mercie in Iesus Christ, and of the full remission of all our sinnes; the consideration whereof doth comfort and raise vs vp from falling into desperation and vtter destruction. Seuenthlie, after this assurance of Gods loue, and of the forgiuenesse of our sinnes, there followeth first a true hatred of sinne, because it is sinne, and unfained sorrow, not so much in regard of the punishment, which by our sinnes wee haue iustlie deserued, as that because we haue offended our so gracious a God and tender louing father. Secondly, this sorrow will not suffer vs to hide, excuse, or extenuate our sinnes, but moueth vs in all humilitie to prostrate our selues before Gods mercie seate, and in griefe of soule to confesse them, acknowledging that confusion and condemnation is due vnto vs, which by no meanes wee can escape but by Gods mercie, and the merits and righteousnesse of Iesus Christ.

Thirdlie, being assured of the pardon of our sinnes past, wee labour and strue for the time to come to leaue and forsake them, and to mortifie the flesh and corruptions thereof, whereby we are led captiue vnto sinne, and also we indeuour with a seruent zeale of Gods glorie to serue the Lord in holinesse and righteousnesse, that so by our godlie liues wee may glorifie him and expresse our thankfulnesse for all his enestimable benefits. Fourthlie, if at any time besides or contrarie to our purpose, we be ouertaken by our corruption, and fall into sinne, there followeth in vs an holie anger and indignation with our selues, because wee did not more carefullie looke to our waies; which godlie anger proceedeth to the taking of a holy kind of reuenge, to the end that thereby our sinnes may bee subdued, and our corruptions mortified. For example, hee that hath offended through gluttonie and drunkennesse, being truly penitent and angrie with himselfe

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selfe for his sinne, will also tame the flesh by punishing the same through fasting and abstinence. He that hath offended by vsing excessiue pride in apparrell, being angry with himselfe vpon his true repentance, doth withdraw from himselfe such costly attire, as otherwise in respect of his calling hee might lawfully weare.

And thus may we come to the assurance that our repentance is true and vnfaigned, if we can finde these degrees thereof and these effects and fruites in our selues. The second *§. Sect. 2* signe of vnfaigned repentance is, that it be whole and intire, *The second signe, that it be totall and intire, and that both in respect of the subiect and object.* and that both in respect of the subiect, and also the object thereof. In respect of the subiect or of him in whom it is, it is required that it bee not of any part alone, or yet of all parts sauing one, but it must bee intire and totall of the whole man and of euery of his seuerall partes; it must bee a reformation in the forsaking of sin, and imbracing of righteousnesse, not in the body or soule alone, but of them both, and of all their seuerall faculties and powers; it must not onely be of the outward actions, but also of the inward affections and cogitations; it must not onely be of the tongue and hand, but also of our wils and hearts, according to that *Iam. 4. 8. Draw neere vnto God, and he will draw neere vnto you: cleanse your hands ye sinners, and purge your hearts you wavering minded.* Otherwise, if we do not turne vnto the Lord with all our hearts, with all our soules, with all our bodies, and euery facultie and part of them; if we willingly entertaine sinne, and purposely suffer it to lurke in any secret corner of vs, our repentance is hypocriticall and not acceptable in Gods sight. And hence it is that *Dauid* saith, that if he should regard wickednesse in his heart *Psalm 66. 18. The Lord would not heare him. Psal. 66. 18.*

Secondly, it must be whole and intire in respect of the object: for it is not sufficient that wee performe obedience vnto some of Gods commandements, if wee indeuour not to shew our obedience vnto all; it is not enough if we forsake some of our sinnes, if wee willingly and with delight entertaine and nourish others, neuer struiuing against them nor labouring to mortifie them: but if we would approoue our repentance to be sincere and vnfaigned, both vnto God and our owne

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§. Sect. 2

The second signe, that it be totall and intire, and that both in respect of the subiect and obiect.

Iam 4. 8.

Psalm 66. 18.

We must performe obedience vnto all Gods Commandements.

owne

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owne consciences, we must desire and indeuour to performe obedience, as well to those commandements which seeme hard and most vnpleasant vnto vs, as vnto those which are more easie and delightfull; we must not only forsake those sinnes which are not so pleasing vnto vs, but euen those which otherwise are as deare vnto vs as our right hand or eie; for he that truly repenteth of one sin, repenteth of all; he that repenteth not of any one sine, repenteth of none as he ought; he that wittinglie and aduisedlie neglecteth any one commandement, will in time neglect all, whatsoeuer outward reformation may seeme to bee in him; hee that willingly entertaineth any one sinne and nourisheth it as his deare darling in his bosome, will in the end make conscience of none; for a little leauen leaueneth the whole lump, and euen small sinnes if they bee not mortified, will make roome for those which are greatest and most hainous.

§. Sect. 3.

*The third
signe, when it
is presently vn-
dertaken.*

The third signe of true repentance is, when our conuersion from sinne vnto God is not deferred in whole, or in part from time to time, but presentlie vndertaken: neither is it sufficient to vow repentance vnto God, or to purpose it for the time to come, but wee must presentlie indeuour and labour in it; it is not enough that wee subdue some sinnes now and performe obedience vnto some of the commandements, purposing to labour after more perfection when wee haue better opportunitie, but wee must presentlie labour and indeuour to performe obedience not to some, but to all Gods commandements, and wee must out of hand set vpon all our sinnes, and labour to mortifie all our corruptions: for if the whole body of sinne bee not beaten downe and subdued together, that which still liueth in vs, will giue life againe vnto that which is mortified; that which is stil retained in the heart, will open a wide dore to let in that which is expelled. And so wee shall but take in hand an endlesse and fruitlesse worke, if wee doe not set aside all excuses, and instantly labour to destroy the whole body of sinne, breaking thorow alldifficulties and impediments; for we shall neuer want hindrances in these holy actions, and excuses for want of fit occasion and conuenient opportunitie will continual-

ly

How we may be assured that our repentance is vnfaigned. § 11

ly offer themselues vnto vs: and therefore hee that will not turne wholly vnto God, till hee haue a cleare passage and plaine way free from all thornie distractions which pull him backe, and worldly incumbrances, which like blocks lying before him hinder him in his iournie, may as well resolute to sit still and neuer returne vnto God by vnfaigned repentance.

The fourth signe of true repentance is, if it bee continuall *§. Sect. 4. A*
from the first day of our conuersion vnto the end of our *The fourth*
liues; for it is not sufficient to serue God by fits, or that our *signe, when it*
religion should take vs like a tertian ague but euery other *is continuall*
day; it is not that which God requireth, that wee should di- *and constant.*
uide our time betweene him and the world, or hauing begun in the spirit we should end in the flesh; but after wee are gone out of this Sodom of sinne, wee must goe forward in our iournie of holy obedience, and neuer like *Lots* wise look backe with a desire to inioy the pleasures thereof againe. We must so runne this spirituall race that we may obtaine: now we know that runners of a race, as they do not stand still after the watchword is giuen, but labour with all speed to set forth with the first; so they doe not sit downe in the middle way, much lesse run one while backward, and another while forward, but they still hasten on till they come to the goale and obtaine the garland: and so it behooueth vs to runne speedily to the Lord by vnfaigned repentance, and not to desist in this our race till the end of our liues, if wee purpose to receiue that crowne of glory which the Lord hath promised vs. Our life therefore must be a continuall repentance, and so long as we liue, so long must we grieve for our sinnes past and present, and strue after newnesse of life, and a greater measure of sanctification.

The last signe of vnfaigned and true repentance is, if it bee *§. Sect. 5.*
mixed with faith: for true repentance is a fruite of faith, and *The fifth signe,*
they are neuer disioined the one from the other, neither can *when it pro-*
wee euer sorrow for sinne as we ought, till we haue some assu- *ceedeth from*
rance of Gods mercie and loue in Iesus Christ; for otherwise *faith.*
though our sorrow be neuer so great, yet it is not so much for sinne as for the punishment thereof; not so much because

wee

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we haue thereby displeased God, as for those torments of conscience which we presently endure, and the torments of hell, which for the time to come we feare. And therefore this desperate sorrow is it selfe to be sorrowed for, as being seuered from faith, and therefore sinnesfull, and not proceeding from any loue of God, or hatred of sinne, but from the feare of punishment and condemnation.

Rom 14. 23.

*Why teares
are not num-
bred amongst
the signes of
vnfained re-
pentance.*

But it may be demanded, why amongst the signes of true repentance, I haue not numbred teares and weeping for our sinnes; to which I answere, because howsoever it is a notable fruite of vnfained repentance, vnto which euery Christian with true compunction of heart is to accustome himselfe, yet notwithstanding it is not an inseparable propertie thereof; for oftentimes there are teares whereas there is no true repentance, and there is true repentance whereas there are few or no teares. For the first, we may plainly perceiue by continuall experience that teares proceed from diuers other causes then from true repentance; sometimes from excesssiue ioy, whereby the pores and passages of the eyes are loosed and opened; and sometimes from naturall and worldly sorrow, whereby the said passages are constringed and straitened. Sometimes from furious anger, and sometimes from compassion and pitie; and in spirituall things, sometimes these teares flow from vnfained repentance, sometimes from desperat sorrow, conceiued vpon the apprehension of Gods horrible wrath, or of the feareful torments and eternall condemnation prepared for them. Wherefore it commeth to passe that in the abundance of their teares, they vtter from a heart full of raging malice, horrible blasphemies against God. An example hereof we haue in *Esau*, who in the middelt of his weeping and howling comforted himselfe with the remembrance of his fathers death, and of that most wicked murther which he intended vnto his innocent brother, Gen. 27. 41. So the rebellious Israelites being discouraged with the newes which the spies brought who were sent to search the land, are said to haue cried and wept, and yet in the middest of their lamentation to haue murmured against God and his seruants *Moses* and *Aaron*. So that simple teares are not a signe of true repentance

Gen 27. 41.

Num. 14. 1. 2.

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penitence vnlesse they issue from a broken heart and contrite spirit, from a true hatred of sinne, and from hartie sorrow conceiued because wee haue offended our gracious God. On the other side, if wee be in sinceritie of heart, truely sorrie for our sinnes in these respects, because we hate our sinnes and loue God, and are displeased with our selues because we haue displeased our gracious father, indeuouring to forsake our sinnes and to leade a new life in holinesse and righteousnesse, then though wee can seldome or neuer shed teares, which is the case of some of Gods dearest children, yet our repentance is true and vnfaigned; for in this action the broken and contrite hart is more to be respected then the blubred eyes, howsoever most commonly they goe together.

And so much concerning the signes of true repentance, which if after due examination wee can find in our selues, we may bee assured that we are truely penitent; nay I will say more, for the comfort of all humbled sinners, if after diligent search they find not in their owne sense and feeling these signes of true repentance in them at al, or at least in very smal measure, yet if they earnestly desire and sincerely indeuour to attaine vnto true repentance, vsing those good meanes ordained of God for this purpose, they may assure themselves that they haue truely repented in the sight of God, who accepteth of the will for the deed, and of the affection for the action, as before I haue shewed.

And thus may we repell the temptation of Satan, and receiue

§. Sect. 6.

comfort vnto our owne soules, when hee labourerth to persuade vs that our repentance is not true and vnfaigned but false and hypocriticall. But if the tempter cannot thus preuaile, in the next place hee will tell vs that our repentance though if it be true, yet it is not sufficient, neither is there any proportion betweene our small repentance and our great sinnes, as Gods iustice doth require. To which we must answer, that the remission of our sinnes and reconciliation with God, dependeth not vpon the dignitie or quantitie of our repentance, but vpon the righteousnesse and full satisfaction of our Sauour Iesus Christ; neither doe we repent to the end that thereby wee may in whole, or in part satisfie

That the assurance of the remission of sinns dependeth not on the dignity of our repentance.

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for our sinnes; for though it could bee imagined that the whole substance of our bodies should bee resolved into teares, yet would they not all of them satisfie and appease Gods wrath for one breach of his commaundements; neither is it the water of our eyes, no nor yet the blood of our hearts wounded deeply with sorrow, which will purge vs from our sinnes, either in respect of the guilt, punishment, or corruptions themselues, but it is the water and blood which flowed from our crucified Lord, which clenseth our guiltie soules from the filthy spotts of sinne, being applied vnto vs by a true and liuely faith. And therefore let vs not with the popish rabble, foolishly imagine that we can by our repentance merit any thing at Gods hand, or satisfie his iustice for our sinnes, for so shall wee rob our Sauour Christ of the glorie due vnto him for our saluation, and spoile our soules of all true comfort; but let vs repent and unfainedly turne vnto God in obedience to his commaundements, and to the end that thereby wee may approoue our faith before God, the world, and our owne consciences to be true by this liuely and vndoubted fruit thereof. For it cannot bee if wee haue attained to the assurance of Gods loue and the remission of our sinnes, for the merits and satisfaction of Christ, but that wee wil loue God againe; and this loue cannot be idle but will shew it selfe in a feruent zeale of Gods glorie; and this zeale will make vs abhorre sinne whereby our gracious God is dishonoured, and loue righteousnesse whereby his holy name is glorified, and euen sorrow with bitter greefe when as wee are ouertaken with our corruptions and fall into sinne, seeing our Sauour Christ hath not spared his precious blood to purge vs, when as nothing els could make vs cleane. Seeing therefore our repentance doth not satisfie Gods iustice nor purge away any sinne, let vs not bee perswaded by Satan that reconciliation with God, and the remission of our sinnes dependeth on the dignitie or quantitie of our repentance, but let vs assure our selues that it is onely the blood of Christ applied vnto vs by a liuely faith, that purgeth vs from all our sinnes, and maketh full satisfaction vnto Gods iustice: And therefore though our repentance be but in small measure,

yet

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yet so it be true and vnfaigned, it is a certaine fruite of a liuelie faith, and hee that beleeueth is made partaker of Christ and all his benefits.

Lastly, Satan will obiect, that many who haue more bitterly sorrowed then wee, and haue shewed more notable signes of exceeding repentance, haue notwithstanding been reiected and condemned. To which we are to answer, that though such haue shewed more sorrow, yet they haue had no true repentance, in that their sorrow hath bin destitute of faith, and not so much for any hatred of sinne or leue of God, or vnwillingnesse to displease him, as for horror of conscience and desperate feare of eternall condemnation. And therefore, though notwithstanding such sorrow, they haue been condemned, yet wee may be assured that vpon our true repentance, whereby on the one side, wee looke vpon our finnes, and are grieved for them, and one the other side behold Gods mercifull and gracious countenance in Iesus Christ by a liuelie faith, we shall haue the pardon of our sins and be made partakers of eternall saluation. For the promises of the Gospell are not made to those who afflict themselves with a desperate sorrow, without any hope or desire of Gods mercie in Christ Iesus, but vnto those who turne vnto him by vnfaigned repentance, which is ioyned with a true faith and assurance of the remission of our finnes and euerlasting life.

§. Sect. 7.

That we are not to be discouraged in that some reprobates haue shewed more outward signes of sorrow then we.

CHAP. XLII.

How we may prone against Satans tentations that wee haue true faith.



Not so much for answering those tentations of *§. Sect. 1.*

Satan, whereby he laboureth to prooue that we haue no repentance, or at least a false and insufficient repentance, and consequently that the sweete and gracious promises of the Gospell doe not belong vnto vs. Now wee are to produce and answer such tentations as hee alleageth and suggesteth into the mindes of those

How Satan tempteth the weak Christian, to beleeue that he hath no true faith.

who are effectually called against their faith; and these are of two sorts: the first whereby hee laboureth to perswade them that they haue no faith; the second, that their faith (if they haue any) is so weake, so imperfect, and so mixt with doubting, that it is altogether insufficient for their saluation. For the first, he will thus frame his tentation: Though thou boastest much of thy faith, and thereby presumest that thou shalt attaine vnto saluation, herein thou maicst much deceiue thy selfe, and altogether faile of thy purpose; for there may be in many shewes and shadowes of faith, and yet nothing in them but infidelitie; there are also many kinds of faith, and yet but one iustifying and sauing faith; there is a generall or historicall faith; there is a faith of working miracles, which *Judas* had as well as *Peter*; there is a temporarie or hypocriticall faith, there is a dead faith, there is also carnall presumption, wherewith many who haue made goodlie shewes haue been bewitched and deceived to their perdition; seeing then there are many false faiths, for one true faith, it is likely that thine is one of the greatest number, and consequentlie no true faith. And therefore doe not flatter and deceiue thy selfe in thy fond presumption, by applying vnto thy selfe the sweete promises and gracious consolations of the Gospell, for they appertaine onlie vnto those who are indued with a true, liuely and iustifying faith, of which thou art altogether destitute.

§. Sect. 2.

Satan's testimonie no good reason to proue that wee haue no faith.
Iohn 8 44.

And thus Satan indeuoureth to perswade the Christian exercised in the combate of tentations that hee hath no faith, to the end that he may destroy it, and if it were possible bring it indeede to nothing. To which tentation wee may first answer thus generallie, that Satans testimonie is no sound argument to proue that we haue no faith, nor to be beleued of vs, seeing he is not onelie a malicious murderer, who continuallie seeketh our destruction, but also a false liar from the beginning, who hath not feared to belie men onelie but euen God himselfe, accusing him of vntruth, enuie and want of power in that tentation, wherewith hee assailed and ouercame our first parents: and therefore if he be so audaciously impudent, as that he durst belie God himselfe, we may assure

assure our selues he will make no scruple of belying vs. Seeing then Satan is a malicious liar, who desireth nothing more then our destruction, let vs not doubt of our faith because of his testimony, nay rather because he saith we want faith, we may assure our selues that we are indued therewith: for that he may worke our small ouerthrow, it is his vsuall custome to tell the true beleeuing Christian that hee is destitute of faith, and contrariwise the vnbeleeuing worldling, that he hath a strong faith, whereas in truth there is nothing in him, but secure presumption. And therefore let it suffice vs, that we know we haue a liuelie faith by the testimonie of Gods spirit, and by trying and examining our faith by the touchstone of Gods words, for on these our faith dependeth, and not on Satans testimonie.

But let vs after a more especiall manner arme our selues *§. Sect. 3.* against this tentation; and to this purposent behooueth vs, *How we* first, that we prooue against Satans false suggestions, that we *may be assured* haue faith: and secondly, that we arme our selues by all good *that we haue* meanes with the shield of faith, seeking dallie more strength *faith by finding in our* and increase thereof, vntill at last wee attaine vnto that full- *selues the de-* nesse of faith, which will fill our soules with true peace and *grees thereof.* comfort, and also beate backe all the violence of Satans subtil and fierce tentations.

For the first: wee may prooue that wee haue a true iustifying faith by diuers arguments, as first by the degrees thereof, from which we may thus reason; whosoever can truelie find in himselfe the seuerall degrees of a liuely faith, he may certainly be assured that he is indued therewith: but I (may every Christian man say) doe truely, howsoeuer in weak measure, finde these degrees of a liuely faith in me, and therefore I am assured that I am indued therewith.

The first degree vnto true faith, is the illumination of our *The first degree* darke ad ignorant minds, with the knowledge of the Gos- *of true faith,* pell, or with the maine principles thereof, wrought in our *the illuminati-* minds by the outward meanes ordained of God, and the *on of the* inward operation of his holy spirit; whereby we giue our as- *ment.* sent to that truth of God, in which the vnderstanding is informed. And of this, the Apostle speaketh, 1. Tim. 2. 4. where

1. Tim. 2. 4.

The second degree, a persuasion that our sinnes are pardonable.

he saith; that it is the will of God, that all men should bee saued; and come to the acknowledging of the truth, that is, to the knowledge of the truth of God, and assenting thereunto.

The second degree is an assurance that our sinnes are pardonable, which is wrought in vs by the knowledge and due consideration of Gods infinite mercy, and Christs inualluable merits and indefinite promises of the Gospell, made without exception to all repentant and beleeuing sinners; from whence also ariseth a generall hope that we shall receiue the pardon and remission of our sinnes, which hope is nourished and increased by this consideration, that the Lord hath placed vs in his Church, and gratiouſlie granted vnto vs the outward meanes, whereby we may be brought vnto vnfaigned repentance, and haue a liuely faith wrought in vs, euen the ministerie of the word and administration of the sacraments, vpon which onelie condition, the couenant of grace, and all the sweete promises of the Gospell are made and assured vnto vs.

§. Sect. 4.

The third degree, an hungering desire after grace.

The third degree is a hungering desire after grace, that is, not onelie to bee made partakers of Gods mercy, and Christs merits and righteousnesse, by which wee are iustificed, reconciled vnto God, and receiue the pardon and remission of all our sinnes, but also after the meanes and instrumentall causes, whereby the assurance of Gods mercie and Christs merits is deriued vnto vs, namelie, true faith, and vnfaigned repentance, and the rest of the graces of Gods sanctifying spirit. The which desire of grace is the beginning of grace, neither can wee desire it, till in some measure it be wrought in vs; for regeneration and sanctification is begun at the same time in all the parts and faculties of our bodies and soules, so that he who is truelie regenerate in any facultie or part, is also regenerate in the whole man. And therefore whosoever hath his will renewed and sanctified to desire that which is good, is also sanctified and renewed in his vnderstanding, affections, and in all the powers and faculties of bodie and soule. Moreouer (as before I haue deliuered at large) our desire of grace, faith, and repentance are the graces themselues which we desire, at least in Gods acceptation, who accepteth of the

will

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will for the deed, and of our affections for the actions. And therefore if we earnestly desire to repent and belecue, we doe repent and belecue in Gods sight: and the Lord hath made the like gracious promises to this earnest desire of grace, which hee hath made to those who find themselues plentifully indued with the graces themselves. So Matth. 5. 6. *Blessed are they which hunger and thirst for righteousness, for they shall be filled.* So the Virgin Marie saith in her song, Luk. 1. 53. *That the Lord filleth the hungrie with good things, and sendeth away the rich empty.* And our Sauour Christ calleth vnto him such as thus hunger and thirst, promising that he will satisfie them: Ioh. 7. 37. Reuel. 21. 6. and 22. 17. Lastly, whosoever seeleth this desire in him ioyned with a carefull and continuall vse of the meanes whereby his desire may be satisfied, he may assure himselfe that the Lord who hath wrought in him the will to desire, will also in his good time worke in him abilitie to performe, and the graces which hee so earnestlie desires; for hee will fulfill the desire of them that feare him; he will also heare their crye and will saue them. As it is, Psal. 145. 19. So Psal. 10. 17. *Lord thou hast heard the desire of the poore: thou preparest their heart, and bendeest thine eare vnto them.* And therefore if in the middest of our afflictions and grieuous tentations wee can crie out with the Prophet David, Psal. 38. 9. *Lord, I powre my whole desire before thee, and my sighing is not hid from thee;* we may be assured how miserable soeuer wee are in our owne sense and feeling, that wee are in the state of grace, and shall haue our desires satisfied, for hee that hath begun this good worke in vs, will also in his good time finish and perfect it: as the Apostle speaketh, Phil. 1. 6.

The fourth degree is an approaching vnto the throne of mercy, that we may in all humilitie confesse our sinnes, and acknowledge that wee are guiltie of death and condemnation, and also that wee may in the name and mediation of Christ obtaine the pardon and remission of them. And of this the Apostle speaketh, Heb. 4. 16. *Let vs therefore go boldly vnto the throne of grace, that wee may receiue mercie, and find grace to helpe in time of need.* And the Prophet Hosea chap.

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Hos. 14. 2.

14. 2. O Israel returne vnto the Lord thy God, for thou hast fallen by thine iniquitie. 3. Take vnto you words, and turne vnto the Lord, and say vnto him: Take away all iniquitie, and receiue vs grationleslie, so will we render the calves of our lips. An example hereof we haue in the Prophet Dauid, Psal. 32. 5. Then (saith he) I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought I will confesse my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne. So likewise the prodigall sonne hauing attained vnto the sight of his sinne, and to a desire of forgiuennesse, resolueth to goe vnto his father, and to say; Father, I haue sinned against heauen, and before thee; and am no more wortbie to bee called thy sonne; make mee as one of thy hired seruants, Luk. 15. 18. 19.

Plalm. 32. 5.

Luk. 15. 18. 19.

§. Sect. 6.

The fifth degree, a speciall application of the promises.

Galath. 2. 20.

The fifth degree, is a speciall perswasion wrought in vs by Gods spirit, whereby wee particularlie applie vnto vs the sweete promises of the Gospell, and are assured of Gods loue and fauour, and of the remission of our sinnes for the merits, righteousnesse, and obedience of Iesus Christ, resting vpon him alone for our saluation. An example whereof wee haue in the Apostle Paul, Gal. 2. 20. Thus (saith he) I liue, yet not I now, but Christ liueth in mee: and in that I now liue in the flesh, I liue by faith in the sonne of God, who hath loued me and giuen himselfe for mee. And this perswasion ought to goe before sense and experience: for first we belecue, and are perswaded of the truth of Gods promises, and resist diffidence and doubting, and afterwards followes ioyfull sense and experience of Gods mercie, truth and goodnesse towards vs. And hence it is that the Apostle defineth faith to bee the ground of things which are hoped for, and the demonstration or euidence of things not seene, Heb. 11. 1. And to this purpose our Sauour Christ saith to Thomas, Iohn 20. 29. Thomas, because thou hast seene me, thou beleuest: blessed are they which haue not seene, and haue beleued. An example hereof wee haue in the Cananitish woman, who though she had no experience of Gods truth in his promises, yea though she had many repulses, yet beleued, and afterwards to her comfort had ioyfull experience of them: Matth. 15. 27.

Heb. 11. 1.

Iohn 20. 29.

Matth. 15. 27.

And these are the degrees of faith, which whosoever findeth

deth in himselfe, he may be assured that hee hath a true, liuely and iustifying faith, notwithstanding all the tentations of Satan. If therefore hauing heard the Gospell, wee haue attained vnto some measure of knowledge of the chiefe principles thereof; if we haue giuen our assent vnto this truth in which our vnderstandings are informed; if hereby wee haue attained vnto this assurance, that our sinnes are pardonable, and haue conceiued some hope in consideration of Gods infinite mercie and Christs merits, that wee shall be forgiven and pardoned; if we haue an hungry desire after grace and mercie, and highly esteeme the merits and righteousness of Iesus Christ, so that wee wish nothing more then to bee made partakers of them; if by this desire wee haue been moued to flee vnto the throne of grace, and there humbly acknowledging our sinnes, haue earnestlie desired pardon and forgiveness: lastly, if at any time we haue discerned in our selues a perswasion of Gods loue, and of the pardon and remission of our sinnes, and that we haue, or doe rest vpon the alone merits and obedience of Christ Iesus for our iustification and saluation, then may wee be assured that we are indued with a true iustifying faith.

The second argument to prooue that wee haue a true and *§. Sect. 7.*
a liuelie faith, is the testimonie of Gods spirit: for as the Apostle speaketh: Rom. 8. 15. *Wee haue the spirit of adoption, whereby wee crie abba father. 16. And the same spirit beareth witnesse with our spirit that we are the children of God: and vers. 26. Likewise the spirit also helpeth our infirmities: for wee know not what to pray as we ought, but the spirit it selfe maketh request for vs with sighes which cannot be expressed. &c.* Whosoever therefore haue this testimonie in their hearts and consciences that they are the children of God; whosoever at any time seele or haue felt the spirit of God powerful in them, in powering out their soules in hartie prayer with sighes and grones which cannot bee expressed, they may bee assured that they haue receiued the spirit of adoption, and consequently are indued with true faith; for the spirit and the fruites thereof (amongst which, faith is one of the chiefe) are neuer seuered. *Galath. 5. 22.*
Moreover, the Apostle saith, 1. Cor. 2. 12. *that wee haue not receiued* *1. Cor. 2. 12.*

received the spirit of the world, but the spirit which is of God, that wee might know the things that are giuen to vs of God. That is, not onely his spirituall graces in this life, in which number faith is one of the greatest, but those excellent ioyes in Gods kingdome in the life to come, of which also wee haue some knowledge and taste by the illumination of the same spirit. Lastlie, the Apostle affirmeth, 2. Cor. 1. 22. *That God hath sealed vs, and hath giuen the earnest of the spirit in our hearts:* and Ephes. 1. 13. hee telleth the Ephesians, that after they had heard the Gospell and beleeued, they were sealed with the holy spirit of promise, which was the earnest of their inheritance, until the redemption of the possession purchased vnto the praise of the glorie of God. Wheresoever therefore is this testimonie of the spirit, which as an earnest or scale assureth them that they are the children of God, there also is faith, for as the Apostle witnesseth, after that wee beleue we are thus sealed.

§. Sect. 8.
The third argument is the fight betwene the flesh and the spirit.

The third argument to prooue that wee haue faith, is the conflict and fight which euerie Christian seeleth in himselfe betwene the spirit and the flesh, the world and the diuell, and the combat which is betwene faith and doubting; for so long as wee are destitute of the spirit, and a liuely faith, we are whollie ouerswaied with the flesh, and Satan like a mightie tyrant holdeth vs captiue peaceable and without any resistance; but when wee haue receiued the spirit of God, and haue faith wrought in our hearts, then beginneth a fierce battell, which neuer endeth till by death our spirituall enemies get a finall ouerthrow. Though therefore this fight bee most sharpe, and exceeding troublesome to the poore Christian, yet hee may thereby gather vnto himselfe sound comfort, and certaine assurance that he is indued with the spirit of God, and a liuely faith; for when hee discerneth that he is assaulted with Satan and his owne corrupt flesh, hee may bee assured that Satan is diseased of his quiet possession by a superior power, which can bee no other but the power of Gods spirit: secondlie, by his assaulting, it manifestlie appeareth that hee findeth some resistance, so as hee cannot peaceablie reenter; thirdly, that howsoever our faith seeme vnto vs neuer so weake, yet it is so strengthened continually by vertue of

of Gods spirit, that Satan and all the power of hell cannot preuaile against it: for otherwise how could such weaknesse withstand such might?

Lastlie, being assured that it is the spirit of God which assisteth and enableth vs so withstand Satan, wee may also bee assured that in the end wee shall obtaine victorie, vnlesse we would fondlie imagine that the diuell is stronger then God, and the violence of his tentations more forcible to destroy vs, then the spirit of God to protect and defend vs; for now they haue ioyned battel, and either the one or the other must get the vpper hand, either the spirit of God must thrust out Satan, or Satan the spirit of God; and therefore how can we doubt of conquest, seeing wee are assured that God cannot take the foile, for his power is omnipotent, and with a word of his mouth, he is able to destroy Satan and all his adherents? and of his will wee neede not to make any question, for it will not stand with his glorie to receiue a repulse by giuing Satan place, after that he hath taken vpon him our protection.

Yea (will the tempter say) but how wilt thou know that this battell is fought in thee, how canst thou be assured that it is the spirit of God which fighteth in thee against thy spirituall enemies, and not rather thine owne tumultuous passions and perturbations, and diuers tentations suggested by the same diuell? To which it is easie to make answer, for neither doth the flesh fight against Satan, nor Satan against the flesh, nor either of them against themselves, for so their kingdome being diuided could not possiblie stand, as our Sauiour Christ himselfe hath taught vs, Matth. 12. 25. 26. And therefore it must needs bee some other force which causeth this opposition, which can proceede from nothing else but the spirit of God.

But this will more manifestlie appeare, if we consider the contrarie affections and actions which plainly shew themselves in this batrel, for we find our faith assaulted with doubting and infidelitie, and these also againe beaten backe after they haue gotten some ground & subdued with the strength of faith; we discerne also our affiance in God shrewdly shaken

§. Sect. 9.

How we may know that this combat is fought betwene the flesh and the spirit.

Matth. 12. 25.

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Iob 13. 15.

ken with diffidence and distrust; and afterwards this distrust vanquished againe by affiance, so as after we haue vttered through the violence of temptation some diffident and impatient speeches, yet at the length we grow to *Iobs* resolution: *Though hee kill mee, yet will I trust in him.* Wee may also discerne our zeale sometime so hot in Gods seruice, that it expelleth coldnesse and the fruit thereof dulnesse and drow-sinesse of spirit, and sometimes by them it is cooled and in outward appearance quenched; and the like may bee said of all the other fruits of the flesh and the spirit. Besides which fight and struiuing between them and their fruits, the Christian may obserue in himselfe a misliking of the corruptions of the flesh, great griefe and vexation of mind, because hee is still subiect vnto them, and an earnest desire to be freed from them; ioyned with an holie indeuour in the vse of the meanes which are ordained of God for this purpose; and howsoeuer through the violence of Satans temptations and his owne corruptions, he be sometimes led captiue into sin, yet afterwards hee is grieued for it, hee hateth and abhorreth it, and earnestly desireth and indeuoureth for the time to come to leaue and forsake it, and to serue the Lord in newnesse of life. Now whence doth all this opposition and contrarietie proceede? shall wee say from the flesh, why it is against all reason; for as the Apostle *Iames* disputeth, *Iam.*

Jam. 3. 11.

3. 11. *Doth a fountaine send out at one place sweete water and bitter? can the fig tree bring forth olives, or a vine figs?* or rather as our Sauour Christ reasoneth *Math.* 7. 16. *Doe men ga-*

Math 7. 16.*Rom.* 7. 18. 1

ther *grapes of thornes, or figs of thistles?* so may I demand, can the flesh, in the which, as the Apostle affirmeth, dwelleth no good thing, bring forth the fruites of the spirit, which are quite contrarie to the nature thereof, namely, sorrow for sinne, hatred of it selfe, and the corruptions thereof, and earnest desire of sanctification and holines of life? it is impossible. And therefore we may conclude, that they are the fruites of Gods spirit in vs, and consequentlie that wee are the sons of God who are indued with a true and liuelie faith; for as *many as are led by the spirit of God, they are the sonnes of God,* which priuiledge belongeth onelie to the faithfull, as appeareth

Rom. 8.

reth, Iohn 1.12. *As many as receiued him to them, hee gaue power to be the sons of God, euen to them that beleue in his name.* Iohn 1.12.
So that whoso euer haue the spirit haue faith also, for the spirit and faith, which is a fruit thereof, cannot be seuered.

The fourth argument, whereby we may bee assured that we haue faith, is our mortification and dying vnto sinne, and rising again to newnesse of life; for the blood of Iesus Christ, which is applied vnto vs by faith, as it doth wash away the guilt and punishment of our sinnes, so doth it also cleanse vs in some measure from the corruptions themselues; and as his death and obedience hath merited the pardon of our sins, so also Gods spirit, by vertue whereof we are more and more freed from the bondage and seruitude of sinne and Satan; and as by his resurrection, hee hath made way for our second resurrection whereby wee rise to euerlasting happinesse; so also for our first resurrection, whereby we rise from sinne to newnesse of life. If therefore wee can find in our selues, that our sins and corruptions are by little and little mortified, that wee strue and indeuour after holinesse and righteousness of life; if our vnderstandings bee somewhat inlightned in the knowledge of Gods truth, and our stubborne wills inclined to holy obedience; if we discern that our affections are in some measure changed and renewed, then may wee be assured that wee are indued with a true and liuely faith, which hath applied vnto vs Christ Iesus and his bloodshed, death and merits, by vertue whereof this worke of regeneration is begunne in vs.

Lastly, we may be assured that we haue faith by the seuerall fruits of sanctification and regeneration which proceed from it: for example, when wee can sorrow and grieve for our sinnes past, not for any worldlie losse or feare of punishment, but because thereby we haue offended God; when as we hate our present sinnes and corruptions, especiallie those which sticke fastest vnto vs, and are most pleasing to our corrupt nature; when as we indeuour and strue to forsake and mortifie all sinne, though our carnall affection bee much increased to it, by reason of some great pleasure or profit which it bringeth with it, auoiding with no lesse care, those sinnes which

§. Sect. 10.

The fourth argument taken from our sanctification.

§. Sect. 11.

The last argument taken from the seuerall fruits of sanctification.

which bring worldly benefit, then those which are accompanied with shame and punishment; when as we loue God euē when hee afflicteth vs and in obedience to his commandement, performe such holie duties, and imbrace such vertues, not onelie which are commendable in the world, but also those which are accompanied with shame and reproch; when as we loue our brethren, yea euē our enemies, and shew this our loue by giuing vnto those who want, and forgiuing those who offend vs; and when more especially we extend this loue and the fruits thereof to those who are of the household of faith, and amongst these principallie to Gods Ministers, who are instruments appointed of God for our conuersion and saluation; when as wee can submit our selues vnto Gods will, and rest contented in all estates with his good pleasure; when as we loath this life, and the vanities of the world, and desire our dissolution, that we may be with Christ, and be freed from our sinnes; when as we are patient in afflictions, and in the middest of them haue some hope of tasting Gods mercie and goodnesse, grounding our hope vpon Gods promises and our owne former experience; when as we delight in the hearing and meditating in Gods word, and continue constant in the profession and practise of his truth, not onelie when our obedience is good cheape, but also when it is deare and very costlie, and as well when it is accompanied with losse, as when wee are in hope to gaine thereby. These and many other the branches of sanctification are the vndoubted signes of a true and liuelie faith, and therefore whosoever after due examination, find that they are indued with them, may also be assured, notwithstanding all Satans suggestions to the contrarie, that they haue faith; for this is the roote from which these fruits spring, and they cannot be seuered.

CHAP. XLIII.

Satans tentations grounded vpon our want of sense and feeling of faith, answered.



And these are the signes by which euery beleeu- *§. Sect. 1.*
 uer may be assured that he hath a true and liue- *Satans tenta-*
 ly faith: which howsoeuer they bee to be ob- *tion, whereby*
 serued in euery faithfull man, yet not at all *he perswa-*
 times, for oftentimes it commeth to passe, that *deth vs that*
 the beleeuing Christian doth neither feele his faith nor the *we haue no*
 fruites thereof, especiallie in the infancie of faith, and in the *faith, because*
 cumbate of tentations, which giueth occasion vnto Satan *we feele it not.*
 of suggesting into his mind a dangerous temptation. Thou
 braggest much (will he say) of thy faith, and thou confirmest
 this thy perswasion, that thou art indued therewith with ma-
 ny signes and fruits which haue accompanied it; but if now
 thou examine thy selfe aright, thou shalt find in thee no such
 matter; and not to stand vpon other arguments, I appeale
 vnto the testimonie of thine owne conscience, whether at
 this present thou hast any sense or liuelie feeling of faith, or
 canst discern those fruits thereof which before thou hast
 spoken of; if not, then doe not flatter thy selfe in vaine with
 a fond perswasion, for though thou wilt not belecue mee, yet
 at least belecue thine owne sense and feeling, which plainelie
 telleth thee, that either thou neuer haddest any true faith in-
 deed, or if thou haddest, yet that now it is quite lost and pe-
 rished.

For the answering of which temptation wee must distin- *The answer*
 guish betweene the habit of faith, and the act of faith; or be- *to the former*
 twene faith it self and the work and function thereof, which *tentations.*
 is to apprehend and apply Christs merits and Gods mercie
 and louing fauour, with all the gracious promises of the Gos-
 pell; as it is an habituall facultie of the mind, it alwaies con-
 tinueth & abideth in Gods children, after it is once wrought
 in them by the spirit of God; but in respect of the function
 act or worke thereof it hath many intermissions, and often-
 times

times seemeth to be cast as it were into a dead sleepe. Now wee are to know that wee cannot sensiblie discern faith, as it is an habituall vertue or facultie of the mind, although wee haue it in great measure in vs, but onlie so farre forth as it manifesteth it selfe in his actions, workes and fruits; and therefore it is an vnfound and false maner of reasoning, to inferre, because wee doe not sensibly feele and discern that we haue faith, therefore we are destitute thereof; for the habit of faith, or faith it selfe may be in vs, and yet for a time may be so hindred by outward accidents, that it cannot shew it selfe in his actions and fruites, by which alone it is sensibly discerned.

§. Sect. 2.

*The former
answere made
plaine by simi-
litudes.*

But I will make this more cleare and manifest by some familiar similitudes and examples. We know that in the sicknesses and diseases of the bodie nature is so infeeble and ouercome, that sometimes the partie affected falleth into a dead swoond, wherein hee is depriued for a time, not onlie of the vse of the vnderstanding, reason and memorie, but also of his senses, motion, and vitall functions, so that in respect of sense and outward appearance, hee is quite depriued of all his vitall, sensitiue and intellectuall faculties; but yet a while after by reason of some outward meanes used, or by the secret power of nature working in him, hee is restored to the vse of all againe, and liueth, feeleth mooueth and vnderstandeth as in former times, because he had not lost these faculties, but onelie by some grieuous impediment was hindred of the vse of them in their actions and functions: so that here this manner of reasoning appeareth absurd and false, these faculties of the soule cannot be sensiblie discerned, and therefore hee is quite destitute of them. And thus also it is in respect of our faith, and other habituall vertues, oftentimes through the sickness of the soule in sinne or the outward violence of Satans tentations, it seemeth cast into a swoond, and depriued of all the spirituall faculties and vertues thereof, faith, loue, zeale, hope, patience and the rest; but yet soone after by hearing the word, by godly admonitions, instructions, reprehensions, and consolations made effectuell by the inward operation of Gods spirit it is reuiued, and all the spirituall graces thereof shew themselves againe

again in their wonted strength; so that this inference is no lesse false then the other, there is no sensible appearance of these sanctifying gifts and graces, and therefore they are quite lost and perished; for the graces themselues remaine, though for a time they appeare not in their actions and fruits.

So in the time of winter the fruitfull trees are so nipped with the cold frosts, and so weather-beaten with tempestuous stormes that they appeare naked and bare, not only without fruit but also leaues, so as if wee shall iudge according to sense and outward appearance, we should falsely conclude that they are dead; for by experience we know that they liue and sucke nourishment out of the earth, euen when they are most spoiled of their summer beautie; and though they are tossed with the winds, yet hereby they are not hurt, but rather take deeper roote, and so are made capable of more nourishment; and though they be nipped with cold frosts, yet hereby they are not made barren, nay rather hereby their wormes and cankers are killed, and they prepared and made fit to bring forth more fruit in the time of summer, when the comfortable spring approacheth, and the sweet showers and warme sunne beames fall and descend vpon them. And thus it is with the spirituall graces in the poore Christian, in the winter of affliction, they are nipped with the cold frosts of feare and doubting, and weather-beaten with the boisterous blasts of Satans tentations, so as they seeme euen dead at the verie roote, if wee shall iudge according to outward sense and appearance: but yet by experience wee find that it is farre otherwise, for hereby they are not ouerturned though they be shaken, and this shaking maketh them to take more deepe roote in godlinesse, and though they bee nipped and pinched with feares and doubtings, yet they perish not, onlie the canker-worme of pride, fond presumption, and selfe confidence is mortified and killed; and they hereby are prepared and fitted to bring forth more plentiful fruits of holinesse and righteousnesse, when the spring of true comfort commeth, wherein the sweete showers of Gods holie spirit distill vpon them, and the warme sunshine of Gods loue and fauour againe appeareth to them.

The fire is sometime so couered with ashes, that it sendeth forth neither light nor heate, and therefore in outward sense and appearance, it seemeth quite extinguished, but when the ashes are remooued and more wood added to it, it bursteth out into a great flame, and makes all the standers by to perceiue his heate and light; and so the graces of Gods spirit are sometimes so couered with the ashes of our corruptions, that there appeareth no sparke of them, nor yet any heate of true comfort; but when our corruptions are remooued with vnfained repentance, and a new supply of grace ministred vnto them by Gods spirit, then doth their light appeare vnto vs and warme our hearts with true comfort, and not to vs alone but euen those about vs see our shining light, and glorifie our heavenly father.

A man hath not alwaies the vse of his senses, reason, and vnderstanding, as in his sleepe; but because we cannot sensiblie discern these faculties, shall we therefore conclude that this man who is asleepe is senselesse, vnreasonable, and without vnderstanding? it were most absurd: for if wee but expect a while till hee bee throughlie awakned, our argument will appeare manifestlie false: and so sometime the poore Christian is ouertaken with the sleepe of drowfie securitie, and is ouerwhelmed for a time with hardnesse of heart and dulnesse of spirit, so as none of those spirituall graces which are in him can sensiblie be discerned by himselfe or others; but shall he or we conclude or belecue Satan so concluding, that hee neuer had them, or now is depriued of them? why it were as absurd as the other. For when hee is awaked out of his drowfie sleepe by the voice of the Lord sounding in his eares, and by the good motions of his holie spirit, his faith, loue, zeale, and all other vertues and graces shew themselves in their fruits and actions, as manifestly as in former times:

6. Sect. 3.

*That we must
not conclude
that we haue
not faith, be-
cause we doe*

Seeing then those arguments which are taken from sense and feeling so often faile, let vs not be perswaded by Satans tentations, to belecue that we are destitute of faith, and other sanctifying graces of Gods holy spirit, because at sometimes we cannot sensiblie discern them; for though now our soules
seeme.

seeme so sicke in the sense of sinne, that there appeareth no signe of life, yet the Lord wil raise vs vp againe, and restore vs to perfect health; though now wee see no fruites of faith, whilest we are nipped with the winter of temptations, yet the Lord wil water vs with his holy spirit, and warme our frozen hearts with the liuely beames of his loue and fauour, so as we shall bring forth abundant fruits in due time and season; though now there appeare not a sparke of grace in vs, by reason all is couered with the ashes of our corruptions, yet the Lord wil surely ad a fresh supply, and blow vpon vs by his holy spirit, so that our light and heate shall appeare to our selues and others; and though now our spirits bee oppressed with drowisie dulnes, yet the Lord in his good time will cause vs to awake by hearing his voice, sounding in our eares out of his holy word. and wil againe quicken and reuiue vs with his holy spirit, so as after this sleepe wee shall bee enabled to follow with chearefulnesse, our labours and workes, both which concerne his seruice, and those duties also which concerne our brethren, onlie let vs not tempt the Lord in prescribing him a time, but waite his leasure, and he will surely helpe vs.

CHAP. XLIIII.

How the weake Christian is to comfort himselfe, when hee is deprived of the sense of faith, and sensibly feeleth the contrarie corruptions.



Vt thou wilt say, how is it possible that my soule should receiue any comfort, or that I should preferue my selfe from falling into vtter desperation, seeing I cannot feele in me any good thing, nor discerne any sparke of grace? what hope remaineth, when as I plainelie discerne in stead of faith, doubting and infidelitie; in stead of the loue of God, hatred and rebellion; in stead of zeale, coldnesse and drowisie dulnesse, and in stead of all sanctifying graces, nothing els but a heauie masse of filthie corruptions? I answere, that when thou hast no comfort in thy present sense and feeling, then

*h. Sect. I.
That the Christian in the want of present sense, must comfort himselfe with his former feeling.*

Rom. 11. 29.

Phil. 1. 6.

thou must call to thy remembrance the times past, in which thou hast by faith apprehended Gods loue, mercy, and goodness towards thee, and brought forth the fruits of thy faith in the workes of holinesse, appertaining to Gods seruice and the workes of Christian righteousnesse, belonging to our brethren: for wee may assure our selues, that if euer wee haue truely discerned these graces of Gods spirit by the fruits of sanctification in vs, they are not taken from vs, for the gifts and calling of God are without repentance, as it is Rom. 11. 29. And where he hath begunne a good worke, there he wil finish it and bring it to perfection: as the Apostle speaketh Phil. 1. 6. Wee know that the woman being with child, feeleth no life nor motion of the child diuers months together, after the time of her conception, and after that she hath felt it stirre and moue oftentimes, there is an intermission wherein she feeleth not the motion thereof a good space together, and yet notwithstanding because in former times she hath felt it, she is perswaded that a liue child is in her, and comfortably hopeth to haue happie trauaile. And thus it fareth with Gods children oftentimes, after that by the seed of the word, faith is begotten and conceiued in them, they feele no life, motion, nor vndoubted signes thereof a long while, and after that they haue the remission of their sinnes and are reconciled vnto God, they haue not the feeling and sense of pardon and reconciliation diuers moneths, yea sometimes many yeares together, which the Lord in his wisdom and mercy doth, that he may mooue them hereby vnto more serious repentance, and earnestly to hunger after a greater measure of faith, carefully vsing the meanes ordained for this purpose; and that they may more esteeme and bee more thankfull for his inualluable benefits after that they haue full assurance of them. And after they haue a feeling of faith and other spirituall graces by their motions and fruits, oftentimes againe they are deprived of it, either because they haue wounded their consciences by falling into some knowne sine, or for that it pleaseth the Lord to exercise their faith, and manifest his power in their weakenesse, moouing them hereby to denie themselues, and to rest wholly vpon him, yeelding

yeelding vnto him the whole glorie and praise of their saluation. What therefore is to bee done in such a case? surelie they are not vtterlie to bee discouraged, nor to suffer themselves to sinke into the gulse of desperation; but as the sense and feeling of their state ought to humble them vnder Gods hand, and to mooue them to enter into a due examination of themselves, and to a serious repentance for their sinnes, so they must take comfort vnto themselves, and prop vp their declining faith, by calling to mind former times wherein the Lord hath shewed his mercifull and gracious countenance vnto them, and wherein they in token of thankfulness haue glorified God, by their holinesse and righteousness of life. An example whereof wee haue in the Prophet *Dauid*, *Psal. 77.* who being grievously afflicted, could not receiue in his soule any true comfort; for howsoever hee did thinke upon the Lord; yet hee was still troubled, and though he prayed vnto him yet his spirit was full of anguish. What helpe did he then find in this his present distresse? He telleth vs in the fifth verse: *Then (saith he) I considered the daies of old, and the yeeres of ancient time; I called to remembrance my song in the night, namely, his songs of thanksgiuing, whereby he had praised God for his great benefits: and vers. 11. I remembered the workes of the Lord, certainenlie I remembered thy wonders of old.* So the holy man *Iob* apprehending and conceiuing of God as of his enemy, in respect of his present sense and feeling, and being mooued by his friends to doubt of his graces, which hee had receiued, and to condemne himselfe for an hypocrite, comforteth himselfe, and strengtheneth his faith in the midst of all these grievous tentations, by calling to his remembrance, his fruites of faith and works of sanctification, which he had discerned in himselfe in former times, as appeareth, chap. 31. Whose example if the children of God in like distresse will follow, how miserable soeuer they are in their present sense and feeling, yet they may receiue vnto themselves comfort, because Gods gifts and calling are without repentance.

But here Satan will further obiekt that wee are not onelie without all sense and feeling of faith, but also that we do sen-

sibly feele the heauie burthen of Gods wrath, and plainelie discern his frowning and angry countenance against vs: and therefore howsoeuer those children of God, who are in his loue and fauour, may haue some faith in them, although it doe not alwaies so sensiblie appeare, yet it is impossible that we should haue any sparke thereof, seeing wee haue not anie sense of Gods loue and fauour; nay doe sensiblie perceiue the cleane contrarie. To which wee are to answer, that faith doth not relie it selfe vpon our sense and feeling; for as the Apostle saith, *faith is the ground of things* (not presently inioyed, but) *which are hoped for, and the euidence or demonstration of things* (not which are subiect to the senses, and sensibly discerned, but) *which are not seene*, Heb. 11. 1. And wee beleue that such ioies are prepared for vs, as *neither eie hath seene, nor eare hath heard, nor the heart of man conceived*, as it is 1. Cor. 2. 9. And it is a kind of infidelitie to beleue only those things which are subiect vnto our senses and vnderstandings; and therefore when *Thomas* would not beleue that Christ was risen before it was made manifest to his senses, hee is reprooued for infidelitie, Bee not (saith hee) faithlesse but faithfull. So that when our sense and feeling cease, then faith beginneth his chiefe work; and the most excellent faith sheweth it selfe most cleerelie when wee haue no sense and feeling, or when we discern and feele the plaine contrary; for it is an easie matter to be strong in faith, when God sheweth himselfe gracious and mercifull; but when he appeareth vnto vs like an angrie Iudge, when as his wrath flameth out against vs, then to behold his loue through the vizard of anger, to apprehend by faith his mercie and goodnesse towards vs, when our senses apprehend nothing but his wrath and displeasure, to grow to *labors* resolution in the middest of our bitter agonies, and grievous afflictions, *though hee kill me, yet will I trust in him*, and when we haue receiued many repulses and bitter snubs, yet with the Cananitish woman, to continue our suite, argueth such a faith as is hardly found, no not in Israel. Our want of sense therefore of Gods loue and fauor doth not argue want of faith, for our faith is not grounded vpon our sense and feeling, but vpon Gods gracious promises.

Heb. 11. 1.

1. Cor. 2. 9.

Iob 13. 15.

Mat. 15.

promises, immutable goodnesse, and infallible truth: and if euer we haue tasted of Gods loue and mercie, whatsoeuer we apprehend in our present sense and feeling, faith concludeth that we are still in his loue and fauour, for *he is without change or shadow of change*, as the Apostle speaketh, Iam. 1. 17. and Iames 1. 17. *whom he loueth, to the end hee loueth them*, as our Sauour hath taught vs, Ioh. 13. 1.

Iohn 13. 1.

Though then our sense of Gods loue faile, yet may our faith continue strong, as appeareth plainly in the example of *Iob*, who though he conceiued of God in his sense and feeling that he had hidden his face from him, and tooke him for his enemy, though he seemed to write bitter things against him, and made him to possess the sins of his youth, yet by a liuely faith he stil rested and relied vpon him, protesting, *Y though he should slay him, yet he would trust in him*: as appeareth, Iob 13. 15. Iob 13. 15. Yea our Sauour Christ himselfe who could not sin through infidelitie, in respect of his present sense and feeling complained that God had forsaken him.

If therefore Satan goe about to perswade vs that wee are without faith, because we presently apprehend not Gods loue, nor feele the sweet taste of his goodnesse; wee are to answer, *That wee are rather to beleeue Gods word then our owne sense and feeling.* that we are not to build our assurance vpon our owne sense and feeling, but vpon Gods vnchangeable goodnes, and gracious promises made vnto vs in Christ Iesus; and if at any time our sense and feeling, tel vs one thing (namely, that God hath withdrawne his loue from vs, and will neuer againe looke graciousslie vpon vs) and the word of God assure vs of another thing (to wit, that God will neuer forsake vs, but continue his loue towards vs vnto the end) wee are not to giue credit vnto our owne feeling, but vnto Gods word; for otherwise what doe we else but preferre our oft deceiuing sense, before Gods infallible truth, & imagine that we can better discern and iudge of our estate then God himselfe? but the word of God telleth vs, that if wee turne vnto the Lord by vnfeined repentance, sorrowing for our sinnes past, hating our present corruptions, and desiring and indeuouring to mortifie the flesh and the lusts thereof, and to serue the Lord in holinesse and newnesse of life; and if we beleeue in Iesus Christ resting

upon him for our saluation; or though presently we feele not this faith and repentance, yet if euer in former time we haue discerned it in vs, that then we are receiued into Gods loue and fauour, and therefore shall haue his loue continued vnto vs vnto the end, be made partakers of his gracious promises, and heires of euerlasting life; for the promises of the Gospell are not restrained to those who feele their faith, but to those that haue faith; not to those who feele that they doe belecue, but vnto those who doe belecue.

*6. Sect. 4.
That conclu-
sions grounded
vpon our sense,
are often false.*

Neither is the not feeling of Gods loue and fauour a good argument to prooue that we are out of his loue and fauour; or the apprehension of his wrath and anger in our sense and feeling, a sound reason to perswade vs that wee are subiect to his wrathfull displeasure; seeing the beeing of a thing, and the sensible discerning of the thing to bee, are diuers; and therefore howsoever at sometimes they concur, yet oftentimes they are seuered and disioyned: so that the conclusion which is inferred negatiuely from the senses, to prooue the not being of their object, is not onely commonly false, but also oftentimes absurd and ridiculous; for example, sometimes we see not the beams of the sunne, as in the night season, or when it is couered with some thicke blacke cloud; but shal we herehence conclude that the sunne shineth not, nor will euer againe appeare vnto vs? So the bright beames of Gods loue and fauour are sometimes hidden from vs in the night of tentations, and so shadowed with the cloud of our grievous sins, that we cannot sensibly discern them; but shal we hence inferre, that there is no grace and mercy to be found with God, or that he will neuer againe make them shine vpon vs? The one is as absurd as the other, and both grossly false. So sometimes the sunne is eclipsed by the interposition of the Moone, so as we cannot discern his light, or very dimly; but if any man should conclude from hence that it were quite taken away, or that we were deprivied vtterly of his life-preseruing influence, the experience of two or three houres would shew the fottish weakenesse of his sensible argument: and so in like manner, Gods fauour and loue are sometimes so eclipsed with the interposition of some great afflictions,

afflictions, that we cannot discerne them for a time, or but very dimlie: but if we shall inferre hereof that they are quite taken from vs, and that they cast forth no comfortable influence on vs, our present preservation from being swallowed vp into viter destruction, and the speedie returne of woon- ted ioy and consolation, by the apprehension of Gods loue and goodnesse towards vs, will euidently shew that this argument taken from the senses, is void of reason.

Lastly, it appeareth by the examples of Gods children from time to time, that though they haue ben indued with a great measure of faith, & in a high degree of fauour and loue with almighty God, yet sometimes in their owne sense they haue found in them, in stead of faith nothing but doubting, diffidence and infidelitie; and for Gods loue & fauour, they haue apprehended nothing in their present feeling, but the wrath- full anger of God, and his grieuous displeasure. Looke vpon the holy man *Iob*, who, by Gods owne testimonie was the iustest man vpon earth, and highly in Gods loue and fauour, and you shall find that sometimes he sheweth in his grieuous afflictions no signe of faith, by grosse doubting, and in out- ward appearance vtter despaire of Gods mercy and loue; for he curseth the day of his natiuitie, and wisheth that hee had neuer been borne; he complaineth that God was his enemy, and had made him as a marke whereat he shot venomd ar- rowes; that Gods terrors d d fight against him, and that hee did hide his louing countenance from him. So the Prophet *Danid*, a man according to Gods own heart, sheweth plainly that sometime he hath no sense and feeling of the graces of Gods spirit in him; as when he desireth the Lord to create in him a cleane hart, and to renew a right spirit within him, to restore him to the ioy of his saluation, and to stablish him with his free spi- rit; and sometimes he apprehendeth in his present sense and feeling, in stead of Gods loue and fauour, nothing but his wrath and displeasure, and therefore complaineth as one re- iected and forsaken of God. So *Psal. 22. 1. My God, my God, Why hast thou forsaken me, and art so farre from my health, and from the words of my roaring. 2. O my God I crie by day but thou hearest not, & in the night & haue no audience.* And *Psal. 77. 7.* he

§. Sect. 5.

That Gods dearest chil- dren haue not at all times sensibly discer- ned Gods loue, and the graces of his spirit in them.

Psal. 51. 10. 12

Psal. 22. 1. and 77. 7. & 88. 14.

he thus complaineth, *Will the Lord absent himselfe for ever? and will he shew no more favour?* 8. *Is his mercie cleane gone for ever? doth his promise faile for evermore?* 9. *Haſt God forgotten to be mercifull? hath he ſhut up his tender mercies in diſpleaſure?* 10. *And I ſaid this is my death, &c.* So *Plaſ. 88. 14.* Lord, why doeſt thou reiect my ſoule, and hideſt thy face from me? 15. *I am afflicted, and at the point of death; from my youth, I ſuffer thy terrors doubting of my life.* 16. *Thine indignations goe over me, and thy feare hath cut me off.* The Prophet *Jeremy* likewise being grieuouſlie afflicted in body and mind, was for a time deſtroyed of the ſenſe of Gods loue and fauor, apprehending nothing but preſent miſerie, and in ſtead of faith, aſſurance in God, peace of conſcience, and other ſanctifying graces, hee bewraileth his doubting, diffidence and impatience, curſing the day of his birth, & euen the man that brought firſt newes hereof to his father, and wiſhing that his mother had bin his graue, or her wombe a perpetuall conception: as appeareth *Ier. 20. 14. 15.* &c. The like may be ſaid of the Apoſtle *Peter*, for where, I pray you, was the ſenſe and feeling of his faith, aſſurance in God, zeale of his glory, loue, feare, and other ſanctifying graces, when as he ſhamefully denied his maſter, yea forſwore him with bitter curſing? and yet we muſt either grant that *Peter* at this time was indued with a liuelie faith, or els that the prayer of our Lord and Sauour *Ieſus Chriſt* was not effectually, for hee had prayed for him that his faith might not faile, as appeareth, *Luk. 22. 32.* But what ſhould I inſiſt in the examples of theſe the ſeruants of God, ſeeing the alone example of *Chriſt* himſelfe is ſufficient to cleare this point; for though he were the onely begotten, and beſt beloved Sonne of his heauenlie father, yet in his owne ſenſe and feeling hee apprehendeth nothing but Gods wrath and grieuous diſpleaſure, and lamentable complaineth as a man abandoned and caſt out of all loue and fauor; *My God, my God, why haſt thou forſaken mee:* which wordes ſhew both *Chriſts* aſſurance in God, and his preſent apprehenſion in his ſenſe and feeling; for in reſpect of his aſſurance and truſt in God hee calleth him ſtill his God; in reſpect of his ſenſe and feeling hee complaineth that hee is forſaken. Whereby it is manifeſt, that a man may

Ier. 20. 14. 15.

Luk. 22. 32.

may be dearely beloued of God, and yet for a time apprehend nothing but his wrath and displeasure; that hee may haue faith and affiance in God, yet at the same time bee deprivied of all sense and feeling of his loue and fauour. And therefore when wee are exercised in the combate of tentations, let not Satan perswade vs that wee are vtterly deprivied of the loue and fauour of God, because through the violence of his tentations and grieuousnesse of our afflictions we do not apprehend it; nor that we are destitute of faith, and all other spirituall graces, because wee doe not sensibly discern them in our feeling; for this hath been the state of the deare children of God from the beginning of the world and shall be to the end thereof.

CHAP. XLV.

Of the meanes whereby our faith may be strengthened and increased.



And so much concerning those reasons whereby *§. Sect. I.*

we may proue that we haue faith, and also answer Satans tentations; whereby hee labour- *That all who are indued with true faith, use the*

eth to perswade vs that we are destitute thereof. The second meanes whereby wee may arme *meanes whereby it may be increased.*

our selues against Satan and his suggestions, is, that we most earnestly labour and indeuour after we haue found that wee haue some faith to increase therein, and grow vp from faith to faith vntill wee come to that fulnesse of perswasion which will bring such peace of conscience as Satan, and all his tentations shall not be able to disturbe. Otherwise we shall bee continually subiect to feares and doubtings, and exceedingly shaken with Satans tentations: and in truth not without cause, if wee stand still at a stay; for howsoever Satan and all the power of hell cannot preuaile against the least measure of true faith to quench and vtterly to destroy it, yet this will bring no sound comfort vnto those which rest contented with this little quantitie, and neuer labour after increase, because this is a shreud presumption, that their faith is false and counterfait,

terfaite, for as soone as the seede of true faith is sowne in vs, and hath taken roote, it sprouteth vp, vntill it come to full ripenes; in which respect our Sauior compareth it to a graine of mustard seede, which though it be one of the least seeds of the garden, yet it groweth to a great tree. Neither in truth is it possible that any who haue tasted of true faith, and of those inestimable benefits which it assureth vs of, should content themselues with a smal pittance, and neuer labour after more: for who is it that hauing tasted and eaten a litle bit of some delicious meate, doth not with a hungry appetite desire more till he bee filled and satisfied? who is it that hauing any weake title and assurance of some goodlie inheritance, doth not earnestly desire and vse al good and lawfull meanes whereby his title may be strengthened, and his assurance confirmed? and can we thinke that any haue truelie tasted of faith, and the excellent benefits which accompanie it, as namelie assurance of Gods loue, and the remission of our sinnes, peace of conscience, ioy in the holy Ghost, who content themselues with a litle modicum and neuer hunger after more? or can wee imagine that we haue any small title or true assurance of those vnspeakable ioyes of Gods kingdome, and that vnualluable patrimonie of euerlasting glory, if we neuer vse means to confirme our title, and strengthen our assurance? Surelie it is impossible; a. I therefore if we would haue any sound comfort and peace of conscience; if wee would euer attaine to a certaine perswasion that we haue true faith indeed, let vs vse most carefullie and diligentlie all good meanes, whereby we may strengthen and confirme our faith, vntill it grow from a small seede to a great tree, which will bring forth plentifull fruites of godlinesse and righteousness; and vntill it waxe of a small sparke, vnto a great flame which will thoroughly warme our harts with true comfort, which are naturally frozen with feare and doubting: for howsoeuer Satan cannot quench the least sparke of liuely faith, yet he will so couer it with the ashes of his tentations, that we shal neither discern the light nor feelee the heate thereof.

§. Sect. 2.

The first

meanes to en-

Now the meanes which we are thus carefully to vse, are of two sorts: the first tending to the encreasing & strengthening of

Of the meanes whereby our faith may be strengthened. 341

of our faith, the other seruing to preserue vs from doubting and desperation. The meanes to strengthen and increase our faith are diuers, the first is the frequent and attentiu hearing of Gods word, for as this is the ordinary meanes, whereby faith is begotten and begun in vs, so is it a chiefe meanes to strengthen and confirme it; as it is that liuely feede from which faith doth spring, so is it that heauenlie dew whereby it is watered and increased from a little plant to a great tree: and therefore as it is not sufficient for a fruitfull haruest, that the blade or branch should sprout vp, vnlesse it bee watered continuallie with sweete dew and showers from heauen, and so preserued from dying and withering; so if euer we meane to reape the ripe fruits of faith to our euerlasting comfort, we must bee carefull that not onelie it take rooting, and bring forth a blade of an outward profession, but also that it may bee watered with this heauenlie dew of Gods word, otherwise when the sunne of affliction and persecution ariseth it will die and wither.

crease faith, is the diligent hearing of Gods word.

The second meanes to strengthen our faith, is diligentlie to reade and meditate in Gods word, especiallie the Gospell, wherein is contained those sweete and gracious promises which are made indefinitely vnto all who repent of their sins, and beleue in Iesus Christ, resting and relying vpon him alone for their saluation. And to this purpose our Sauour wil- leth the Iewes to *search the Scriptures, because they are they which testifie of him*: Iohn 5. 39. And hereby *Danid* saith, that *Psalm. 119. 50.* he was comforted in his troubles and euen quickned when he was dead, *Psalm. 119. 50.*

The second meanes, meditation in Gods word.

Iohn 5. 39.

Psalm. 119. 50.

The third meanes is holy conference with our godly brethren; for hereby those which are falling are confirmed, and the wearie hands and weake knees strengthened, as *Eliphaz* speaketh, *Iob. 43. 4.* And those who are weake in faith are comforted and established with the godlie instructions, profitable exhortations, and sweet consolations of those who are more strong; and therefore the Apostle *Paul* exhorts those who had attained vnto a great measure of faith, that they admit such as were weake into their companie to be made partakers of their Christian conferences, to the end that hereby they

The third meanes, holie conference. Iob 43. 4.

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they might be more and more strengthened and confirmed;
Rom. 14. 1.

Rom. 14. 1.
*The fourth
meanes, the use
of the Sacra-
ments.*

The fourth meanes is the holie vse of the Sacraments; for the Lord hath added theſe ſcales to the hand-writing of his couenant of grace, to confirme our faith in the full aſſurance of his promiſes, and to take away all doubting. For whereas the weake conſcience might make ſome ſcruple, in reſpect that the promiſes of the Goſpel in the preaching of the word are deliuered indefinitely and after a generall manner, in the vse of the Sacraments, they are aſſured vnto them particularly and as it were by name, and that not after ſome obſcure and hidden manner, but moſt familiarlie by ſuch common ſignes as are ſubiect to the ſenſes, and with the reach of the ſhalloweſt capacitie.

*The fiſth
meanes, good
workes.*

A fiſt meanes to confirme our faith, is to bee continually conuerſant in good workes, and to bring forth the fruits of holie obedience; for hereby our faith is exerciſed, and by exerciſe ſtrengthened and increaſed: whereas contrariwiſe the neglect hereof doth wound the conſcience, and ſo quench the liuelie heate of faith, that though it bee not quite extinguiſhed, yet it will not ſenſibly be diſcerned. As therefore the ſtrength of the bodie is increaſed by exerciſe, and for want thereof waxeth faint and languiſheth, and as the ſtomacke is by outward exerciſe of the bodie made more fit to perſorme his dutie of concoction; ſo our faith being exerciſed in good workes is made more ſtrong and fit to perſorme his duty in applying Chriſt, and the ſweet promiſes of the Goſpel vnto vs, and without this ſpirituall exerciſe it waxeth faint and the ſtrength thereof abateth.

*The ſixth
meanes, ſer-
uent prayer.*

Ephes. 2. 8.

Iohn 6. 65.

Luke 17. 5.

The laſt meanes to ſtrengthen and increaſe our faith is continuall and ſeruent prayer; for faith is not in our owne power, but *it is the free gift of God*, as the Apoſtle teacheth vs, Ephes. 2. 8. Neither can any man come vnto our Sauour Chriſt by a liuely faith except it be giuen him of the father, as himſelfe ſpeaketh, Iohn. 6. 65. And therefore when wee ſee the ſmall meaſure of our faith, we are with the Apoſtles to pray vnto the Lord that hee will increaſe it, Luk. 17. 5. And when wee perceiue that it is grieuouſly aſſaulted with doub-
ting

ting and infidelitie, wee are in seruencie of spirit to crie out with the father of the possessed child: *Lord I beleene helpe my vnbeleefe*, Mark.9.24. And then wee may be assured that the Lord wil heare vs, and satisfie our godly desires, making vs to grow vp from faith to faith, till at length wee attaine vnto such a fulnesse of perswasion, that wee shall bee able truelie to say with the Apostle; *I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the love of God, which is in Christ Iesus our Lord*: as it is Rom.8.38.39.

And these are the meanes which properlie tend to the strengthening and increasing of our faith; which whosoever carefullie and conscionably vse, they shal assuredly find them effectuell for this purpose. Now wee are to speake of those meanes whereby wee may bee preserued from doubting and desperation, of which I shall not need to speake much, seeing the most of these points are handled before.

Rom.8.38.39.

§. Sect. 3.

Of the meanes whereby we may bee preserued from doubting and desperation.

The first meanes.

The first meanes to preserue vs from desperation, is to call continuallie vnto our remembrance, that the promises of the Gospell are generall and indefinite, excluding none how vnworthie and sinnefull focuer they be, If they doe not exclude themselves through their owne infidelity. So Mat. 11.28. our Sauour calleth all humbled and repentant sinners without exception, saying, *Come vnto mee all ye that labour and are heauie laden, and I will ease you*. And Iohn 3.16. *God so loued the world that he sent his onely beloned son, that as many as beleene in him should not perish, but haue euerlasting life*. So Mat. 9.13. our Sauour saith, *that he came not to cal the righteous, but sinners to repentance*; either then refuse the name of repentant sinner, or acknowledge that he came to saue thee. And Iohn 6.40. our Sauour saith, *that it is his fathers will who sent him, that euery man who beleueneth in him should haue euerlasting life*. Seeing therefore God taketh no exception, nor excludeth any, let vs not exclude our selues through our want of faith & infidelity.

Mat. 11.28.

Iohn 3.16.

Mat. 9.13.

Iohn 6.40.

Secondly, wee are to consider that the Lord hath not only propounded his gracious promises vnto vs, but also hath commanded vs to beleue them. So Marke 1.15. *Repent and beleue*.

The second meanes.

Mark. 1.15.

544 *Of the meanes whereby our faith may be strengthened.*
beleene the Gospell. and 1. Ioh. 3. 23. This then is his commandement, that we beleene in the name of his sonne Iesus Christ, &c.
 Now to beleue in Christ, is not onely to beleue that he is a Sauour, for this euen the diuels beleue also, but to beleue that he is our Sauour, and to rest wholly vpon him for our saluation, & to say with the Apostle Paul, Gal. 2. 20. *I liue by the faith in the sonne of God, who hath loued me and giuen himselfe for me.* And to the end that we may be armed against doubting, and enabled to performe this commandement, it hath pleased the Lord to adde vnto his word his oath, that *by two immutable things, wherein it is impossible that God should lie, wee should haue strong consolation*, as the Apostle speaketh, Heb. 6. 18. Yea, he hath also vnto his word and handwriting annexed his Sacraments as seales, that there might be no place left for doubting. Seeing therefore the Lord hath expressely commanded vs to beleue, & vsed al meanes to enable vs to performe his commandement, let vs not now dispute the question, whether we are worthie to beleue or no, or whether such grievous sinners are bound to this duty, but setting al excuses aside, let vs beleue in obedience to Gods commandement.

*The third
meanes.*

1. Iohn 2. 2.

Thirdly, we must not alwaies set before vs the innumerable multitude and huge waight of our sins, but withal cal to our remembrance the infinite mercies of God and merits of Christ, who hath offered vnto his father a propitiatorie sacrifice, and full satisfaction for al our *sinnes, and not for ours onely, but for the sinnes of all the world*, as the Apostle speaketh, 1. Ioh. 2. 1. Seeing therefore our debt, how great soeuer it be, is already discharged; and our sinnes, how outrageous soeuer they be, are fully punished long agoe in our Sauour Christ, and seeing God himselfe who hath receiued this debt, and taken this punishment, is of infinite iustice and mercy, why should we now despaire of pardon? Nay, why should we not most certainly be assured that the roll and reckoning of our sins, how long soeuer it be, is quite blotted out and cancelled, so as they shall neuer againe be laid to our charge?

§. Sect. 4.

*The fourth
meanes to con-*

Fourthly, wee are to consider, that desperation it selfe is a most hainous and outragious sinne, for it causeth men to denie Gods truth in his promises & to account him a liar, as the Apostle

Apostle plainelie speaketh, 1.Ioh.5.10. *He that beleueneth not God hath made him a liar, because he beleued not the record, that God witnesseth of that his Sonne: it maketh them to denie the infinitenes of his mercies, as being ouermatched with the multitude of their finnes, and the sufficiency of Christs merits, as though they were not a full satisfaction for their horrible offences: yea it maketh them to denie Gods iustice, in thinking that he will punish that sin againe in them, which hath alreadie been punished in Christ, and exact that debt which he hath alreadie discharged. Now to denie the truth, mercy, and iustice of God, is to denie God himselfe; for his attributes are his essence, the truth of God is the true God, the mercy of God is the mercifull God, and the iustice of God is the iust God. So that he who despaireth, falleth into the most horrible and capitall sinne of Atheisme, euen the highest degree of wickednesse, and therefore more hainously offendeth God by this sinne alone, then by all his other sins whatsoeuer, though they appeare neuer so monstrous and abominable in his own eyes. For example, the sinne of Cain in despairing of Gods mercy, was far more horrible then his monstrous sin which he committed in murdering his owne brother: the sin of Indas in despairing of Gods mercie, was without comparison greater then his sinne in betraying his Lord and master: in a word, to commit Idolatrie, blasphemie, murther, adultery, and such like are hainous sins, but vtterly to despair of Gods mercie is greater then they all. Though then wee haue committed other horrible wickednesse against the Lord, yet in no case let vs despair, for this were to adde sinne vnto sinne, and to clog our consciences more with the last, then with all the former, til with their intollerable waight they presse vs down vnto hell. You would count him worse then mad, who being oppressed with a heauie burthen, should (in stead of vsing other meanes to ease himselfe) adde thereunto a double or treble waight, till he were pressed downe groueling vnto the earth; but assuredlie such and greater madnesse it is when wee seele our consciences clogged with a heauie burthen of sinne, in stead of seeking ease in comming to Christ by a liuely faith, to fall into viter desperation, and thereby to adde a*

*sider that desperation is a most hainous sinne.
1.Ioh.5.10.*

treble waight to the already intollerable burthen of sinne, which lieth vpon our consciences, vntil they be pressed down into the torments of hell. Euerie one would esteeme him a most desperate wretch, who hauing offended such a gracious Prince, as would most surely forgiue him vpon his vnfained sorrow for his fault, should in stead of humbling himself and asking pardon, desperately refuse his Princes mercy, & withall denie his truth in his promises, his mercie, iustice, and euen disauow him for being a lawfull Prince. But such and much more wickednesse doe they desperately commit, who hauing offended God by their gricuous sins, who is so gracious and mercifull, that he would most certainly forgiue them vpon their true repentance, in stead of humbling themselues by vnfained sorrow, doe desperatelie refuse to bee partakers of his mercy, and not onlie so but deny the infinitenes of his mercy, iustice, truth in his promises, and consequentlie his Godhead and being. And therefore when (the waight of sinne pressing vs) Satan perswadeth vs to despaire of mercie and forgiuenes, let vs in any case resist this temptation, & boldly say vnto the tempter; It is enough and too much that I haue offended my gracious God with my other sinnes, though I doe not ad thereunto this sin, which is greater then al the rest; the waight of my other wickednes is already too too heauy vpon my conscience, and therefore farre bee it from me to load it with a farre more vnsupportable burthen; I haue already too much dishonoured my good God by my horrible sinnes, and therefore I will in no case more dishonour him now, then in committing all my other sinnes, by denying his mercie, iustice, truth, and euen the Godhead it selfe; for what were this but being already in a burning seauer to cast my selfe into the fire; or being gone ouer the shooes in the filthie puddle of sinne to plunge my selfe ouer head and eares, and euen to drowne my selfe in the bottomlesse gulse of desperation? nay rather now I wil breake off my sinnes by vnfained repentance, and turne vnto the Lord whom I haue offended, assuring my selfe that his mercies are infinite, and therefore he is ready to forgiue, and the merits of Christ a full satisfaction for all my sinnes, though many and hainous, and therefore in
him

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him, I may boldly challenge forgiuenesse as a thing of right appertaining to me.

And thus are wee to resist Satans temptations, and though we be often foiled, yet to rise againe, in no case suffering him to p'luke out of our hand the shield of faith, though he hath disarmed vs of the brest-plate of righteousness; for if once we be deprivied of this part of this spirituall armour, wee shall lie open to al his blowes and thrusts, vntil we be wounded to the very death.

But most lamentable it is to see the grieuous miserie of poore humbled sinners, wherunto they are brought through the violence of Satans tentations; for howsoeuer feeling the heavy waight of their other sinnes they earnestly desire to be freed from them, howsoeuer being tormented with the grieuous smart of their other wickednesse they hate and abhor it, yet they easily suffer themselves to be plunged into desperation with euery friuolous tentation, and quietly offer their hands to be manacled and bound in these giues of hell without resistance. But let all such stir vp themselves, and gather their oppressed spirits all together, saying to their owne consciences, I hate and detest from my heart my former wickednes, and shall I now entertaine a sin more horrible then al the rest? the burthen of my other sins oppresse me, and make mee earnestly to desire ease, and shall I adde a load more intollerable to my afflicted conscience? I am filled with shame and confusion, because by my former sinnes I haue dishonoured my gracious God? and shal I continue more to dishonour him by doubting of and denying his mercie, iustice, and truth in his promises? I haue heretofore with *Judas* betrayed my Sauour Christ vnto the death, yea, and with my sinnes I haue whipped, mocked, and crucified him, and now hee hauing made full satisfaction for my sinnes, and called me vnto him that hee may ease me of this intollerable burthen; should I with *Judas* refuse to come, desperatly cast off al hope of mercie, and become mine owne hangman? be it farre from me, nay, as I hate all other sin, so let me hate this above all the rest, as being more hainous then al the rest; as I desire to be eased and freed from the heavy burthen of other my wicked-

§. Sect. 5.

Though the afflicted conscience abhorreth other sinnes, yet it easily inclineth to desperation.

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nesse, so I will with all my power resist Satan when he seeketh to load me with this load of desperation, as being far more intollerable; heretofore I haue dishonoured God by my sins, but now I will giue him glory in beleeuing and acknowledging his infinit mercie, goodnesse, iustice, and truth in his promises; and seeing by my sins, I haue crucified the Lord of life, I will not ad hereunto this outrageous wickednes, to trample his pretious blood vnder my filthy feet, as a thing vnholly and of no worth, neither will I through my vnbeleefe, make it to be spilt in vaine; but now with all care and conscience I will gather it vp as a most precious balme, and with the hand of faith applie it to those griefflie gashes and deepe wounds which sinne hath made in my soule and conscience, and with this spirituall lauer I will wash my polluted soule, till it bee thoroughly purged from all vncleannesse. And seeing I haue depriued my soule of that inherent righteousness, wherewith it was indued by creation, now I will applie thereunto a farre more excellent righteousness by the hand of faith, euen the righteousness of Iesus Christ God and man, wherewith being adorned, I may boldlie offer my selfe into the presence of my heauenly father, and receiue the blessing of euermlasting happinesse.

§. Sect. 6.

That desperation is a sinne most pernicious.

Lastlie, we are to consider, that as desperation is a sinne in it own nature most grieuous, so also it is vnto our selues most pernicious: for whereas other sinnes make vs worthie of the torments of hell and eternall condemnation, this as it aboue all the rest intitlith vs vnto the right of this hellish inheritance, so also it entreth vs into the most certaine and present possession thereof, euen whilest wee liue vpon the earth. For what are the torments of a despairing conscience, but the flashings of hell fire? and what are their blasphemies which they vtter against God, and their impatient cursings of their accursed selues, but the yelling cries of damned soules? And therefore if wee would not cast our selues into the iawes of hell, if we would not whilest wee liue beginne to die an euermlasting death, let vs in no case suffer our selues to be plunged with the violence of Satans tentations into this bottomlesse pit of vtter desperation.

Yea,

Yea with the afflicted soule say, But how should I auoid
it, seeing I am forcible pressed into it with the intollerable
waight of my sinnes, and with the sense and apprehension
of Gods fearefull wrath and displeasure, feeling no comfort
nor assurance that euer I shall receiue pardon? To which I an-
swere, that yet in no case they are to despaire, but to hope a-
gainst hope, and to beleue against beleefe, and as it were
from the bottom of hell, to cast vp the eie of faith into hea-
uen, laying hold of Gods mercies and Christs merits; know-
ing that faith is of things not seene, neither with the bodilie
eie, nor with the eie of reason, and that the Lord seemeth of-
ten to hate those, whom in truth he dearly loueth. For so
long as we beleue Gods promises, and haue some hope that
our sinnes are either pardoned, or at least pardonable, there
is certaine comfort; but when as all hope is cast off, and that
we reiect all Gods promises through vnbeleefe, and fall into
vtter desperation, there nothing remaineth, but most cer-
taine destruction: when sinne lieth vpon vs, it no question
exceedinglie vexeth vs with the torments of conscience, but
if we despaire, we presently in stead of obtaining ease cast our
selues into the torments of hell; the pangs of conscience cau-
sed by the sense of the heauie burthen of sinne, are a good
means to bring vs to Christ, that we may be eased of this bur-
then; but despaire staieth vs in the midway, and vtterlie de-
barreth vs from euer being partakers of Christ, or any of his
benefits. And therefore though the burthen of sinne bee ne-
uer so irksome and grievous, yet let vs be contented to beare
it till we come vnto Christ for ease: let vs beware in any case
that we doe not faint through impatiencie and want of hope
and so fall into desperation, for so shall wee but increase the
waight of our sinnes in exceeding measure, which already we
thinke an intollerable burthen, and consequently our horror
of conscience; so shall we bring our selues from a doubtful, or
rather hopeful state, to most certaine and present destruction;
so shall wee change our temporarie griefe for that which is
euerlasting, and the terrors of conscience for the torments
of hell; so shall that which wee most feare and flee, presentlie
overtake and ouerwhelme vs: for whilest in an horrible man-

§. Sect. 7.

*That we must
hope against
hope, and be-
leue against
beleefe.*

350 *That a small and weake faith may be a true faith.*

ner we feare the paines of hel, we cast our selues into them by falling into vtter desperation; as if a man for feare of death should cut his owne throate, or for feare of hanging should drinke some deadly poison, whereby they are presentlie tormented with that which they fearefully abhorred, and chose rather to bee oppressed with the euill they feared, then any longer to indure the feare it selfe. Which howsoeuer it may carry some shew of reason in vndergoing a momentanie and temporarie death, wherein oftentimes the feare is more intollerable then the paine feared; yet it is extreame madnesse to plunge a mans selfe bodie and soule into the eternall torments of hell, rather then for a time to indure the horror thereof, seeing this horror and feare is but a small fleabiting in respect of those hellish punishments, and as it were but a smoke of that eternall fire.

CHAP. XLVI.

Satans tentations concerning smalnesse and weaknesse of faith, answered.

§. Sect. 1.

*There is no
such perfect
faith, which is
not assaulted
with doub-
ting.*



And so much for answering those tentations, whereby Satan laboureth to perswade the afflicted Christians that they haue no faith: wherewith if he cannot preuaile, in the next place hee will tell them that their faith is so smal, if it be any at all, so ouerwhelmed with doubting, so vnfruitfull, and so mixt with imperfections, that it will not bee effectuell and sufficient for their saluation. Which temptation if we would withstand, we must not dreame or imagine, that to haue a true faith, is to haue a perfect faith which is neuer assaulted with doubting, nor shaken with any temptations, for there is no such faith to bee found in any of Gods children, seeing the most perfect are partly flesh, and partly spirit; and as the fruite of the spirit is faith and affiance in God, so the fruit of the flesh is doubting and infidelitie, and these continually assault and fight one against another.

Againe, we are to know that, there are diuers degrees of true

*That there are
diuers degrees
of faith in
Gods children.*

true faith, and that all the children of God haue it not in the like measure: for some haue attained to a strong and great measure of faith, as those who are indued with much knowledge, and firmly assent vnto that which they know, and are most certainelee perswaded of their saluation in Christ, and that al the gracious promises of the Gospell doe belong vnto them, so as nothing in the world shalbe able to separate them from the loue of God which is in Christ Iesus our Lord; others are weake and indued with a small measure of faith, as those who haue little knowledge, weake assent and perswasion, being yet but babes in Christ, and growing vp from faith to faith, as the Apostle speaketh, Rom. 1. 17. till at length they attaine to that fulnesse of perswasion, of which mention is made, Heb. 10. 22. Now we are to hold first, that this small and weake measure of faith is notwithstanding a true faith, and therefore sufficient for the saluation of those who are indued therewith, neither are the promises of the Gospel made to those only who haue a strong faith, but to those who haue a true faith; Ioh. 1. 12. *As many as receined him, hee gaue to them prerogative to be the sons of God, euen to them that beleene in his name.* And Ioh. 3. 18. *He that beleueth shall be saved:* in which and such like places there is no measure of faith propounded, but the promise are made indefinitely to all that beleue, how small and weake soeuer their faith be in respect of the quantitie and apprehension, so that in regard of the qualitie it be true and liuely.

Rom. 1. 17.

Heb. 10. 22.

Iohn 1. 12.

Iohn 3. 18.

§. Sect. 2.

*That a weake
and small faith
may be a true
and liuely
faith.*

That a weake and small measure of faith is true and liuelie faith, it is manifest both by reason and also plaine testimonies of the Scripture: for the first, diuersitie of degrees in quantity of a thing doth not take away & annihilate the existence and true being thereof; for example, a smal drop of water, is as wel and truelie water as the whole Ocean; a little sparke is true fire, both in respect of substance and quality, as wel as a mighty flame; a little man is as truly a man as a great Giant; and so a little faith is as well a true faith as a full perswasion; neither doth the small quantitie take away the being, nature, and truth thereof. Secondly, this also manifestlie appeareth by the Scriptures, whereas many are said to haue faith and to

belecue, who hearing the doctrine of Christ, and seeing his miracles beleueed, and acknowledged him to be the true Messias and their Sauour, though at the same time they had attained to an exceeding small measure of knowledge, and were ignorant of many of the chiefe principles of Christian religion, because they nourished not this their ignorance, but resolved to vse all those good meanes of increasing in knowledge which God hath ordained for this purpose. And thus many of the Samaritanes are said to haue beleueed for the saying of the woman, and because of his owne word. Ioh. 4. 39. 41. Thus a certaine ruler and all his household are said to haue beleueed, when they saw the miracle which our Sauour wrought in curing the rulers sonne of his feauer onely with his word, vers. 52. Yea, the Apostles themselues, whose faith our Sauour Christ compareth to a firme rocke, against which the gates of hell should neuer preuaile, were notwithstanding indued with a weake and small measure of faith, before the ascension of our Sauour, and sending of the holy Ghost. For they were ignorant euen of the maine principles of Christian religion, and of diuers articles of faith, and consequently could not beleuee, assent, or be perswaded of those things which they did not vnderstand. For example, howsoeuer they knew and acknowledged that our Sauour Christ was the promised Messias, yet they were ignorant that he should redeeme mankinde by his death; for when he foretold that he should be deliuered into the hands of the Gentiles to be crucified, it is said that they vnderstood none of these things, Matth. 20. 18. Luk. 9. 45. So also they knew not that being dead, he should rise againe the third day, as the Evangelist sheweth, Matth. 9. 32. And when they heard thereof by the women, they thought it a fained thing, as it is Luk. 24. 11. They were ignorant also of his ascension, as appeareth Ioh. 13. 36. and 14. 5. and of his kingdome, for they dreamed of an earthly kingdome, and of worldly preferments which they were to haue by him, as we may see, Act. 1. 6. Mark. 10. 37. By all which it plainly appeareth, that though the Apostles were indued with a true faith, yet their faith was exceeding weake & small, as also it is most euident in that reprehension

Ioh. 4. 39. 41.
vers. 52.

Matth. 16. 18.

Matth. 20. 18.

Luk. 9. 45.

Mark. 9. 32.

Luk. 24. 11.

Ioh. 13. 36.

and 14. 5.

Act. 1. 6.

Mark 10. 37.

vsed by our Sauour when they were in some appearance of danger: Mat. 8. 26. *Wherefore are ye fearfull, O ye of little faith?* Matth. 8. 26.

And therefore though we finde our faith to be weake and §. Sect. 3.
small, yet let not Satan perswade vs that for this cause it is false and counterfeite, or that we shall easily be ouercome of euery temptation, and neuer perseuere vnto the end that wee may be saued; seeing a weake and small faith may bee a true faith, against which, how weake in it selfe soeuer it be, yet the gates of hell shall neuer preuaile against it; for the weaker our faith is, the stronger shall we finde Gods power in sustaining and preserving vs; the more that Satan laboureth to winnow vs in the sieue of his temptations, the more effectually will our Sauour Christ make intercession for vs, that our faith faile not; the feeblér our faith is in apprehending Christ, the more powerfull will his spirit be in apprehending vs, and in ioyning vs inseparably in a holy communion with him. But yet we must not content our selues with a small and weake measure of faith, but earnestly labour after more perfection, and to grow from faith to faith, till we attaine vnto fullnesse of perswasion. Otherwise we shall make it manifest, that we deceiue our selues with a shew and shadow of faith, and that as yet we haue no true faith indeede, which as it resembleth the graine of mustard seed in respect of the smallnes at the beginning thereof, so also in the growth and increase; and therefore if euer we would attaine vnto peace of conscience, and assurance that we are indued with a true and liuely faith, we must earnestly labour in the vse of those meanes ordained of God for the increase of faith, and seruently pray vnto God, that he will not onely sowe the seed of faith in our hearts, but also that he will so water it with the dew of his grace and holy spirit, that it may grow from a small seede to a great tree, and that he will neuer cease blowing this smoking flaxe with the breath of the same his holy spirit, til it increase from a little sparke to a mighty flame, whereby our hearts being warmed with true comfort, may with seruent zeale seek to glorifie his holy name by our christian & holy conuersation.

Secondly, we are to know, that how weake and small soeuer our faith be, so it be true, the Lord will not reiect it, nor vs in §. Sect. 4.

That all power of hell cannot preuaile against the smallest measure of true faith.
Phil. 3. 12.

That we must not content our selues with a small measure of faith.

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*That the least
faith is accep-
table to God.*
Math. 12. 20.

March. 15. 29.

Mark 9. 24.

§. Sect. 5.

*That faith doth
not iustifie vs
as it is a worke
or facultie in
vs, but as an
instrument
which applieth
Christ vnto vs.*

in regard of it, for he will not breake the brused reed, nor quench the smoking flax till hee bring forth iudgement vnto victory, as himselfe hath spoken, Mat. 12. 20. He will not contemne the least measure of his own grace which he hath bestowed vpon vs; for though it be in neuer so small a quantitie, yet if it be true, it is his own gift, and his gifts are without repentance, neither doth he euer contemne that which himselfe hath given, nor take it away after it is once bestowed; nay rather to him that hath shall be given vntill he haue abundance: he that receiued five talents shall receiue five more, yea and hee that hath but one, if he doe not hide it, but vse it to his masters glorie, shal be accepted & haue his talent doubled. We reade in the Scriptures that Christ reproveth some for their small faith, but yet we neuer reade nor heard that he reiecteth & cast off any, though their faith were neuer so weake if it were true, no not him who cried out in the sense of his own weaknes; *Lord I be- lieue, help thou my vnbeleefe.* And therefore if with him, we find a true faith in vs, at least in some measure, and though it be exceedingly mingled with doubting and assaulted with infidelitie, yet if wee can with this man earnestly pray the Lord to helpe our vnbeleefe, and with the Apostles heartily crie out: O Lord increase my faith, the Lord will accept of our hartie desire, and grant our request which is made by his owne spirit in vs, and that according vnto his owne will.

Thirdlie, wee must vnderstand that faith doth not iustifie and saue vs by it selfe, as it is a vertue or facultie of the mind and hart, or in respect of it owne excellencie, quantitie, and worthinesse, (for what were this but to embrace againe the doctrine of the Papists which we haue reiected, and to seeke for iustification in our selues, and for our owne merits and worthinesse?) but as an instrument, whereby we lay hold of, and apply vnto our selues Christ Iesus, with his righteousness and merits, by which onelie wee appeare iust before God; now a weak faith as truly, though not so powerfully, doth apprehend and apply Christ Iesus, and all his merits and obedience, as a stronger faith; euen as a small and weake hand if it be able to reach vp the meate to the mouth, doth as well performe it duty for the nourishment of the body as one of greater

ter

That a small and weake faith may be a true faith. 335

ter strength; because it is not the strength of the hand, but the goodnesse of the meate which nourisheth the bodie: So a weake faith-laying hold of Christ, and applying him and his benefites to the beleeuers, is sufficient to nourish him to everlasting life, as well as a stronger, because it is not the worthines or excellencie of the instrument, but of Christ which it apprehendeth, that is effectual for our iustification and eternall saluation. So in like manner, as a small and weak hand is able to receiue an almes as well as a stronger and greater; and as a cleie doth see the whole body of the sunne, or some great mountaine as well as a bigger: so our faith though weake and small, doth apprehend Christ as truly and effectually for the saluation of the beleuer, as the greatest and most strong. Our Sauour Christ compareth himselfe to the brazen Serpent, and the beleeuers Christian stung with the sting of sin to the Israelites which did behold it, to the end they might be cured: now we know that al of them were not alike sharpe sighted, but some were purblind, some beare cleie, some saw it but exceeding weakly and dimly, but yet notwithstanding as many as looked on it were cured and healed, though they were neuer so weakly sighted; so whosoever being stung with sin doo looke vpon Christ with the cleie of faith, resting vpon him alone for their saluation, though they be neuer so weakly sighted, yet they shal be restored to health and be eternally saued, because it is not in their sight, but in the object thereof, Christ Iesus, to iustifie before God, and to purchase for them eternal saluation.

Iohn 3. 14.

CHAP. XLVII.

Other tentations concerning faith, answered.



And thus may wee answer Satans temptations, which hee groundeth vpon the small quantitie and weakenesse of our faith: besides which he suggesteth diuers others; as first, that true iustifying faith is a firme, certaine and constant persuasion, whereas ours, if we haue any at all, is weake and feeble,

*§. Sect. 1.
Satans tentati-
on concerning
the certaintie
and constancie
of faith, an-
swered.*

ble, instable, inconstant and wauering, and that it is not only continuallie assaulted, but also often foiled & ouercome with doubting and infidelity, and therefore that it is but a shadow of faith, and not true faith indeed. The which temptation we may easilie answer, if wee but remember that which already hath been deliuered; namely, that the best cannot attaine in this life vnto such perfection of faith as is quite freed from all infirmities & corruption; that there are diuers degrees of true iustifying faith, some weaker, some stronger, some in greater, and some in smaller quantitie, some like smoking flaxe, and a graine of mustard seed, and some like a bright burning flame which giueth light, and the liuely heate of true comfort to those who are indued therewith, and of as high growth as the greatest tree in the garden; and yet all true faith is sufficient for saluation: that so long as we continue in this life, our knowledge is but imperfect, and vailed with much darknesse and ignorance, *for we know but in part*, as euen the Apostle speaketh in his owne person, 1. Cor. 13. 12. And therefore our assent and perswasion must needs be imperfect, and but in part, and often assaulted with much doubting: that howsoeuer faith and doubting are opposed in their owne nature, yet notwithstanding they may bee together in the same subiect in respect of diuers parts. For wee are partlie flesh, and partlie spirit, and these two with their seuerall fruits do continually fight and strue one against the other, and sometimes the flesh; sometimes the spirit with their seuerall fruits get the vpper hand; in the meane time both retaining their owne nature and properties, howsoeuer they doe not so evidently appeare, nor so powerfully worke their seuerall actions, when the aduerse part preuaileth, and hath put them to the foile: for example, faith, which is a fruite of the spirit, is continually assaulted by doubting, which is a fruit of the flesh, and proceedeth from the roote of infidelitie, and sometime faith preuaileth; and sometime it receiueth the foile; but yet at the same time howsoeuer wee cannot sensible discernē it, nor the actions thereof, yet it retaines it owne nature and properties, neither is it deprivied of his firmenesse, constancie and certainty, howsoeuer they be for a time couered & hid out of

1. Cor. 13. 12.

our sight, like the fire vnder the ashes, or the Sunne vnder a cloud, as before I haue said.

Though therefore wee find in vs much inconstancie and doubting, yet let not Satan perswade vs that these are of the nature and properties of our faith, and that therefore our faith is not true but temporary false and counterfeit; for this inconstancie and doubting, proceedeth not from faith and from the spiritual and regenerate part, but from the flesh and the part vnregenerate; and therefore howsoever it is assaulted, and sometimes foiled by them, yet in it owne nature it is true, certaine and constant.

Secondly, he will suggest that the Saints mentioned in the Scriptures, had most certain & strong faith, and in exceeding great measure, that they brought forth continually most notable fruits thereof, & were not subiect to such infirmities and doubtings as we feele in our selues. To which we are to answer, that this tentation is full of vntruth, and hath no sound part in it: for first, we are to assure our selues, that they fel into manifold doubtings, and were subiect vnto innumerable infirmities and corruptions, which are not specified in the book of God: neither was it fit or expedient that it should bee a register of al humane infirmities, and of their manifold falles, but onelie that some should bee recorded for our warning, that wee might more warilie watch ouer our selues, lest wee should fall into the like sinnes; and for our comfort also when wee are fallen, in that our case is common with Gods dearest children; in which respect the Scriptures are not wanting. Looke vpon *Abraham* the father of the faithful, whose faith was so strong, that he aboue hope beleeued vnder hope, and you shall see that his faith notwithstanding, was sometimes shaken with diffidence and doubting; as when distrusting Gods gracious promises made vnto him; and not resting vpon his almightie power, he was content to take vnto him *Hagar* his maid, and commit sinne with her, that so by his owne deuice he might make good Gods promise, and obtaine the blessed seede, as though God could not performe that which he had spoken, vnlesse he helped him by such vnlawfull meanes. So where was the strength and constancie of

§. Sect. 2.

Satans temptation grounded on the strong faith of some of Gods children answered.

358 *Textations grounded on the strong faith of others, answered.*

of *Moses* faith when hee dishonoured God before the people in not beleeuing his word, & by shewing his impatiency?

Numb. 20. 10. 11. Where was the strength and constancie of *Dauids* faith, when he complaineth that he was forsaken, that God had failed in his promises, that he had forgotten to bee mercifull, and had shut vp his tender mercies in displeasure?

Psal. 12. 1. and 77. 8. 9. Or of *Iobs* faith when he cursed ſy day of his birth, and accounted God his enemy, who had set him vp as a marke against which he shot poisoned arrowes? Or of *Jeremy*, whē he likewise wished that he had neuer bin borne, and bewraieith great impatiency? Ier. 20. Or of *Jonas* when he rebelled against Gods commandement and fled from his presence; or when after his miraculous deliuerie, he murmured & vttered impatient speeches euen against God himself, for the losse of a poore gourd which kept him from the heat of the Sunne; and when the Lord mercifully and mildly reprovved him, saying, Doeſt thou wel to be angry for ſy gourd, he stubbornely answered; I doe well to be angry vnto the death, Ion. 4. 9. Or of the Apostles themſelues whē they fled away and forſooke their Lord and Maſter Ieſus Chriſt for feare of worldly punishment, and when after his death they would not beleeue the women reporting that hee was riſen againe, vntill their owne eyes had ſeene him? Laſtly, though it be euident that diuers of the Saints mentioned in the ſcriptures had a farre greater meaſure of faith, and brought forth much more plentiful fruits thē we can diſcerne in our ſelues, yet this is no good reaſon to proue that our weaker & ſmaller faith is no faith, or vneffectuall for our ſaluation: for this is an abſurd conſequence, the Moone giueth much leſſe light then the Sunne, therfore it giueth no light at all; one hand is farre greater then another, therefore the leſſer is not a true hand; this man excelleth another in the uſe of reaſon, and therefore the other is vnreaſonable, becauſe the diuers degrees in the quantity of things do not take away the truth of their being and exiſtence, ſo long as they be of the ſame nature and qualitie. Beſides, as the holy Ghoſt hath ſet downe examples of moſt ſtrong faith in ſome of Gods ſeruants, ſo hath he made mention of ſome who haue had but weak and little

Tentations grounded on the strong faith of others, answered. 559

little faith, to the end that we should so labour to attaine vnto y^e highest degree, as y^e in the meane time we be not vterly discouraged with the lowest. For example, as he hath remembered the faith of *Abraham* who beleueed aboue hope vnder hope; so hee hath not forgotten his weake faith who cried, *I beleue, Lord help thou mine vnbeleefe*; as he hath mentioned the faith of *Iob* who grew to this resolution; *Thpugh he kill me, yet will I trust in him*; so hee hath expressed also the faith of *Nicodemus*, in knowledge weak & simple, and in practise and profession cowardly & fearefull: as he hath set down the strong faith of *Paul*, who grew to this fulnesse of perswasion that nothing should bee able to separate him from the loue of God in Iesus Christ; so he hath not left out the little and weake faith of *Thomas*, who would not beleue further then he saw & felt. Yea the Lord in his word hath reuealed vnto vs the diuers degrees of faith in the same men in respect of diuers times; at one time like a graine of mustard seed, at another time like a great tree; at one time like a little smoke, and soone after bursting out into a great flame; now like a weake reed wauering & declining with the smallest blast of any triall, & within a while like an immouable rock which beateth backe huge billowes, and euen a whole sea of violent tentations; in a word, it setteth out to our view, as it were portrayed in a fresh and liue picture, the diuers ages of a christian as he is in his conception and preparation to grace, and as he is in his new birth and first conuersion, as he is a babe; and as he groweth from his infancie to greater age and strength, till hee come to ripe yeares, and to be a strong man in Christ. Besides, it sheweth vnto vs his diuers relapses through sinne, the sicknes of the soule, and how oftentimes the spiritual growth is hindred, and the strength of Gods graces abated and much weakned by the quotidian ague of corruptions, and Satans tentations; also after these fits bee driuen away by vertue of Gods spirit, how we receiue a greater increase of grace and measure of strength, whereby we grow more in Christianity and godlines in a yeere then we did in two before. All which is set downe to this end that we should not make our infancy our *discomfite*, and full growth, but labour to increase in grace

That the scriptures set forth vnto vs the diuers degrees of faith in the same beleuer.

560 *That the weakest faith cannot be finally ouerthrowne.*

till we become of babes strong men in Christ; as also that finding our selues as weake as little infants, we bee not vtterlie discouraged; for if we suck the breasts of our spiritual mother the true Church, and receiue from her the milke and stronger meate of the word and sacraments, wee shall assuredly grow vp from grace to grace, and strength to strength, till of babes wee become strong men in Iesus Christ; and that though wee haue many great sicknesses of the soule, and relapses into sin, whereby our spirituall growth for a time is hindred, and our strength in Gods graces much abated, yet if we often feed vpon the comfortable food of Gods word, and vse this spirituall physicke prescribed by God himself, we shal not only againe recouer our former strength and health, but also find a great increase of Gods graces in vs.

*§. Sect. 3.
That Satan
cannot pre-
uaile against
the weakest
faith.*

Lastlie, Satan will suggest that though our faith bee true, yet it is so exceeding small and weake, that with the violence of his tentations, & huge masse of our own corruptions, it will easily be ouerthrowne and turned into infidelitie. To which we are to answer, that though herby our faith may be shreudly shaken, yet it can neuer bee ouerturned; though it may bee couered with the ashes of our corruptions, yet it can neuer be vtterly quenched; though through our grievous soiles and fals in the combat of tentations, it may be as it were brought into a trance, so as wee cannot sensiblie discerne any action, motion or life of faith, yet the habite and grace it selfe, after it is once giuen of God, is neuer taken away, neither is it possible, that it should be quite destroyed by all the power of hell.

Ephes. 1. 6.

And this may appeare by diuers reasons; first, because faith is not of our selues, but the free gift of God, as it is Ephes. 2. 8. And whatsoeuer sanctifying and sauing grace the Lord giueth, that he neuer taketh vtterly away; for the gifts and calling of God are without repentance, as the Apostle speaketh,

Rom. 11. 29.

Rom. 11. 29.

Secondly, who soeuer truly belecueth, he is truly knit and vnited vnto the bodie of Christ, and is made partaker of his holy spirit, which as it begetteth and beginneth all the sanctifying and sauing graces in vs, so also it nourisheth, strengtheneth and confirmeth them, so as they can neuer vtterly faile,

for

That the weakest faith cannot be finally ouerthrowne. 561

for whatsoeuer good worke hee beginneth, that will he also perfect and accomplish, Phil. 1.6.

Phil. 1.6.

Thirdly, whosoever truly beleueth, he is truely iustified; and whosoever is iustified, is elected, called, and shal be glorified, for these inseparably goe together, Rom. 8. 30. and consequently, he that hath true faith, whereby he is iustified, cannot fall away, seeing his iustification is as certaine as the eternall decree of Gods election.

Lastly, God both can and will strengthen and confirme all those who are weake in faith, till they attaine vnto the end of their faith, euen the saluation of their soules; and therefore it is impossible that they which once truly beleue should fall away and be condemned. Concerning Gods power no man can make any question, seeing it is omnipotent & almightie; and for his wil he hath fully reuealed it both by his word and workes, namely, that he will not take away that grace which he hath once giuen, but rather increase it till it bee perfected and accomplished. For the first, the Lord saith that hee will comfort his Church & people, as the woman comforteth her child, Esa. 66. 13. Now we know that the mother doth not abandon her child, nor deprive him of that comfort which she can giue him because he is sick and weaker, but rather the sicker and weaker he is, the more is her care and diligence in relieuing him in his distresse; when hee is not able to digest strong meat, she provideth for him comfortable food of light digestion; when he is so weak, that he cannot go, she carieth him in her armes, or otherwise supporteth him; when he is so sicke, that he falleth downe to the ground in a swoone, she raiseth him vp, and neuer resteth till she hath recouered life in him: is this loue in a naturall mother? then surely much more shall we find in our heauenly father: for *though a mother may forget the fruit of her wombe, yet will the Lord neuer forget vs*, as he hath promised, Esa. 49. 15. And therefore the greater our weakenesse is in grace, and the more grievous our sicknesse is through sinne, and the noisome humors of our corruptions, the more carefullie will hee watch our vs with the eie of his prouidence, and support vs with his almightie power in our greatest weakenesse, the more tenderly will he pitie vs, and in

*§. Sect. 4.
That God both
can and will
uphold the
weakest be-
leeuer.*

*Esa. 66. 13.
Gods loue
compared to
the loue of a
tender mother.*

Esa. 49. 15.

362 *That the weakest faith cannot be finally overthrowne.*

- louing compassion wil prouide for vs, such comfortable food, as will be fit to nourish vs, and repaire our decayed strength; when we cannot go, he will with his almightie hand vphold vs; and when we fall into a dead trance, he will not rest till he hath againe reuiued and quickned vs with his holie spirit.
- Math. 13. 20. *Moreouer our Sauour hath said, that hee will not breake the bruised reed, nor quench the smoking flaxe, Matth. 12. 20. but he will support our weaknesse with his almightie power, so that though with the reed we be borne down to the ground, with the boisterous blasts of Satans temptations, yet we shall*
- Psal. 37. 24. *be raised vp again, according to that Psalm. 37. 24. Though he fall he shall not be cast off, for the Lord putteth vnder his hand; and he will blow vpon vs with the breath of his holy spirit, til he turne our small smoke to a great flame, which shall neuer bee quenched by all the malice of our spirituall enemies. So*
- Math. 13. 12. *Matth. 13. 12. our Sauour Christ hath promised, that whoso- euer hath, to him it shall bee giuen, and he shall haue abundance. Neither doth hee limit or define any quantitie lesse or more but indefinitely promiseth abundant increase euen vnto the least, so farre is he from taking away that which he hath once bestowed. And whereas wee through our weakenesse and frailenesse are easily cast downe and fall away, and therefore haue good cause if we should onely looke vpon our infirmities to doubt and despaire of perseuerance, yet in respect of Gods omnipotent power, watchfull providence, and promised assistance, we may confirme our selues in faith, hope, and certaine assurance of continuing vnto the end; for the Lord vpholdeth all that are falling, and lifteth vp those who*
- Psal. 145. 14. *are alreadye down, as the Psalmist speaketh, Psal. 145. 14. The power of God is manifested in our weakenesse, his riches in our beggerlinesse, his mercy and goodnesse in our frailenes and manifold corruptions; and with his holy spirit, hee hel- peth our infirmities, as it is Rom. 8. 26. We haue not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin; and there- fore he is able sufficiently to haue compassion on them that are ig- norant and out of the way, because that he also was compassed with*
2. Cor. 12. 9. *our infirmities, as the Apostle reasoneth: Heb. 4. 15. and 5. 2.*

Secondlie,

That the weakest faith cannot be finally overthrowne. 363

Secondlie, it appeareth manifestly by Gods workes, ad-
ministration and practise, that he wil not depriue any of that
sanctifying grace which he hath once bestowed, though the
measure thereof be neuer so small; neither can we obserue ei-
ther by our reading the whole book of God, or by our owne
experience, that any man hauing receiued the least graine of
true faith hath vtterlie been depriued of it, and reiected of
God. Euen the Disciples themselues when they were reproo-
ued for their little faith, were by him strengthened and con-
firmed, so that all the power of hell could not preuaile against
it: and though Satan indeuoured to sift them as wheate, yet
Christs intercession was more mightie to defend them, then
the diuell to destroy them, and his intercession a stronger
prop to vphold them, then the waight of Satans temptations
to ouerthrow and bring them to ruine: so he who cried out,
I beleue Lord, helpe thou my vnbeliefe; though his faith was
weake, yet it perished not, but rather receiued a greater in-
crease. Yea, he reiected not *Thomas* in his wilful doubting and
obstinate incredulitie, but offered all occasions of confirming
his weak faith, and neuer ceased till he had fully assured him
of his resurrection. In a word, al the saints of God at one time
or other haue had experience of this mercy, power, and good-
nesse of God in supporting their weaknesse, vpholding them
in their great infirmities, and in raising them when they were
fallen to the ground; and to this end, our Sauour was anoin-
ted by Gods spirit vnto the office of his mediation, that hee
should *preach the Gospell vnto the poore, heale the broken hearted,*
that he should preach deliuerance vnto captiues, and recoverie of
sight to the blind, and set at libertie them that are brused, Luk. 4.
18. To this end hee had familiar societie with the fraile and
weake, with those who had little faith, that he might increase
it, and no faith, that he might beget it, with publicans and
sinners and men full of infirmities; to this purpose he calleth
such as thirst and hunger, feeling their owne emptinesse of
grace, and earnestly desiring to bee filled and satisfied, and
such also as labour, and are heauy laden with the vsupporta-
ble waight of their corruptions, promising that hee will ease
them: lastly, to this end he hath ordained the ministry of the

6. Sect. 5.

*The former
point illustra-
ted by exam-
ples.*

Luk. 4. 18.

word and administation of the Sacraments, not onely to beget faith where it is not, but to nourish and increase it where it is weak and feeble: and therfore though our faith be neuer so weake and small, let not Satan perswade vs that therefore it shall bee ouerthrowne and turned into infidelitie: for the Lord hath assured vs both by his gracious promises in his word, and also by the performance thereof in his works from the beginning to this day, that where he hath giuen the least measure of faith, or any other sanctifying grace, there he will also increase, strengthen and confirme it; and where hee hath begun any good worke, there hee will finish and perfect it, notwithstanding our fraile weaknesse, and the forcible violence of all our spirituall enemies.

CHAP. XLVIII.

Of our iustification.

h. Sect. I.
Of the efficient
cause of our
iustification.
 Rom. 8. 30.



And so much concerning those tentations of Satan, which he suggesteth to the end that he may frustrate our effectually calling. The next subordinate cause and means of our saluation is our iustification, for whomsoever the Lord effectually calleth those also he iustificieth, as it is Rom. 8. 30. In speaking whereof I will first shew what it is, and afterwards answere such tentations of Satan, as he suggesteth into our mindes, to the end that hee may infringe the doctrine of iustification, and make it vaine and vnprofitable vnto vs.

For the first, iustification is an action or work of the whole Trinitie, the Father, Son and holy Ghost, wherby God gratuitously and freely imputing vnto euery faithfull man the righteousness and obedience of Christ the mediator, doth accept of him, and pronounce him to be iust and righteous, for the glorie of his name and saluation of the beleeuers.

The efficient cause of our iustification is God alone, as appeareth by manifest testimonies. Esa 43. 25. *I euen I am he that putteth away thine iniquities for my owne sake, and wil not remember thy sinnes.* So Ezech. 16. 8. the Lord thus speaketh to his Church

Esa 43. 25.
 Ezech. 16. 8.

Church and people? *I spread my skirts ouer thee, and covered thy filtbines. 9. Then I washed thee with water, yea I washed away thy blood from thee, and anointed thee with oyle. 10. I clothed thee with broidred worke, &c.* Whereby he signifieth that hee purged it with the blood of Christ from all sin, and adorned it with the rich robe of his righteousness. The Apostle likewise saith, that it is God who iustificieth, him who in himselfe was vngodly. Rom. 4. 5. and 8. 33. *It is God who iustificieth, who shall condemne?* The reason hereof is manifest, because it is the Lord against whom we haue sinned, as *Dauid* speaketh, Psal. 51. 4. And hee alone is our supreme Iudge, who hath authoritie to absolue or condemne vs, and therefore he onely can giue vnto vs the pardon and remission of our sins, and accept of vs as iust and righteous.

Rom. 4. 5.
and 8. 33.
Psal. 51. 4.

And this worke is not peculiar vnto any one person, but in common to the whole Trinitie. For God the father being fully satisfied by the full satisfaction, righteousness, and obedience of Christ the sonne, applied vnto vs by the holy spirit, doth pardon and forgie vs all our sinnes, and pronounceth and accepteth of vs as innocent, and indued with perfect righteousness.

The motiue or impulsue cause, which mooued the Lord thus to iustifie vs, was not any thing in vs or out of himselfe; but of his meere mercy and free good will, wherewith hee hath loued vs from the beginning, as it manifestly appeareth Rom. 3. 24. Where the Apostle saith, that *we are iustified freely by his grace, through the redemption that is in Christ Iesus.* And Tit. 3. 5. 7. *Not by the workes of righteousness which we had done, but according to his mercy he saued vs, by the washing of the new birth and renewing of the holy ghost. 7. That being iustified by his grace, we should be made heires according to the hope of eternall life.*

Rom. 3. 24.

Tit. 3. 5. 7.

The instrumentall causes are of two sorts: first on Gods part, the word and the Sacraments, whereby the Lord offereth, conueigheth, sealeth, and assureth vnto vs his mercie and grace, Christ Iesus with his merits, righteousness, and obedience, the remission of our sinnes, and euermore lasting life.

Secondly, on our part a true and liuely faith, whereby we

receiue and apply vnto our selues the mercie of God, Christ Iesus and all his benefits, resting vpon him alone for our saluation.

§. Sect. 2.
The materiall
cause.

The materiall cause of our iustification is the active and passiue righteousness and obedience of Iesus Christ, his inherent holinesse, his fulfilling of the law, his death, sacrifice, and full satisfaction. So that we are not iustified by the essentiall righteousness of the Godhead, nor by our owne works ioyned with Christs merits, nor by any inherent righteousness infused of God through the merits of Christ; or by any other thing in our selues, or any other meere creature, but by the alone righteousness of our mediatur Iesus Christ God and man, which is out of our selues and in Christ as the proper subiect thereof, and not belonging to vs, till by the spirit of God and a liuely faith it be applied vnto vs and so becometh ours.

Of the for-
mall cause.

The formall cause of our iustification is a reciprocall imputation or transmutation of the sinnes of the beleeuers vnto Christ, and of his righteousness vnto the beleuer: whereby it commeth to passe, that the faithfull man hath not his sinnes imputed vnto him, nor the punishment due vnto them inflicted on him, because Christ hath taken vpon him the guilt and punishment, and by making full satisfaction vnto his fathers iustice, hath obtained the pardon and remission of all his sinnes. And also is clothed with the glorious robe of Christ Iesus righteousness, and appearing before God both free from all sinne, and indued with perfect righteousness, hee is iustified, reconciled, and eternally saued. And of this imputed righteousness the Apostle speaketh, Rom. 4. 5. *But to him that worketh not, but beleeueth in him that iustificieth the vngodly, his faith is counted for righteousness.* 6. *Euen as Dauid declareth the blessednesse of the man vnto whom God imputeth righteousness without works,* saying. 7. *Blessed are they whose iniquities are forgiven, and whose sinnes are couered.* 8. *Blessed is the man vnto whom the Lord imputeth not sin.* And 2. Cor. 5. 19. *For God was in Christ and reconciled the world vnto himselfe, not imputing their sinnes vnto them,* &c. 21. *For he hath made him to be sinne for vs which knew no sinne, that we should be made the righteousnesse*

Rom. 4. 5.

2. Cor. 5. 19.

ness of God in him. And the Apostle affirmeth, 1. Cor. 1. 30. 1. Cor. 1. 30. That Iesus Christ is made vnto vs of God, wisdom, righteousness, sanctification and redemption. So that now Christs righteousness is our righteousness, his obedience our obedience, his merits our merits, as certainly, perfectly and effectually, euen as if wee our selues had been most innocent, fulfilled the law, or made full satisfaction to Gods iustice. By which it appeareth, that in respect of our selues wee are iustified free-ly of Gods meere mercie and grace, without any respect of our owne righteousness or worthinesse; but yet through Christ, and for his righteousness and obedience imputed to vs, both which are signified by the Apostle, Rom. 3. 23. 24. where he Rom. 3. 23. 24. said, that all in themselves are wretched sinners without difference, and thereby are deprived of the glory of Gods kingdom. 24. And are iustified freely of his grace, through the redemption which is in Christ Iesus.

The finall cause of our iustification is two fold, the chiefe and principall is the glory of God: for hereby the Lord hath most notablie manifested his infinit iustice and mercie; his iustice, in that he would rather punish our sinnes in his onelie begotten Sonne, then hee would suffer them to goe unpunished; his mercie, in that for our sakes hee spared not his best beloued Sonne, but gaue him to suffer death, yea the death of the crosse, that by his owne oblation, he might make full satisfaction for our sinnes, and purchase for vs euermore lasting life; and also in that he vouchsafeth vnto vs the outward means of his word and Sacraments, and the inward assistance of his holie spirit, whereby wee are vnited vnto Christ and haue a liuely faith begotten in vs, which apprehending Christ his righteousness and merits, wee are iustified, sanctified, and eternally sau'd. And this end is signified by the Apostle, Rom. 3. 24. 25. Rom. 7. 24. where hee saith, that God hath iustified vs freely by his grace, and 5. 21. through the redemption which is in Christ Iesus, to declare his righteousness by the forgiveness of sinnes, and might shew himselfe iust by iustifying him, who is of the faith of Iesus. And cha. 5. 21. he saith, that as vnder the law sin had raign'd vnto death, so now grace raigneth by righteousness vnto eternall life through Iesus Ephes. 2. 5. 6. 7. Christ our Lord. So Eph. 2. 5. 6. 7. he affirmeth that God hath

quickned vs in Christ who were dead in our sinnes, and hath raised vs vp in him; *that hee might shew in the ages to come the exceeding riches of his grace through his kindnesse towards vs in Christ Iesus.*

The inferiour and subordinate end is, that our saluation may hereby be firmly assured vnto vs, for now our saluation is not in vs, but in the hands of God, and it is grounded not on our owne workes and worthinesse, but vpon the righteousness and obedience of Iesus Christ, which is a most certaine and firme foundation which wil neuer faile as. And this the Apottle sheweth, Rom. 4. 16. whereas hee saith, that the couenant of grace whereby we are assured of euerlasting saluation is made by faith, *that it might come by grace, and the promise might be sure to all the seede.*

Rom. 4. 16.

§. Sect. 4.
Of the parts
of our iustifica-
tion.

The parts of our iustification are two, the remission of our sinnes, and the imputation of Christs righteousness: for as in every naturall man, there is the corruption, guilt and punishment of sinne, and the absence or priuation of holinesse and righteousness; so in Christ we haue a remedie for both: for the first by his passion and suffering: for the other by his actuall obedience and perfect fulfilling of the law. And this is manifest, Rom. 4. 6. 7. where the Apostle distinctly maketh mention of the righteousness of Iesus Christ imputed without works, and of the forgienesse, couering and not imputing of sinne. Neither was it sufficient for the obtaining of euerlasting life and happinesse, that our mediatur should by his death make full satisfaction for our sinnes, both of commission, and also omission, but also that he should clothe vs with his actiue obedience, whereby wee might appeare perfectly righteous before God.

That Christs
actuall obedi-
ence, whereby
he fulfilled the
law, is impu-
ted vnto vs,

Rom. 4. 6. 7.

The truth hereof may further appeare, if we consider first that our Sauour Christ was not bound to fulfill the law for himselfe, because hee was from the first moment of his conception assumed into the hypostaticall and personall vnion with the second person in Trinity, and consequently was not onely man but God also, and therefore not bound to any law, neither needing any legall righteousness being already indued with a farre more excellent righteousness, euen the
righteousnesse

righteousnesse of God. So that either our Sauour performed obedience to the law to no purpose, or else to this end that he might impute it vnto vs, and thereby indue vs with such a most perfect and euerlasting righteousness as might giue vnto vs the right of eternall life.

Secondly, if onely our finnes were pardoned and wee not made partakers of Christs actiue righteousness, our imputed righteousness, should not excell the righteousness of Adam before his fall, for he neither committed sin of omission nor commission, till he transgressed Gods commandment in eating of the forbidden fruit; but we are made partakers of a more excellent righteousness by faith, then we lost in Adam, euen *the righteousness of God by the faith of Iesus Christ*, as the Apostle speaketh Rom. 3. 22. which consisteth Rom. 3. 22. not onely in the absence of euill and sin, but in the presence also of actuall holinesse and righteousness.

Thirdly, and lastly (because it is my purpose onely to touch this point by the way, as not so properly belonging to this treatise) wee are vnited vnto Christ Iesus, and he is become our head and we his members, by reason of which vnion as he communicateth himself vnto vs, so also that which belongeth vnto him as he is our mediatour, and consequently not onely his passiue obedience, whereby he hath made full satisfaction for our finnes, but also his actuall righteousness, whereby he perfectly fulfilled the law.

And thus it appeareth that our iustification consisteth of two parts, the first the remission of our finnes for the full satisfaction of Christ by his death and sufferings, the other the imputation of his habituall and actiue righteousness.

The remission of finnes is the first part of iustification, whereby God forgiveth for the death and full satisfaction of Christ, all our sinne both originall and actual, both in respect of the guilt and punishment, so as they shal neuer be imputed to our condemnation, neither in this life, nor in the life to come. And of this the Psalmist speaketh, Psal. 32. 1. *Blessed is the man whose wickednes is forgiven, and whose sinne is covered.*
 2. *Blessed is the man vnto whom the Lord imputeth not iniquity.*
 So the Apostle saith, that God was in Christ, and reconciled the world.

2. Cor. 5. 19.

world to himselfe, not imputing their sins vnto them, 2. Cor. 5. 19.

Rom 4. 6.

Rom. 9. 30.

Phil. 3. 8. 9.

The imputation of Christs righteousness is the other part of our iustification, wherby God imputeth vnto euery beleeu-er the righteousness of the mediatour Iesus Christ, as if it were properly their owne and performed by them, that being clothed therewith they may bee perfectly righteous in Gods sight, and so obtaine the right vnto euerlasting life and happinesse. And of this the Apostle speaketh, Rom. 4. 6. *Euen as (saith hee) Dauid declareth the blessednesse of the man vnto Whom God imputeth righteousness without workes.* And Rom. 9. 30. *The Gentiles which followed not righteousness haue attained vnto righteousness, euen the righteousness which is of faith.* So Phil. 3. 8. 9. The Apostle saith, that hee accounted all things losse, and iudged them to bee dung, that hee might winne Christ, *and might be found in him, not hauing his owne righteousness which is of the law, but that which is of the faith of Christ, euen the righteousness which is of God through faith.* Ier. 23. 6.

Now this righteousness of Christ is twofold; his habituall and inherent holinesse and innocencie, whereby hee was free from all corruption and sinne both originall and actuall; and indued with all holinesse and puritie of nature, from the first moment of his conception. And of this the Apostle speaketh, 2. Cor. 5. 21. *He that knew no sinne, was made sinne for vs.* And 1. Pet. 2. 22. *Who did no sinne, neither was there any guile found in his mouth.* So Heb. 4. 15. he is said to be without sinne. And 1. Pet. 1. 19. hee is called the Lambe vndefiled and without spot. And himselfe challengeth the Iewes, Ioh. 8. 46. *Which of you can rebuke me of sinne?* And this holinesse being imputed vnto vs, is opposed to our originall sinne and naturall corruption. The other is his actuall righteousness, whereby he performed perfect obedience vnto the law in all his thoughts, words, and deeds, through the whole course of his life. And this being imputed vnto vs, and becomming ours by reason of that vnion which is betweene Christ and vs, is opposed vnto our actuall transgression, whereby wee haue broken the whole law of God, both in omitting the duties which are commanded, and in committing the vices and sinnes which are forbidden.

2. Cor 5. 21.

1. Pet. 2. 22.

Heb. 4. 15.

1. Pet. 1. 19.

Ioh 8. 46.

That we are not iustified by our workes and merits. 571

The persons who are thus iustified are all the faithfull, and they onely who doe applie the righteousness of Iesus Christ vnto themselves by a true and liuely faith. And thus the Apostle doth limit and restraine it: Rom. 3. 21. 22. where he saith, *that the righteousness of God is made manifest without the law; to wit, the righteousness of God by the faith of Iesus Christ, vnto all and vpon all that beleene.* And 4. 5. *To him that worketh not but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness.* And our Sauour hath promised, that whosoever beleueth in him *shall not come into iudgement, but hath passed from death to life.* Ioh. 5. 24.

The time when wee are thus iustified is first in this life, as Ioh 4. 24. soone as true faith is begot in vs by the ministerie of Gods word, whereby wee particularly apply vnto our selues Christ Iesus and all his benefits, resting and relying vpon him alone for our iustification and saluation; the which shall be fully perfected at the day of iudgement, when as our Sauour Christ shall pronounce the sentence of absolution, saying, *Come ye blessed of my Father, take the inheritance of the kingdom prepared for you from the foundation of the world.* Mat. 25. 34.

CHAP. XLIX.

That we are not iustified by our workes and merits.



And so much briefly of the doctrine of Iustification. Now wee are to speake of and to answer *Satan's temptations concerning iustification of two sorts.* such temptations as are suggested by our spirituall enemy, to the end that hee may perswade vs that wee are not iustified, or that hee may moue vs to seeke for iustification where it is not to bee had, and so in the meane time neglect it where only it is to be found, and the alone meanes whereby it is to bee enioyed. In speaking whereof I shall not need to handle things so largely as those points which went before, partly because our iustification doth inseparably follow our effectuall calling, and therefore he that is assured of the one needes not to doubt of the other, partly because the most of those tentations which

Satan

Satan suggesteth to impugne and make void our assurance that wee are iustified, are already answered, namely those which concerne the remission of our sins, and true faith in Iesus Christ; and partly because those tentations which Satan suggesteth into the minds of afflicted Christians, are the selfe same which the lims of Satan the Antichrist of Rome and all his apostaticall synagogue do hold & defend: and therefore I shall not need to intreate hereof at large, because these points in controuersie haue been already, and will be hereafter so copiously, learnedly, and religiously handled by others of greater abilities, and farre more excellent gifts.

But let vs come to the matter in hand. The tentations of Satan concernig this point are of two sorts: the first tend to perswade vs to labour after and to rest vpon an imperfect and maimed righteousness for our iustification, whereby we can neuer be iustified in Gods sight, and so in the meane time he causeth vs to neglect the al sufficient and most perfect righteousness of Iesus Christ, by which alone we are iustified before God and eternally saued: the other tend to make vs doubt of our true iustification, that so hee may either make this gracious worke of God frustrate in vs, or else at least depriue our soules of that true consolation and peace of conscience, which dependeth vpon the assurance of our iustification.

§. Sect. 2.

How Satan tempteth vs to neglect Christs righteousness, and to rest vpon our owne.

For the first, he will labour to perswade vs that it is not the righteousness of Iesus Christ, imputed vnto vs by God and apprehended and applied ynto vs by faith, whereby wee are iustified in Gods sight, for this imputatiue righteousness is but meerely putatiue and imaginary, but by that inherent righteousness which is in our selues: for Christ (will hee say) did not fulfill the law and died, that this his righteousness and obedience should become ours by imputation, but hee died for vs to the end he might merite for vs y spirit of God, which should infuse into vs an inherent righteousness, and he shed his blood to the end that our good workes being dipped and died therein, might become perfect and so iustifie vs in Gods sight; and therefore that wee are not iustified by faith alone, but by our other graces and vertues also, and our good workes proceeding from them; neither by faith at all as

it is an instrument which applieth Christ and his benefits vnto vs, but as it is a grace or vertue infused into our selues. Against which temptation it behooueth vs most carefully to arme our selues, as being most dangerous and pernicious: for it robbeth God and our Sauour Christ of the whole glorie of our iustification and saluation, and deriueth some, yea the greatest portion vnto our selues, as being chiefly iustified by our owne meanes; and also it depriueth our soules of all true comfort and full assurance that we are iustified and saued, by taking out of our hands the strong staffe of our saluation, the perfect righteousness of Iesus Christ, & by putting into them the weak reed of our own works, which wil presently breake and faile vs, when we most rest vpon it, and so wee shall vnre-couerably fall into the horrible pit of deepe desperation, when as we are abandoned of our chiefe hope, that is, when on the one side the huge waight of our grieuous sins, and on the other side the great imperfection of our most perfect righteousness, and the filthie pollution of our most glorious works appeare vnto vs.

And to the end that wee may be the better inabled to resist this dangerous and damnable temptation, I will first shew that we cannot be iustified before the tribunal of Gods iudgemēt by our inherent righteousness and good workes; and secondly, that we are iustified by faith alone, as it only applieth vnto vs Christ Iesus his righteousnessse and obedience.

That we are not iustified by our owne workes and righteousnessse, it manifestly appeareth both by plaine testimonies of holy Scripture, and strong arguments which are grounded vpon them. For the first, the Apostle plainly saith, that *by the workes of the law shall no fleshe be iustified in his sight, for by the law cometh the knowledge of sinne: but now is the righteousness of God made manifest without the law, hauing witnesse of the law and the Prophets; to wit, the righteousnessse of God, by the faith of Rom. 3. 10. Iesus Christ, vnto all and vpon all that beleene, Rom. 3. 20. 21. 22. 21. 22. So Phil. 3. 9. He disclaimeth his owne righteousnessse, and resteth vpon the alone righteousnessse of Christ Iesus, which is made ours by faith, for his iustification and saluation. I haue (saith he) counted all things losse, and doe iudge them to bee dung that*

§. Sect. 2.

That we are not iustified by our workes, prooued by the Scriptures.

Rom. 3. 10.

Rom. 3. 20. 21. 22.

Phil. 3. 9.

574 *That we are not iustified by our owne workes.*

that I may winne Christ, and might bee found in him, not hauing mine owne righteousness, which is of the law, but that which is through the faith of Christ, euen the righteousness which is of God, through faith: Phil. 3. 9. And Gal. 3. 10. 11. he affirmeth, that as many as rest in the workes of the law, are vnder the curse; and that no man is iustified by the law in the sight of God, it is euident, because the iust shall liue by faith. So Rom. 4. 5. To him that worketh not, but beleueth in him that iustificieth the vngodly, his faith is counted for righteousness. And our Sauior Christ teacheth vs to say and acknowledge when we haue done all to our uttermost power which is commanded vs, that we are still vnprofitable seruants, Luk. 17. 10.

Phil. 3. 9.

Gal. 3. 10. 11.

Rom. 4. 5.

Luk. 17. 10.

§. Sect. 4.

That the former places are to be understood of the workes of the morall law, and not of the ceremonies onlie.

But vnto these and such like manifest places, it is answered, that the Apostle speaketh not of the workes of the morall law, but of the ceremonies onlie. To which againe wee reply, that no such friuolous distinction can be gathered out of the Apostles words, nay, the plaine contrary euidently appeareth, by his maine scope and drift in his whole discourse of our iustification, and also by some particular places. His chiefe scope is to beate downe the pride of all, both Iewes and Gentiles, to the end that the whole glory and praise of our iustification and saluation might be ascribed to the free mercy grace, and goodnes of God alone. Now it is most certaine that the morall duties are in themselves farre more excellent then the ceremoniall, and consequently more fit to puffed vs vp with a spirituall pride, and to make vs to rest in our selues for our iustification, ascribing at least, some part of the praise vnto our owne workes and vertues: so that if the Apostle had only spoken of the workes of the ceremoniall law, mans pride should not bee beaten downe, neither should God haue the whole praise of our saluation, and so his discourse should be vaine, as not tending to proue & inforce that, for which end and purpose hee chieflie vndertakes it. Again, this should nothing concerne neither the Gentiles in former times, nor any true Christians since the coming of Christ, forasmuch as they did not, nor doe not, neither were, nor are bound to obserue the ceremoniall law, and consequently could neuer once dreame of obtaining righteousness by fulfilling the ceremonies;

nies; but they would rather ascribe the glorie of their iustification to their moral duties, to which they found themselves bound by the law of nature written in their hearts, or do find themselves bound by the morall law of God written in his word; and therefore it was necessary for the beating downe of their pride, and that they might ascribe the whole glory vnto God of their iustification and saluation, that the Apostle in this discourse should proue y they were not iustified, neither by obseruing the law of nature written in their hearts, nor yet the moral law of God reuealed in his word. Whereby it manifestly appeareth, that howsoeuer y Apostle excludeth the works of the ceremonial law from being causes of iustification, yet not the alone, but the works of the moral law also.

But this may more manifestly appeare by particular places, wherein the Apostle plainly sheweth that he speaketh not onely of the ceremoniall law, but of the morall law also. In the second chapter of the Epistle to the Romanes, he plainly disputech as wel of the law of nature, to the obedience whereof the Gentiles were obliged, as of the law giuen by Moses: Chap. 2. 19. 20. he saith that all the world are made culpable before God, and therefore by the works of the law shal no flesh be iustified in his sight. Now if this consequence be good, he speaketh not only of the ceremoniall, but of the moral dutie, for the former belonged not to the Gentiles, and therefore the neglect of them did not make them culpable, nor debarre them of being iustified by their owne workes.

Secondly, Rom. 10. 5. 6. and Gal. 3. 11. 12. 21. 22. 24. the Apostle putteth a plaine difference betweene the righteousness which is by the law, and the righteousness which is by faith, and maketh a flat opposition in the act of iustification, not betweene morall and ceremoniall duties, but betweene doing and beleeuing, faith and workes.

Thirdlie, hee saith, Eph. 2. 8. 9. that we are saved by grace through faith, not of our selues, nor of workes, lest any man should boast himselfe. If he had spoken only of workes they might (though foolishly) haue wrested it to ceremonies only, seeing the Ephesians were not bound to the ceremonial law, as being strangers to the common wealth of Israel, as himself speaketh

h. Sect. 5.

The former point proued by particular testimonies.

Rom. 3. 19. 20.

Rom. 10. 5. 6.
Gal. 3. 11. 12.
21. 22. 24.

Ephes. 2. 8. 9.

Vers. 12.

speaketh, vers. 12 : but when he saith also not of our selues, he excludeth all whatsoeuer is in vs from being the cause of our saluation, not only ceremonial but also morall duties. So writing to Titus he saith, Tit. 3. 5. *Not by the workes of righteousness which we had done, but according to his mercie he saved us :* in which place wee are necessarily to vnderstand the workes of the morall law ; for Titus being a Grecian was not bound to obserue the ceremonial law, and therefore he was not so much as circumcised, as the Apostle plainly affirmeth, Gal. 2. 3.

Titus 3. 5.

Gal. 2. 3.

Rom. 3. 20.
and 7. 7, 1, 9.

Fourthly, *Pau/* speaketh of that law by which wee come to the knowledge of sin, as appeareth Rom. 3. 20. and 7. 7. 8. 9. But the knowledge of sinne came especially by the Morall law, and therefore of this law the Apostle speaketh.

Gal. 3. 10.

Lastly, the Apostle speaking of the workes of the law, alleageth these sentences : Galath. 3. 10. *As many as are of the workes of the law are vnder the curse : for it is written, Cursed is every man that continueth not in all things which are written in the booke of the law to doe them.* So that he speaketh not of the ceremonial law alone, but of the whole law of *Moses*, and of all things contained in it. And vers. 12. *And the law is not of faith, but the man that shall doe those things shall line in them.* Which cannot bee vnderstood of the ceremonial lawe alone, but of the workes of the Morall lawe, yea of them especially.

Vers. 12.

That the Apostle excludeth as well the workes of the regenerate, as of the vnregenerate.

Rom. 4. 2.

and vers. 3. 4.

Secondly, it is answered that the Apostle speaketh only of the workes of those who are not regenerate nor indued with faith, and not of the regenerate and faithfull. Which shifiting cauill the Apostle cleerely taketh away, not only by applying his speeches vnto all men without any limitation, but especially in that example of *Abraham* which hee bringeth for this purpose ; who though hee were long before regenerate, indued with faith and exceeding plentiful in good workes, yet he flatly excludeth all his workes from being any causes of his iustification. So Rom. 4. 2. *If Abraham were iustificied by workes he had wherein to reioyce, but not with God.* And vers. 3. *Abraham beleened God, and it was counted vnto him for righteousness.* 4. *Now to him that worketh, the wages is not counted by fauour, but by debt.* 5. *But to him that worketh not, but beleeneth*

teemeth in him that iustifieth the vngodly, his faith is counted for righteousness.

And so much concerning the testimonies of Scripture, §. *Self. 6.* which manifestly prooue that wee are not iustified by our workes. The reasons which may be brought to the same purpose are exceeding many; but I will briefly touch some few only. First, iustification is manifestly opposed to condemnation: and they are both iudiciall words vsed in Ciuill Courts, and therefore to be vnderstood both iudicially and not after a diuers manner. But to condemne signifieth not to infuse any fault or crime into the person condemned; but to pronounce him guiltie and faultie: and therefore to iustifie signifieth not to infuse righteousness into the person iustified; but to delare, pronounce, and repute him as iust and righteous. Secondly, by the same meanes whereby wee obtaine the remission of our sinnes, wee are also iustified and made righteous; but wee obtaine the remission of our sinnes not for our workes or inherent righteousness, or any vertue that is in our selues, but by and for the alone merits, obedience, and full satisfaction of Christ, apprehended and applied vnto vs by a liuely faith, as appeareth Rom. 3. 25. And therefore by this meanes alone we are also iustified.

Thirdly, whosoever are iustified freely by grace, they are not iustified by their owne merits, workes, or inherent righteousness: but the Scriptures testifie that all the faithful are iustified freely by Gods grace, as appeareth Rom. 3. 23. 24. *All haue sinned and are deprived of the glorie of God. 24. And are iustified freely by his grace, through the redemption that is in Christ Iesus. So Eph. 1. 7. By whom we haue redemption through his blood, even the forgiveness of sinnes according to his rich grace, and 2. 8. By grace are you saved through faith, and that not of your selues, it is the gift of God. And Tit. 3. Not by the workes of righteousness which wee had done, but according to his mercie he saved vs, &c. 7. That we being iustified by his grace, should be made heires according to hope of eternall life. And therefore none are iustified by their owne merits, workes, or inherent righteousness.*

Fourthly, whosoever are iustified freely by grace, they are not iustified by their owne merits, workes, or inherent righteousness: but the Scriptures testifie that all the faithful are iustified freely by Gods grace, as appeareth Rom. 3. 23. 24. *All haue sinned and are deprived of the glorie of God. 24. And are iustified freely by his grace, through the redemption that is in Christ Iesus. So Eph. 1. 7. By whom we haue redemption through his blood, even the forgiveness of sinnes according to his rich grace, and 2. 8. By grace are you saved through faith, and that not of your selues, it is the gift of God. And Tit. 3. Not by the workes of righteousness which wee had done, but according to his mercie he saved vs, &c. 7. That we being iustified by his grace, should be made heires according to hope of eternall life. And therefore none are iustified by their owne merits, workes, or inherent righteousness.*

- Lastly, the Apostle *Paul* himselfe gathereth many absurdities which would follow this doctrine of iustification by works: first, that our faith should bee vaine, and the promise of God void, Rom. 4. 14. Secondly, that Christ Iesus should die in vaine if we haue righteousness by the law, Gal. 2. 21. Thirdlie, that wee should haue cause of boasting and glorying in our selues, Ephes. 2. 9. for if a man were iustificd by his owne inherent righteousness, hee should haue whereof to glorie, and so God should be robbed of the whole praise of our saluation, Rom. 4. 2. But the Lord of purpose hath iustificd vs freely of his grace, and not for our workes and inherent righteousness, that all glorying in our selues might be excluded: as appeareth Rom. 3. 27. Eph. 2. 9. Fourthly, it would follow hereupon that we should stil be vnder the curse of the law, which is denounced against all who continue not in all that is written in the booke of the law to doe them, as the Apostle reasoneth, Gal. 3. 10. Fifthly, that the obedience and satisfaction of Christ should bee maimed and imperfect, vnlesse it were patched vp with our owne righteousness: the contrarie whereof the Apostle affirmeth, Heb. 7. 25. namely, that hee is able perfectly to saue all them, who come vnto God by him. Sixtly, hereupon it would follow that wee should continually waue in doubting, in respect of our manifold corruptions and imperfect righteousness, and should haue our soules deprived of that peace of conscience which followeth iustification by faith, as it is Rom. 5. 1. Lastlie, with the Iewes we shall bring our selues into most certaine danger of being reiectcd and cast off, from being the people and Church of God, if with them we goe about to stablish our owne righteousness, in the meane time not submitting our selues to the righteousness of God, which is of faith in Iesus Christ, as it is Rom. 10. 4.

CHAP. L.

That faith alone iustificeth.



And thus much concerning the first point, namely, that wee are not iustified by workes: The second is, that wee are iustified by faith alone: whereby we are not to vnderstand that faith by it owne vertue, or as it is a facultie, habite, work or action in vs, doth iustifie vs; but as it is the alone instrument, whereby wee doe apprehend and apply vnto vs Christ Iesus, his righteousnesse and obedience, by which only righteousness, which is out of our selues, in Christ, as the proper subject thereof, being offered in the word and Sacraments, and applied by faith, we are iustified in Gods sight, as appeareth, Phil. 2.9. Secondly, whereas we say that faith alone iustificeth, we do not vnderstand such a faith, as is alone without works, charitie, and other sanctifying graces, which were nothing else but imaginarie, dead, and but as it were a carcase of faith which breatheth not; but that among all other graces vertues and faculties of the soule faith alone, and not any of them, is the instrument, whereby we apply Christ Iesus vnto vs, who being thus applied doth iustifie vs.

§. Sect. 1.
How it is to
be vnderstood
that faith
alone iustificeth.

Phil. 2.9.

Otherwise we affirme that other graces of Gods spirit, and euen good works which is a fruite of them, all do necessarily accompany our iustification, not as instruments or causes thereof, but as inseparable effects and fruits thereof. So that howsoeuer we exclude workes from the act of iustifying; yet we necessarilie require them in the subject or person iustified; wee affirme that faith alone iustificeth, but wee denie that such a faith which is alone doth iustifie vs; wee maintaine that we are iustified by faith alone without works, but withall we affirme that faith which is without works doth not iustifie vs, as being dead, false and imaginarie. This may be made plaine by some similitudes: to the being of an honest man, there is necessarily required honest actions, not as causes but as effects, neither are his honest actions the cause of his honesty,

That though
workes do not
iustifie vs, yet
they are necessarily required
as fruits of our
iustification.

honestie, but his honestie the cause of his honest actions; to a liuing man there is necessarily required as well breathing which is an action or effect of life, as the soule which is the cause thereof; and so to a iustified man there is necessarily required, as well good workes which are the effects of iustification, as faith which is the instrumental cause thereof; for faith and workes are neuer seuered in the subiect or party iustified, although they are disioyned in the act of iustifying. So the eie onely seeth and not the forehead; but yet the eie seuered from the forehead seeth not, because it is but a dead eie; the hand writeth and not the body; but the hand seuered from the body writeth not, because it is a dead hand. The foot goeth and not the head or heart, but the foot which is seuered from the head or heart goeth not; and so faith only iustificeth, and not hope, not charitie, not workes, but the faith that is seuered from hope, charitie and workes, iustificeth not, because it is but a dead faith: as therefore when we say the eie onely seeth, the hand onely writeth, the foote onely walketh, our meaning is not that these parts being alone, and seuered from the rest, see, write, and walke; but that amongst all other parts, the action or function of seeing belongeth peculiarly vnto the eie, writing to the hand, walking to the foote: so when we say that onely faith iustificeth, our meaning is not that the faith which is alone, and seuered from other graces, and the fruits of them good workes, iustificeth; but that amongst all other graces this act of iustifying peculiarly and properlie belongeth vnto faith, and not to any other grace, vertue, or workes.

§. Sect. 2.
Testimonies to
proue that faith
alone iustificeth
vt.
Rom 3. 28.
and 4 5.

Gal 2. 16.

Now that that faith alone, in this sense vnderstood, iustificeth, appeareth plainelie, both by testimonies of Scripture and apparant reasons. For the first, it is manifest, Rom. 3. 28. where after long disputation concerning this point, the Apostle expressely concludeth thus. *Therefore we conclude, that a man is iustified by faith without the workes of the law. And chap. 4. vers. 5. To him that worketh not, but beleueth in him that iustificeth the vngodly, his faith is counted for righteousness.* So Gal. 2. 16. *Know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ; euen we I say haue be-*
leued.

learned in Iesus Christ, that wee might be iustificd by the faith of Christ, and not by the workes of the law, because by the workes of the law, no flesh shall be iustificd. And chap. 3. 11. And that Gal. 3. 11. no man is iustificd by the law in the sight of God, it is evident: for the iust shall live by faith. 12. And the law is not of faith. And hence it is that the righteousness of Christ, whereby wee are iustificd, is called the *righteousnes of faith*, Rom. 9. Rom. 9. 30. ver. 30. because faith is the onely instrument, which apprehendeth and applieth this righteousness vnto vs, for our iustification.

The reasons to proue that faith alone iustificth are diuers. *§. Sect. 3.*
First, that which alone applieth vnto vs Christ Iesus and his righteousness, that onely iustificth vs: but faith alone applieth vnto vs Christ Iesus and his righteousness, and not hope, charitie, or any other grace: and therefore faith alone iustificth. *Reasons to proue that faith alone iustificth.*

Secondly, that which onely maketh the promises of the Gospell firme and sure vnto vs, that alone iustificth vs; but faith alone resting vpon Gods mercie and Christs merits, maketh the promises of the Gospell firme and sure vnto vs (which would bee most vncertaine if they should depend on the condition of our workes and worthinesse; seeing they are most imperfect, and wee most corrupt and vnworthie of Gods least mercie; as the Apostle plainly sheweth, Rom. 4. 16. Therefore it is (namely the covenant of grace) by faith, Rom. 4. 16. that is might come by grace, and the promise might be sure to all the seed:) and therefore faith alone iustificth vs.

Lastly, our Sauour Christ, Ioh. 3. 14. 15. maketh this comparison: *Ioh. 3. 14. 15.* As Moses lift vp the Serpent in the wilderness, so must the Sonne of man be lift vp, that whosoever beleeueth in him should not perish, but haue eternall life. From which wee may thus reason: As the Israelites who were stung with fierie serpents, were cured not by any outward meanes of physicke and surgerie, or any thing in themselues, saue onely by looking vpon the brasen Serpent, which for this purpose was set vp by Gods commandement; so wee being stung of the old Serpent with the sting of sinne, cannot bee cured by any meanes without or within our selues, but by beholding the

true substance Christ Iesus, signified by this shadow, with the eye of faith.

And thus haue I prooued, first that we are not iustified by our workes, and inherent righteousness; and secondly, that we are iustified by faith alone; not as it is the chiefe and principall cause, for in this respect God iustificth; not as it is the matter or meritorious cause of our iustification, for in this respect, the merits and righteousness of Iesus Christ iustificth vs; but as it is the alone instrument and onely cause in vs which applieth that meritorious cause vnto vs, whereby alone we are iustified in Gods sight.

§. Sect. 4.
That the imputation of Christs righteousness is not putative and imaginarie.

Rom. 4. 3. 4.

Secondly, the tempter will object, that this imputed righteousness wee speake of, is but imaginarie, and a vaine phantasie; as if a man who were defiled with dirt should bee reputed cleane by the imputation of anothers cleanness, or as if a begger should bee esteemed rich, by imputation of anothers wealth. To which we are, to answer, that the imputation of Christs righteousness vnto vs, is no imaginarie dreame, but a matter plainly expressed in Gods word, as also the not imputation of our finnes is therein specified. In the fourth of the Romanes, this word is vsed by the holy Ghost an eleuen times. So vers. 3. *Abraham beleued God and it was imputed vnto him for righteousness.* And vers. 4. *To him that worketh not, but beleueth in him, that iustificth the vngodly, his faith is imputed for righteousness.* And vers. 6. *Even as David declared the blessednesse of the man, vnto whom God imputeth righteousness without workes.* And vers. 8. *Blessed is the man to whom the Lord imputeth none sinne, &c.*

§. Sect. 5.
That not our own but Christs righteousness is imputed vnto vs for our iustification.

Yea, will the tempter say, it is true that we are iustified by imputed righteousness; but not by the righteousness of Christ, which is out of our selues; but our faith, which is formed and perfected with charitie, and other graces, and good workes, is imputed for righteousness; or more plainly, God accepteth of the workes of the faithfull, and their inherent righteousness, though imperfect and vnworthie in themselves, for, and through Christ, for such righteousness which may iustifie vs in his sight. For the answering of which obiection we are to know, that this word imputing,

or imputation, is taken two wayes in the Scriptures : first, when as the thing imputed is in our selues, and so it is said, Psal. 106. 31. that the fact of *Phinees* was imputed vnto him for righteousness; so Rom. 5. 13. *But sin is not imputed while there is no law.* Secondly, when as the thing imputed is out of our selues; and of this, mention is made, *Leuit. 17. 4.* and *Numb. 18. 27.* And in this latter sense the word is to be vnderstood in the doctrine of iustification, and not in the former. For our sinnes were imputed vnto Christ; when hee offered himselfe to stand in our place, to pay our debt and to make full satisfaction to his fathers iustice, by suffering those punishments which we by our sinnes had deserved; in which respect the Scriptures say that *he was reputed amongst the wicked, Mark 15. 28.* and that *he was made sinne for vs, 2. Cor. 5. 21.* not by infusion of our sinnes and corruptions into his most holy nature, but by imputation onely. And contrariewise, we are made iust or iustified, not by infusion of inherent righteousness into vs, but by imputation of Christs righteousness, when as beleeuing in him, notwithstanding that our nature is still defiled with sin & manifold corruptions, through the meere mercy and free grace of God for the merits and obedience of Christ, wee are reputed iust, as though we had neuer committed sinne, and had performed perfect obedience vnto Gods commandments, and so adiudged heires of everlasting life.

*Psal. 106. 31.
Rom. 5. 13.*

*Leuit. 17. 4.
Numb. 18. 27.*

*Mark 15. 28.
2. Cor. 5. 21.*

So that this imputation consisteth not in Gods reputed of vs iust, in respect of our inherent righteousness infused into vs; but in the free mercie and grace of God, which for Christ his sake couereth our sinnes, which are indeede inherent in vs, so as they shall neuer bee imputed vnto vs for our condemnation, and imputeth vnto vs the righteousness which is not in vs but in Christ, wherewith being fully possessed, he reputeth of vs, as most innocent and perfectly righteous.

§. Sect. 6.

The former point prooued by testimonies of the Scriptures.

Now, that imputation is to be vnderstood in this latter sense, it is most manifest where *§* Apostle *Paul* setteth downe the word in both these senses, denying that in this doctrine of iustification, it is to be vnderstood of the former, and affir-

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 ming it of the latter. To him (saith he) *that worketh, the wages is not imputed by fauour, but by debt* (namely, because he hath merited it by his owne righteousness) 5. *But to him that worketh not, but beleeueth in him that iustificieth the vngodly, his faith is counted or imputed for righteousness; euen as Dauid declareth the blessednes of the man vnto whom God imputeth righteousness without workes.* In which words he plainly sheweth, that there is a kind of imputation which hath his ground or foundation in workes and inherent righteousness, and this hee affirmeth is not of grace. And that there is another kind of imputation, which hath not it ground and foundation in him to whom it is made, but in the free mercie of God iustifying the wicked without his workes, and therefore not onely destitute of inherent righteousness whereby he might bee iustified, but also guiltie of inherent corruption and actuell transgression, wherby he might be condemned if God should enter into iudgement with him. So also he plainly affirmeth, Ephes. 2. 8. *that we are saved by grace through faith, and that not of our selues; it is the gift of God.* 9. *Not of workes, lest any man should boast himselfe.*

Rom. 4. 4. 5.

Eph. 2. 8.

¶ *Seet. 7.*
The former point prooued by the example of Abraham.

Rom 4. 2. 3.

¶ *Seet. 8.*
That perfect righteousness is required to our iustification.

lam 3. 2.

Secondly, this may be prooued by the example of *Abraham*, vpon which the Apostle in the former place insisteth; for by that imputed righteousness whereby he was iustified, wee are also iustified; but the Apostle plainly affirmeth that this imputation was not of *Abrahams* inherent righteousness, with the which notwithstanding he was plentifully indued; for (he saith) *if Abraham were iustified by workes, he had wherein to reioyce, but not in God; but that Abraham beleeued in God, and this was counted to him for righteousness*, as it is Rom. 4. 2. 3. and therefore we are not iustified by our workes and inherent righteousness, but by the righteousness of Christ imputed vnto vs.

Thirdly, that righteousness which iustificieth vs, must consist in perfect obedience and fulfilling of the law of God, in that exact manner and measure which Gods iustice doth require: but this cannot possibly be done by any righteousness which is in vs, which is most imperfect and mingled with many finnes and corruptions, for in many things wee sin all,

all, as it is Iam. 3. 2. and he that saith he hath no sinne is a liar, ^{1 Ioh. 1. 8.} as Iohn speaketh, 1. Epist. 1. 8. and our best righteousness is like a polluted cloath, as it Esay 64. 6. but by the alone righteousness of Iesus Christ, which being imputed vnto vs, is sufficient to answer and satisfie Gods exact and most perfect iustice. ^{Esa. 64. 6.} That our righteousness whereby we are to be iustified must be perfect, and such as the law and exact iustice of God requireth, it appeareth Rom. 3. 31. whereas the Apostle plainly affirmeth, that when faith is imputed vnto righteousness, ^{Rom. 3. 31.} the law is not made voide, but rather confirmed and fulfilled. Doe we then (saith he) make the law of none effect through faith? God forbid. Yea we establish the law. But this cannot be done by our righteousness, which is imperfect and mingled with innumerable sinnes, but by the alone most perfect righteousness of Iesus Christ imputed vnto vs. Againe, the Lord hath commaunded and straitly charged, that in our ciuill iudgements the righteous shall be iustified, and the wicked condemned, ^{Deut. 25. 1.} Deut. 25. 1. And the wise man saith, that he that iustificieth the wicked, and he that condemneth the iust, ^{Pro. 17. 15.} Pro. 17. 15. euen they both are abomination vnto the Lord, Prou. 17. 15. And the Prophet Esay denounceth a woe against them which ^{Esa. 5. 23.} Esa. 5. 23. commit this sinne, chap. 5. vers. 23. Now, shall the Lord require this of vs, and shall we thinke that he whose will is the rule of iustice, will iustifie any whose righteousness is imperfect, and not according to his law? No, he hath told vs, that it is more easie that heauen and earth should passe away, ^{Luk. 16. 17.} Luk. 16. 17. than that one rittle of the law should fall vnaccomplished, Luk. 16. 17. And therefore let vs not trust vnto our owne imperfect righteousness, but wholly rest vpon the alone righteousness of Iesus Christ by a liuely faith for our iustification. For he is the Lord our righteousness, ^{Iere. 23. 6.} Iere. 23. 6. In him we haue righteousness and strength, ^{Esa. 45. 24.} Esa. 45. 24. He is made vnto vs of Gods wisdom, righteousness, sanctification and redemption, ^{1. Cor. 1. 30.} 1. Cor. 1. 30. By his obedience many are made righteous, ^{Rom. 5. 19.} Rom. 5. 19. And that which was impossible to the law, in as much as it was weake because of the flesh, God sending his sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, ^{Rom. 8. 3. 4.} Rom. 8. 3. 4. that the righteousness of the law might be fulfilled in vs; as it is ^{Rom. 8. 3. 4.} Rom. 8. 3. 4.

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Rom. 8. 3. 4. In a word, in him alone wee haue all our righteousness, in him we shine gloriously in the sight of God, and he is that bright shining Sunne of righteousness, from whom we borrow all our light, without whose raies of holinesse we should remaine in the darkenesse of our finnes and corruptions.

2. Cor. 5. 21.

Lastly, the Apostle setteth downe the forme of our iustification, namely, the imputation of our finnes vnto Christ, and the imputation of his righteousness vnto vs: 2. Cor. 5. 21. *He which knew no sinne, was made sinne for vs, that we might bee made the righteousness of God in him.* As therefore Christ was made a sinner for vs, so wee are made righteous before God in him; but Christ Iesus was not made a sinner for vs by infusion of our finnes and corruptions into his nature (for hee was alwaies most holy, pure, vndefiled and without sinne, as the Apostle witnesseth of him) but by imputation onely, as being our suretie who had taken vpon him to discharge all our debt: and therefore in like manner wee are made righteous, not by infusion of righteousness, but by imputation onelie.

1. Pet. 1. 18. 19.
and 2. 21.

§. Sect. 3.

That iustification by imputation is not imaginarie, but really and in truth.

Now whereas they obiekt, that to be iustified by imputation is but an imaginarie mockerie, as if a poore man should be reputed rich: to this we are to answere, that it is but a frivolous cauill: for we doe not teach that God esteemeth and reputeth vs righteous, being whollie defiled with sinne and quite destitute of all righteousness; but that he maketh vs perfectly righteous, by washing away our sins with the precious blood of Christ, and by applying and appropriating vnto vs his perfect righteousness and obedience by vertue of his spirit principally, and a lively faith instrumentally, whereby we are vnited vnto Christ and become members of his body, and consequentially haue right and full interest vnto all that which this our head hath done for vs; and so being made partakers of his righteousness and merits, God reputeth vs as we are in truth perfectly iust and righteous. If a man being poore and farre in debt, should bee accounted and reputed exceeding rich and nothing indebted, it were indeede but a meere imagination. But if another of great sufficiency should take

take vpon him to be his suretie, and not onelie discharge all his debts, but should bestow vpon him great summes of monie and much treasure, this man whatloeuer hee was before time in himselfe, may now be esteemed rich and out of debt. So if we (as wee are farre indebted to the iustice of God and exceeding beggerly, yea starke naked of all righteousnesse) should be reputed as we are thus in our selues righteous and nothing indebted, it were but a meere mockerie; but seeing our Lord and Sauour Iesus Christ hath taken vpon him to be our suretie, who is himselfe, al-sufficient, and seeing hee hath perfectly and fullie answered all our debts, wherein we were ingaged to Gods iustice; and not onely so, but also hath communicated and bestowed vpon vs the infinite rich treasures of his righteousness and obedience, giuing vnto vs full interest and possession hereof, outwardlie by his hand-writing of the Gospell, and his Sacraments as seales annexed thereunto, and inwardlie by the vertue and cooperation of his spirit applying them vnto vs: and lastly, seeing wee also haue received the full assurance of all this heauenlie and spirituall rich treasure by the hand of faith, wee are in truth quite out of debt, and exceeding rich with his righteousness which is now become ours, and therefore are so reputed and esteemed in the sight of God.

CHAP. LI.

Satans temptations moouing the weake Christian to doubt of his iustification, answered.



And so much for answering Satans temptations, whereby hee laboureth to perswade vs to rest vpon a false and imperfect righteousness for our iustification. Now wee are briefly to speake of those which hee suggesteth into the mindes of weake Christians, to the end that hee may make them doubt of their iustification, that so hee might (if it were possible) make frustrate this worke of God, or at least robbe their soules of all comfort and peace of conscience, which alwaies

§. Sect. I.

That our iustification is plainly renewed vnto vs in the word of God.

Rom. 5. 1.

alwaies accompanieth the assurance of our iustification; for *being iustified by faith, wee haue peace towards God through our Lord Iesus Christ*, as the Apostle speaketh, Rom. 5. 1. First therefore he suggesteth that our iustification is an action of God, and therefore vnknowne to vs; so that we cannot possibly attaine vnto any certaine knowledge, that wee are iustified of God, vnlesse he assure vs hereof by some speciall and extraordinarie reuelation.

Rom. 8. 30.

For the answering whereof, we are to vnderstand that this act of God in iustifying a sinner, is as cleerely reuealed ordinarily in the Scriptures, as any other thing concerning our saluation, and that euery true beleeuers may as certainly conclude by vndoubted arguments grounded on Gods infallible truth, that he is iustified before God, as by naturall reason he can prooue that hee liueth and breatheth. For first our effectuell vocation and iustification are inseparably linked together by the Apostle, Rom. 8. 30. So that whosoever can prooue that hee is effectually called, hee may also most certainly inferre that hee is iustified. But euery true beleeuers may come to the certaine knowledge that he is effectually called, (as before I haue shewed at large) and that not by any speciall reuelation, but by the will of God, reuealed in his word, by the inward testimonie of Gods Spirit, and the vndoubted signes of effectuell calling, which hee obserueth in himselfe; and therefore without any particular reuelation wee may attaine vnto the assurance also that wee are iustified, that is, that our sinnes are pardoned for the merits and full satisfaction of Iesus Christ, and wee clothed with his righteousness.

Secondly, whosoever can come to the assurance that hee hath a true and liuely faith, he may also be assured that hee is iustified: for it is the nature and an inseparable propertie of true faith, to applie vnto the beleuer Christ Iesus and his righteousness, whereby hee is iustified before God: and hence it is that the Scriptures plainly affirme that wee are iustified by faith, and not by any thing else which is in vs, as before I haue sufficiently shewed. But we may come to the certaine assurance that wee haue a true faith, by the vndoub-

ted signes and inseparable fruits thereof, which wee may discern in our selues (as hath been already plainelie produced) though wee neuer haue any speciall reuelation. And therefore without any such particular reuelation wee may attaine vnto the certaine assurance that wee are iustified in Gods sight.

Thirdly, that which the Gospell assureth vs of, wee neede not to make any doubt thereof, or once call it into question: but the Gospell assureth vs, that whosoever beleeueth in Christ Iesus, and truly repent them of their sinnes, shall bee made partakers of all the gracious promises of life and saluation therein contained; So Iohn 3. 16. *God so loved the world that he hath giuen his onely begotten sonne, that whosoever beleeueth in him should not perish, but haue euermore life.* And chap. 5. 24. *Verely, verely, I say vnto you, he that heareth my word, and beleeueth him that sent me, hath euermore life, and shall not come into condemnation, but hath passed from death to life.* And Matth. 11. 28. *Come vnto mee all ye that labour and are laden, and I will ease you.* And therefore whosoever beleeue in Iesus Christ, approving their faith to the world and their owne consciences, to bee true and vnfained by the fruit thereof, vnfained repentance, he may assure himselfe of all the gracious promises of the Gospell, and consequently of the remission of his sinnes, and his iustification for the merits and righteousness of Iesus Christ.

Lastlie, the Lord hath not onelie after a generall manner propounded these promises vnto vs, and left vs to our owne libertie to beleue or not to beleue them, but hee hath bound vs to the performance of this dutie by his expresse commandement, Mark. 1. 15. *Repent and beleeue the Gospell.* And 1. Ioh. 3. 23. *This is his commandement that wee beleeue in his sonne Iesus Christ,* that is, that we doe not onely after a generall manner beleue that he is the Sauour of mankind, but that we beleue that he is our Sauour, who hath redeemed, iustified, and wil most perfectly saue vs, and rest wholly vpon him alone for our saluation. And hee that thus beleeueth, needeth no other arguments to assure him that he is iustified and shall be saued; for he hath the witnesse in himselfe.

1. Iohn, 5. 10.

selfe, euen the testimonie of Gods spirit, crying in his heart Abba father, and bearing witness vnto his spirit that hee is the child of God: and not to beleeeue this is to make God a lier, because wee will not beleene the record that hee hath Witnessed of that his sonne, as the Apostle speaketh, 1. Iohn. 5. 10. Yea (as before I haue shewed at large) hee hath added vnto the hand-writing of his word, which containeth also his oath, for our better confirmation, his Sacraments; whereby hee particularly conueieth and giueth vnto euery beleeu-er, as it were proper possession of Christ Iesus and all his benefits, to the end that there should bee no place left to doubting, nor any neede of any particular reuelation; for our further assurance.

6. Sect. 2.

That wee are made iust, not by infusion but by imputation of righteousness.

Secondly, Satan will suggest, that those who are iustified are made iust, and those who are made iust doe continual-ly the workes of righteousness; but thou, will he say to the humble sinner, continueth still in thy corruptions, and thy wickednesse cleaueth fast to thee, and compasseth thee about; and in stead of doing the workes of righteousness, thou continuallie heapest vp the full measure of thy sinnes; yea thy best actions are so stained with imperfections and so full of infirmities, that they iustlie prouoke Gods wrath against thee.

To which we must answer, that indeede whosoever is iustified is made iust, but not by infusion of inherent righteousness into our selues, but by imputation of Christs most perfect righteousness, as before I haue shewed; for hereby our sinnes are pardoned, he hauing taken them vpon himselfe, and satisfied Gods iustice by suffering those punishments which wee had deserued; and also hee hath perfectly fulfilled the law, that hee might make vs partakers of his actiue obedience; and so imputing both vnto vs, hath made vs perfectly iust and righteous in Gods sight.

So that now the Lord doth not require obedience to his law at our hands, to the end that wee should bee iustified in ywhole or in part, by our owne righteousness; neither are we to this end to obserue Gods commandments, that wee may offer vnto God our workes and inherent righteousness, desiring

desiring thereby to be iustified; for, as I haue shewed, our best righteousness is imperfect, and mingled with manifold corruptions, so as it would rather condemne vs; then iustifie vs; if the Lord should examine it according to the exact rule of his most perfect iustice: but wee offer vnto God for our iustification, the most perfect righteousness and full satisfaction of Iesus Christ, which by his merits and sufferings he hath once made for vs, desiring thereby wholly and onely to be iustified and saued.

As for our workes and inherent righteousness, they are not causes but effects and fruites of our iustification; neither is it possible that we should doe any good worke acceptable in Gods sight, till we are iustified, and reconciled vnto God in Iesus Christ, for our workes cannot please him, till our persons please him, and whatsoeuer wee doe, before faith hath purified the heart, it is sinne and odious in the sight of God: but as soone as we haue faith begotten in vs, presentlie it apprehendeth Christ and his righteousness, whereby we are iustified, and then being iustified, faith worketh by loue, and bringeth forth in vs the fruites of sanctification; which though they bee mingled with much corruption, and manifold imperfections, yet God in Christ accepteth of them as perfect, and will crowne them with glorie, and immortalitye.

Neither doth the Lord now require of vs; that wee perfectlie at once shake off all our corruptions, but that we labour as much as in vs lieth, to mortifie and subdue them according to the measure of his grace, and holy spirit, which hee hath bestowed on vs; hee doth not straitlie command that we should instantly banish and expell sinne from dwelling in vs, but that wee doe not suffer it to raigne in vs, nor willingly obey the flesh in the lusts thereof, submitting our selues vnto sinne, as seruants and vassals to their Lord and master; he doth not inteyne that we should whollie vanquish our corruptions, and obtaine a full victorie ouer them, but that we proclaime open warre against them, and manfully fight and strive vnder the conduct of his spirit, against the flesh, and the sinfull lusts thereof; and when wee are taken

9. Sect. 3.

That our workes are not causes but effects of our iustification.

That now the Lord doth not require of vs perfect righteousness.

Rom. 7.

ken captiue of sinne, that wee labour to attaine vnto our former freedome, in the meane time sorrowing and groning vnder the heauie waight of our corruptions, and crying out with the Apostle, *Wretched man that I am, who shall deliuer me from the bodie of this death?* and that we confesse our miserable estate vnto our Captaine and leader Iesus Christ, desiring him to assist vs with the power of his holy spirit, that thereby we may be freed out of the hands of these our spirituall enemies, whose bondage and captiuitie is so irksome and grievous vnto vs. Neither doth the Lord now require that wee performe absolute and perfect obedience to his commandments, but that *so will* be present in vs, that wee consent and approue his law to be good and delighting in it concerning the inner man, that we desire and indeuour to performe that good we cannot; and forgetting that which is behinde, indeuour our selues to that which is before, and follow hard

Phil. 3. 13. 14.

towards the marke, though wee cannot attaine vnto the end of our race, till wee come to the end of our liues. Finally, the Lord doth not require of vs a whole haruest of goodnes and righteousness, but the first fruites thereof; he doth not stand so much vpon our actions, as vpon our affections; vpon the perfection of our workes, as vpon the alacritie of our willes, and integritie of our hearts; the righteousness which he requireth is an humble confession of our vnrighteousnesse, a sincere hatred of our sinnes, a holy indeuour in the vse of the meanes to mortifie our corruptions, and to rise from the death of sinne, to holinesse and newnes of life; which whosoever can offer vnto God, they may assure themselves that they shall bee accepted through Christ, as righteous in Gods sight, notwithstanding their manifold imperfections and corruptions.

The end of the second Booke.



THE THIRD BOOKE,

INTREATING OF SANCTIFICATION AND PERSEVERANCE, AS

also of Satans temptations which he suggesteth against them both, and of such answers wherewith the Christian may refute and repell them.

CHAP. I.

Of Sanctification, and the causes thereof.



And so much for the answering of such temptations of Satan as concerne our iustification. Now we are to speake of our sanctification, which is the next effect of Gods election, and inseparably ioyned with our iustification : wherein I will obserue my former order, first setting downe the doctrine of sanctification, and then answering those temptations of Satan which doe most impugne it.

§. Sect. I.

That God is the principall efficient of our sanctification.

For the first, *Sanctification is an action of the whole Trinitie, whereby the beleener already iustified, is by little and little renewed according to Gods image in holinesse and righteousness, by the mortification of the flesh, with the corruptions thereof, and the quickening of the spirit.*

And this is our sanctification, which is expressed in the Scriptures by diuers names and phrases ; for it is called regeneration, the new birth, renouation, the putting off or morti-

fyng of the old man, and the putting on or quickening of the new man and such like.

- The efficient cause of our sanctification is God himselfe, who as he alone iustificeth vs and freeth vs from the guilt and punishment of sinne, so hee onely sanctifieth vs and deliuereth vs from the tyrannie of sinne, so that it shall no longer raigne in our mortall bodies, freeing vs in such measure as pleaseth him from our naturall corruptions, which heretofore wholly ouerswaied vs. And this appeareth by plaine testimonies of holie Scriptures. Iohn 1.13. it is said that the faithfull are borne, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* So Ephes. 2.10. wee are said to bee *Gods workmanship, created in Christ Iesus vnto good workes:* which phrased the Apostle vseth to note vnto vs, that as God onely did create vs, so hee onely doth renue and regenerate vs. The Lord likewise doth appropriate this worke vnto himselfe as belonging to no other. Ezech. 36.26. *A new heart will I giue you, and a new spirit will I put into you, and I will take away the stony heart out of your bodie, and I will giue you an heart of flesh.* And hence it is that the Apostle desiring the sanctification of the Thessalonians beggeth it at Gods hand, 1. Thes. 5.23. *The very God of peace sanctifie you throughout.* And David finding the want hereof in himselfe, hath his recourse vnto God. Psalme 51.10. *Create in mee a cleane heart, O God, and renue a right spirit within me.* So that as God doth begin in vs this worke of sanctification, so likewise hee doth accomplish and finish it. And therefore as we are wholly to ascribe vnto God our election, vocation and iustification, so also our sanctification, that hee may be all in all in the worke of our saluation. For as he only formed vs, so hee only can reforme vs, as he is the author of our naturall generation, for by his blessing we haue our being, so also of our spirituall regeneration, for by his spirit onely wee are renued. Neither must wee imagine that it is in mans power to renue himselfe, no more then to beget himselfe: for as well may the Blackmoore change his skinne, or the Leopard his spots, as we doe good who are accustomed to doe euill, Ierem. 13.23. yea, as easily may

Lenit. 10.8.

Ioh. 1.13.

Ephes. 2.10.

Ezech. 36.26.
and 34.28.

1. Thes. 5.23.
Psal. 51.13.

Gen. 1.28.

Ierem. 13.23.

may the dead man raise himselfe, as wee may raise our selues from the death of sin to newnesse of life, Ephes. 2. 1. It is only the water of Gods spirit that can wash away our Ethiopian blacknesse, and turne our spotted yncleannesse into snowie whitenesse; it is ouely the God of life that can make vs tife from the death of sinne to newnesse of life.

But heere it may bee demanded, that if sanctification bee wholly the worke of God, and not in our owne power, why doe the Scriptures exhort vs to sanctifie our selues, to mortifie our sinnes, and to walke in newnesse of life? I answere, that though sanctification bee wholly from God, yet these exhortations are necessarie; for hee worketh this worke in vs, not as in stockes and stones, but as in reasonable creatures, of whom hee requireth consent of will, desire and endeavour in the vse of the meanes ordained of God, for the beginning and perfecting of this worke of sanctification in vs. And although this will, desire, and endeavour, be his worke likewise, yet these exhortations to godlinesse, are to good purpose; for with the exhortation, God joyneth the operation of his spirit, and whilest hee commandeth vs, he giueth power also to performe that which he commandeth; whilest hee exhorteth vs to sanctification, hee himselfe sanctifieth vs with his spirit.

Now further wee are to know, that as all other workes of God which he exerciseth towards his creatures, so this work of sanctification likewise is common vnto the three persons in the Trinitie: for first God the Father sanctifieth vs by giuing vs his Sonne and sending his Spirit, and therefore this work is ascribed vnto him, Tit. 3. 5. Eph. 2. 4. 5. God the sonne sanctifieth vs, by mortifying our sins by vertue of his blood, purging our consciences from dead workes, that wee may serue the liuing God, and by vertue of his resurrection raising vs also from the death of sinne to newnesse of life: and lastly, by his death hath merited for vs Gods spirit; and rising againe hath sent him vnto vs, whereby wee are regenerate: and therefore hee also is said to haue sanctified vs, and God is said to haue sanctified vs in him, Eph. 5. 26. 1. Cor. 2. 11. God the holy Ghost also sanctifieth vs, by applying the

6. Sect. 2.

That the worke of sanctificatiō is common to the three persons in Trinitie.

Tit. 3. 5.
Eph. 2. 4. 5.
Heb. 9. 14.

Eph. 5. 26.

1. Cor. 2. 11.

Ioh. 3. 5. 6.

Act. 11. 16.

Tit. 3. 5.

vertue of Christs death and resurrection vnto vs, and so immediately beginneth, continueth, and perfecteth this worke in vs, and therefore most vsually in the Scriptures this worke is ascribed vnto him, Ioh. 3. 5. 6. Act. 11. 16. Tit. 3. 5.

And thus it appeareth that God himselfe is the principall and onely efficient cause of our sanctification; vpon which point I haue the longer insisted, to the end that we should not in this worke rest vpon our owne strength, for then wee shall bee subiect to many discouragements, and lie open to innumerable temptations, grounded vpon our small measure and slow progresse in our sanctification, as also vpon the great difficulties and manifold discouragements, which both stay vs in the birth, and hinder our full growth in true godlinesse; all which in respect of our owne power prooue this worke not onely hard, but euen impossible for vs to bee perfected and accomplished. But rather that wee relie our selues vpon the Lords infinite power and gracious promises, whereby wee are assured; notwithstanding our owne exceeding weaknesse, that hee will not onely begin, but also finish and perfect this good worke in vs.

§ Sect. 3.

The motiue
cause Gods
sole mercie.

1. Pet. 1. 3.

Ephes. 2. 5.

Eph. 2. 1. 3.

And thus much concerning the principall efficient cause of our sanctification. The motiue cause which moued the Lord to sanctifie vs, was his owne mercie and Christs merits. The first is expressed by the Apostle, 1. Pet. 1. 3. whereas it is said, that *God according to his abundant mercie hath begotten vs againe, &c.* The other is implied by Paul, Ephes. 2. 5. where hee saith, that God hath quickened vs in Christ; who by his death merited not onely the remission of sinne for vs, but also Gods spirit, whereby wee are sanctified. So that it was not any good inclination vnto holinesse in vs, or any thing else wherein we excelled others, which moued God to sanctifie vs, for wee were all alike the *children of wrath, and dead in our sinnes*, but onely his owne boundlesse mercie and the al sufficient merits of Christ our Sauour, were the onely causes which moued the Lord to giue vs his spirit, whereby we are regenerate and raised from the death of sinne to holinesse and newnesse of life. And therefore let vs not arrogate the praise of our sanctification in whole or in part vnto our

our selues, but ascribe all the glorie to God who is the sole author and finisher of it.

The instrumentall causes of our sanctification, are either *6. Sect. 4.* external, or internal; the external are first the word of God, *Of the instrumentall causes of our sanctification,* of which our Sauour speaketh Ioh. 15. 3. *Now are you cleane through the word which I haue spoken vnto you.* And cap. 17. 17. *Sanctifie them with thy truth: thy word is truth.* So the Apostle James, chap. 1. 18. *Of his owne will begat he vs with the word of truth, &c.* And the Apostle Peter affirmeth, that we are borne *new, not of mortall seede, but of immortall by the word of God,* as appeareth, 1. Cor. 4. 15. and Philem. vers. 10. In both which places Paul challengeth this title vnto himselfe. Another external cause of our sanctification are the Sacraments, especially the Sacrament of Baptisme; whereof it is that Ananias saith vnto Paul, Act. 22. 16. *Arise and be baptized, and wash away thy sins.* So Eph. 5. 26. it is said that Christ gaue himselfe *for his Church, that he might sanctifie it and cleanse it by the washing of water through the word.* The which places as they are to be vnderstood principally of the washing of iustification, whereby we are purged from the guilt and punishment of sin; so also of the washing of sanctification, whereby wee are cleansed from the sins and corruptions themselues.

The internall instrument of our sanctification, is a liuely faith, without which, the other outward instruments are vneffectuall, in those who are of yceres; neither must we think that the bare action of hearing, or the outward washing, take away our sins and corruptions, vnlesse the word and things signified in the Sacraments bee applied vnto vs by a true faith. For the word which wee heare profiteth not, vnlesse it be mixed with faith in those that heare it, Heb. 4. 2. And vnlesse those that are capable of faith, belecue with all their heart; it is to no purpose to be baptized, Act. 8. 37. and therefore vnto the other we must ioine this instrument of a liuely faith, if we would attaine vnto true sanctification. For faith

1 Cor. 4. 15.
Philem. y. 10.

Act. 22. 16.
Eph. 5. 26.

Act. 8. 37.

A. 3. 11. 9.
Gal. 7. 6.

purifieth the heart, and is fruitfull in the workes of loue, as the Scripture speaketh.

§. Sect. 5.
Of the manner
how our sanctification is
wrought.

And thus haue I set downe the efficient causes of our sanctification. In the next place let vs consider of the manner how this worke is wrought in vs. For the vnderstanding whereof wee are to know, that we being vnited vnto Christ, principally by Gods spirit, and instrumentally by a liuely faith, and so made members of his mysticall body, doe participate the vertue of his death, buriall, and resurrection, whereby not onely our iustification, but also our sanctification is deriued vnto vs. For first, by vertue of his death our sinnes are mortified, and our corruptions crucified together

Rom. 6. 6.

with him: as appeareth Rom. 6. 6. *Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne.* Secondly, by vertue of his buriall, this death of sinne is as it were further continued, and thereby our sinnes and corruptions are more and more subdued and kept vnder, that they cannot rise and rebel against the spirit. And of this the Apostle speaketh, Rom. 6. 3. where he saith, that we *are buried with Christ into his death.* Thirdly, by vertue of his resurrection there is a quickening power deriued into vs, whereby we are reuiued and raised vpon from the death of sinne to holinesse and newnesse of life. And of this mention is made Coloss. 2. 12. 13.

Rom. 6. 3.

Col. 2. 12. 13.
Rom. 6. 4.

where it is said, that *as we are buried with Christ, so likewise we are raised vpon and quickened together with him:* and Rom. 6. 4. the Apostle saith, that we *are buried with him by baptism into his death, that like as Christ was raised vpon from the dead by the glorie of the father, so we also should walke in newnesse of life.*

§. Sect. 6.
Of the ends of
our sanctification.

And this is the manner according to which God worketh sanctification in vs. Now wee are briefly to speake of the other causes, as they lie in order. The materiall and formall causes of our sanctification may best be considered in the parts thereof. The finall cause is two-fold: Gods glorie, which is the chiefe and principall cause of our sanctification; and the eternall saluation of those who are sanctified, which is subordinate to the other. For the first, that Gods

glorie

glorie is the end of all our good actions and holy conuerſation, it appeareth Mar. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes, and gloriſie your father which is in heauen.* So 1. Pet. 2. 12. *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, gloriſie God in the day of viſitation.* And the Apoſtle Paul willeth vs, that we doe all things whatſoener to the glorie of God, 1. Cor. 10. 31.

For the other, we are therefore ſanctified that wee may be ſaued, and alſo be aſſured of our ſaluation: and this we may gather out of the Apoſtles words Tit. 3. 5. 7. where he ſaith, that God hath ſaued vs by the waſhing of the new birth, and re-
newing of the holy Ghoſt, that we ſhould be made heires of eternall life. Neither can we euer enioy euerlaſting happineſſe, vnleſſe Ioh. 3. 3. we be regenerate, according to that Ioh. 3. 3. *Except a man be borne againe, he cannot ſee the kingdome of God.* So the Apoſtle ſaith, that fleſh and blood cannot inherit the kingdome of God, neither doth corruption inherit vncorruption, 1. Cor. 15. 50. And Apoc. 21. 27. it is ſaid, that no vncleane thing ſhall enter into Gods kingdome: and therefore the Apoſtle Heb. 12. 14. viſeth this as an effectuall argument to mooue vs to embrace ſanctification, becauſe without this holineſſe no man ſhall ſee the Lord. On the other ſide, if wee bee regenerate and ſhew the fruites thereof in a holy conuerſation, by dying to ſinne, and riſing againe to newneſſe of life, then may wee bee certainly aſſured of our ſaluation: and therefore the Apoſtle willeth vs by theſe workes of holineſſe to make our calling and election ſure, affirming, that if we doe theſe things wee ſhall neuer fall. 2. Pet. 1. 10.

CHAP. II.

Of the effects, ſubieſt, obieſt, and time of our ſanctification.



He principall effects of our ſanctification, are a de-
 ſtation of our former ſinnes in which wee haue
 taken our pleaſure and delight, and an heartie loue
 of righteouſneſſe and holineſſe, which before our regene-
 ration

Rom. 7. 15.
19. 22.

2. Cor. 7. 11.

§. Sect. 2.
*Of the subiect
of our sanctifi-
cation.*

tion were loathsome and vnpleasant vnto vs; when notwithstanding our infirmities and often falles, wee can say with the Apostle *Paul*, that wee would faine doe that good wee cannot, and hate that euil which we doe: and howsoever wee cannot performe perfect obedience to all Gods commandments, yet we delight in the law of God in the inner man, Rom. 7. 15. 19. 22. Secondly, from these affections of louing good and hating euill, there ariseth an earnest desire to embrace the one and flee the other, and from this desire proceedeth a settled purpose of heart, and a carefull endeouour to mortifie our flesh with the corruptions thereof, and for the time to come to frame our liues according to the rule of Gods word: the which purpose and indeuour is ioyned with the diligent vse of all good meanes, whereby we may attaine vnto our desire. Thirdlie, when as this desire and indeuour to leade a godly life is hindred by our spirituall enemies; the flesh, the world and the diuell, there followeth in the man regenerate a spirituall combat, wherein he strugleth and striueth to withstand their temptations, and to goe forward in his course of holie obedience. And if hee preuaile and soile his spirituall enemies, then there followeth peace of conscience and ioy in the holie Ghost; but if hee bee ouercome and led captiue vnto sinne, through the violence of their temptations, then doth hee not lie still and suffer sinne to raigne in him, but hee seeketh to rise againe by vnfained repentance, which is accompanied with these seuen fruites: First, a care to leaue that sin into which he is fallen. Secondly, an vtter condemning of himselfe for it. Thirdly, an holy anger against himselfe for his fall. Fourthly, a feare lest againe he should fall into the same sinne. Fifthly, a desire euer after to please God. Sixtly, a zeale of the same. Seuenthly, reuenge vpon himselfe for his former offence. And these are the effects of true sanctification, which whosoever can finde in himselfe, he may be assured that he is sanctified and shall bee saued.

The subiect in which this worke of sanctification is wrought, is all and euery one of Gods Eleſt, and them onlie: neither is there any sanctified but those onely that are elected.

lected and shall be saued, as appeareth, Ephes. 1. 4. Neither is this worke begun in any one part of them alone, but in all the parts, powers, and faculties of soule and bodie, as appeareth, 1. The. 5. 23. *The God of peace sanctifie you through-
out.* The mind is inlightned with the true knowledge of Gods will reuealed in his word, which before was blinded with ignorance. The memorie is inabled to retaine those holy things, which the vnderstanding conceiueth. The wil fleeth that which is euill, and imbraceth that which is good. The affections are purged from their corruptions, and made seruiceable to holy reason. The body also is sanctified, and made a fit Temple for the holie Ghost: so that whereas heretofore the members thereof were the *readie seruaunts of vnrighteousnesse vnto sinne, they are now become the seruaunts of righteousnesse vnto holinesse.* Lastlie, the actions and outward conuersation which heretofore were sinfull and scandalous, are now holie and righteous, seruing both for the aduancement of Gods glorie, and the edification of our Christian brethren. In a word, whosoever are trulie sanctified, they are also whollie sanctified, that is, as the Apostle speaketh, sanctified throughout, in euery part and facultie of bodie and soule. And therefore whosoever would bee assured that hee hath attained true sanctification, he is to labour to compose and frame the whole man, his minde and imagination, his will and affections, his outward actions, life and conuersation, according to the exact rule of Gods law: in all of them mortifying the old man, and his inbred corruption, and imbracing the contrarie duties of holinesse and righteousnesse. Otherwise if our sanctification bee not of the whole man, and euerie part in their seuerall measure, it will in the end be vaine and fruitlesse: for as it is to no purpose for citizens being besieged, to fortifie one place of the wall, and leaue another part vnfortified; or to keepe strait watch at some of the gates and leaue others open; so it will not auaille vs to fortifie some parts against the power of sinne, and to leaue others weake and naked, nor to gard some of the outward passages of the senses, and neglecting some other, suffer them to lie as an open entrance to let in

Psal. 119. 18.

Col. 1. 9.

Psal. 119. 11.

Rom. 7. 18.

1. Cor. 3. 16.

Rom 6. 19.

our

our spirituall enemies, for so they will easily surprise vs, and leade ys captiue vnto sinne; but if we would be in any safe-
tie in this trait siege, we must set a strong gard, and a care-
full watch, ouer euerie part and facultie of our bodies and
soules.

*§. Sect. 3.
Of the obiect
and time of
our sanctifica-
tion.*

The obiect of our sanctification about which it is exerci-
sed, is sinne and corruption, and holinesse and righteous-
nesse, that we may flie the one, and imbrace the other, mor-
tifie the flesh and the lusts thereof, and be quickned in the
spirit, that wee may bee conformable in all holie obedience
vnto the law of God, auoiding that which hee hath forbid-
den, and labouring to performe that which hee hath com-
manded.

The time when sanctification is wrought in vs, is present-
lie after wee are effectuellie called and iustified; for as soone
as the vertue and power of Christs obedience, death and
resurrection, is applied vnto vs by a liuelie faith, it doth not
onelie free vs from the guilt and punishment of sinne, but
also mortifie the flesh with the corruptions thereof, and
quickneth vs in the inner man, enabling vs to forsake our
former sinnes, and to serue the Lord in holinesse and new-
nesse of life. But howsoeuer our sanctification bee begun
presentlie after our conuersion, yet it is not so soone fini-
shed; but as the seede being cast into the ground, doth first
take roote, and then is scarcelie discerned, afterwards sho-
teth forth into a blade, and so springeth vp by little and
little, till it bringeth forth an eare, and lastly, it ripeneth and
yeeldeth to the sower plentifull increase: so when first the
seedes of sanctification are sowne in vs; by vertue of Gods
spirit, they haue a time to take rooting, when as they make
little or no shew to our selues or others, but afterwards they
send forth as it were a blade of a holie profession, and the
ripe fruits of godlinesse. Notwithstanding these fruites in
this life are not purely cleane, and without mixture; but as
in the fairest field, there is amongst the cleaneest wheate some
tares and cockell: so in those that are most sanctified, there
are many corruptions of the flesh, mixed with the good
fruites of the spirit, the which the Christian is stil in weeding
and

and plucking vp by the rootes so long as he liueth, but yet can neuer overcome this great worke, till the winter of death whollie nipped and killed these weedes of sinne. We must not therefore presentlie after our conuersion, dreame of a perfection in sanctification; no nor yet at the first, estimate the trueneſſe thereof by the greatneſſe of the measure: for as it is in the naturall generation and growth of the body, so also in spirituall regeneration; all is not finished at the first, but perfected by degrees. As soone as wee are conuerted, we are but babes in Christ, and in respect of our infancie in knowledge, faith and other graces, such as haue neede rather of *milke, then of strong meate*: in the rest of our life wee grow vp from strength to strength, till wee come to mans estate, vnto which age wee cannot properly be said to haue attained, till by death wee whollie lay aside the old man, and the corruptions thereof: and lastlie, wee attaine to our consummation and full perfection, when at the latter daie wee shall rise againe, and both in bodie and soule bee indued with perfect holinſſe, whereby we shall be enabled to performe obedience to Gods will, in that degree which his iustice requireth,

Heb. 5. 14.

Rom. 8. 19.

CHAP. III.

Of the parts of sanctification.



He parts of sanctification are two, mortification, and viuification, the which also are said to be the parts of true repentance, but in a diuers sense: for they are attributed vnto sanctification, as they are the worke and action of God, who by his holy spirit doth mortifie and quicken vs, and is the sole author and cause of our sanctification; and vnto repentance, as they haue referrenee vnto vs, who being regenerate and indued with Gods spirit, doe labour in the mortification of our corruptions; and indeuour to serue the Lord in newnesse of life; for, *Spiritus sanctus agitur in vobis*, wee being first mooued and set a worke by Gods spirit;

§. Sect. I.

That sanctification containeth two parts, mortification, and viuification.

doe

Pfal. 34. 14.
and 37. 27.
Esa. 1. 16. 17.
Rom. 5. 11. 18.
Eph. 4. 22. 23.

doe worke together with him. This diuision hath it ground and warrant in many places of holy Scriptures, in which it is expressed in diuers phrases and formes of speech. Psal. 34. 14. *Escheu euill and doe good.* Esa. 1. 16. 17. *Cease to doe euill, learne to doe well.* Rom. 6. 11. *likewise, thinke ye also that ye are dead to sinne, but are alieue to God in Iesus Christ our Lord.* And v. 18. *Being free from sin ye are made the seruants of righteousness.* Ephes. 4. 22. *That ye cast off concerning the conuersation in time past the old man, which is corrupt through the deceivable lusts.* 23. *And be renued in the spirit of your minde.* 24. *And put on the new man, which after God is created in righteousness and true holinesse.* So Rom. 7. 4 8. 13. 1. Cor. 5. 7. Col. 2. 12. 3. 9. Gal. 5. 16. 1. Pet. 2. 24. 3. 11. By all which places and many others it is cleere and manifest, that our sanctification consisteth of these two parts, the mortifying of the flesh, and the quickning of the spirit.

§. Sect. 2.

Of Mortification what it is and how it is wrought.

Mortification is the first part of sanctification, wherein the spirit of God applying vnto vs the vertue and power of Christs death and buriall, doth by little and little weaken, subdue, and kill in vs our naturall corruption, the flesh and the lusts thereof, so that they are not so powerfull as in times past to stirre up in our mindes euill motions which are contrarie to the will and word of God.

Rom. 6. 4. 5.

In this description is set downe, first the cause of our mortification, which is the vertue and efficacie of Christs death and buriall, communicated and applied vnto vs by the spirit of God, whereby wee are ingrafted into the body of Christ, and so made partakers of the power and vertue of Christs death, which being deriued vnto vs, doth not onely take away the guilt and punishment of sinne, but also doth mortifie and kill our naturall corruptions, which heretofore wholly ruled and ouerswaied vs. Secondly, the forme, manner and progresse of this worke is here expressed, namely, the weakning, subduing, and killing of our corruption by little and little; so that this worke is not perfected at once, and in an instant, but by degrees: first it is weakened and the power thereof somewhat abated, so as though it beare sway in vs, yet it doth not wholly ouerrule vs without resistance,

as it was vsed to doe in the time of our ignorance: then being further enabled by vertue of Gods spirit, working in vs, we preuaile against it, so that though it often rebell, yet doe we subdue it and obtaine victorie. Lastly, obtaining a greater measure of the spirit, we mortifie and kill it; that is, though we doe not vterly deprive it of life and motion, yet we giue it such a deadly wound, that it neuer recouereth his former strength, but still pineth and languisheth, till with the death of the bodie it also dieth and is wholly abolished. Now whilst it is in this consumption and neere vnto death, hauing a long time before been weake, oftentimes it seemeth to recouer strength, and to offer some violence vnto the regenerate part: but this must not discourage vs, as though now it were on the mending hand, and like to bee restored to it former health and strength: for as it fareth with those that lie vpon their death-bed; so it is with our sick flesh, and the corruptions thereof, after that nature seemeth spent, and the power thereof wholly decayed, oftentimes falling into some grievous fit, wherein there is a fight betweene life and death, their strength seemeth redoubled and farre greater then euer it was: but be of good comfort, it is no signe of health, but a pang of death which neere approacheth.

And thus you see the death of sinne and our naturall corruption. Now as in the death of the bodie there is a certaine progresse therein, namely, when the dead carcase is also buried; so also there is not onely a death of sinne, but also a buriall, the which is wrought by the vertue of Christs buriall, applied vnto vs by Gods spirit; whereby it commeth to passe that sinne which is alreadie slaine and dead, doth so remaine and continue; so that this buriall of sinne is nothing else but the further progresse and continuance of our mortification. Of this the Apostle speaketh, Rom. 6.4. *Wee are buried then with him by baptisme into his death, &c.* So Col. 2. 12.

Rom. 6.4.
Col. 2. 12.
and 3. 3. 5.

And thus haue I shewed what our mortification is, which as it is a worke most hard, so also most necessarie: the difficultie appeareth by the name which is borrowed from the practise of Chirurgeons, who before they cut off any member, doe first mortifie it, that after they may take it away with lesse

§. Sect. 3.
That the worke
of mortification
is hard and
necessarie.

Col 3.5.

Rom.8. 6.7.8.

Psalme 63.4.

lesse sense of paine. And this is implied by our Sauour Christ, whereas hee inioyneth vs, if our right hand or eye offend vs, to cut it off and plucke it out: and plainly expressed by the Apostle Paul, Col.3.5. *Mortifie therefore your members which are in the earth, fornication, uncleannesse, the inordinate affection, euill concupiscence and couetousnesse, &c.* Where calling these sinnes by the name of members, hee intimateth thus much, that they are as deare vnto vs as the members of our bodie, and also that it is as vnpleasant and painfull vnto vs to forsake our naturall corruptions, as to bee deprived of the hand, eye, or foote. But though this worke bee most hard, yet it is most necessarie; for the best things that are in the flesh and vnregenerate part, euen the *wisedome thereof is death and enmitie against God, because it is not subiect to the law of God, neither indeede can bee*, Rom.8.6.7. neither can we doe any thing pleasing vnto God so long as wee are in the flesh, as it is verse 8. Lastly, if we liue after the flesh, we shall die, euen the euerlasting death of bodie and soule; but if wee mortifie the deedes of the bodie by the spirit wee shall liue, euen the life of holinesse and righteousness vpon earth, and the life of glorie and eternall happinesse in Gods kingdome. And therefore if it be necessarie to bee in amitie with God, whose *loving kindnesse is better then life*; or to performe obedience vnto the law of God, or to doe any thing pleasing in his sight, or to escape death and damnation, or to enioy life and eternall saluation, then is it also necessarie to mortifie the flesh and the lusts thereof, how hard and vnpleasant soeuer this worke seemeth vnto vs. So that the difficultie must not discourage vs, but rather double our diligence: and because it is a paine intollerable to part with our sinnes, so long as they remaine like liuely members of the bodie of our flesh, therefore as Chirurgians (to make the paine tollerable to the patient) doe first vse meanes to mortifie the member which they purpose to cut off; so let vs vse all good meanes to weaken the strength of sinne, and to mortifie our carnall affections, and then wee shall suffer them to be quite cut off and taken from vs without any extraordinarie passion or sense of paine.

And

And so much concerning our mortification. Viuification is the second part of our sanctification, wherein the spirit of God communicating and applying vnto vs the vertue and efficacie of Christs resurrection, doth raise vs vp from the death of sinne to holinesse and newnesse of life.

§. Sect. 4.
Of Viuification, what it is, and the causes thereof.

The cause of our viuification is the vertue and efficacie of Christs resurrection applied vnto vs by Gods Spirit; the which vertue flowing from his Deitie, was first powerfull in his owne flesh, raising it out of graue, and giuing it victorie ouer sinne and death, and being deriued from our head, and communicated vnto vs who are members of his bodie, it doth also reuiue vs who were dead in our sinnes, and inableth vs to leade a new life in holinesse and righteousness, according to the rule of Gods word. This appeareth, Rom. 6.4. where he saith that we are buried with him by baptisme into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so wee also should walke in newnesse of life. So Philip. 3. 10. 11. where Paul desireth not on- ly to be clothed with the righteousness of Christ applied by faith for his iustification, but also to know and feele the vertue of Christs resurrection, that by this meanes hee might attaine vnto the resurrection of the dead. And as Paul earnestly desired this, so also hee attained vnto it, as himselfe professeth: Galath. 2. 20. *Thus (saith hee) I line, yet not I now, but Christ lineth in mee, and in that I now line in the flesh, I line by faith in the sonne of God, who hath loved mee and giuen himselfe for me.* Now this efficacie and vertue of Christs resurrection is applied vnto vs by Gods spirit, which vniteth vs vnto Christ our head; and therefore vsually in the Scriptures this worke is ascribed vnto him. So Rom. 8. 11. *But if the spirit of him that raised vp Iesus from the dead dwell in you, hee that raised vp Christ from the dead shall also quicken your mortall bodies, because his spirit dwelleth in you.*

Phil. 3. 10. 11.

Gal. 2. 20.

Rom 8. 11.

And thus haue I shewed the author of our viuification: the manner how it is wrought followeth to bee spoken of. First, the Spirit of God dispelleth the cloudes of ignorance, and illuminateth the eyes of our vnderstanding with the beames of true sauing knowledge, wherewith being inlightened

§. Sect. 5.
Of the manner how our viuification is wrought.

tened

Ephes. 1. 17.

Rom. 7. 18. 21.

§. Sect. 6.

*That the worke
of sanctificati-
on is not fini-
shed in an in-
stant.*

Rom. 8. 23.

Ephes. 5. 26. 27.

tened, we rightly iudge that follie and madnesse, in which we thought formerly our chiefe wisdome consisted, and approoue that as onely wise, which before wee condemned as extreame foolishnesse. Of this the Apostle speaketh, Ephes. 1. 17. where hee prayeth that God would bestow vpon them *the spirit of wisdome and reuelation through the knowledge of him, that the eyes of their vnderstanding might be inlightened, &c.* After the vnderstanding is thus inlightened, then also the will is changed; and whereas before regeneration it was corrupt, peruerse, and rebellious, now being sanctified, it beginneth to hate and auoide that euill which in former times it loued and embraced, and to like and delight in that good which formerly it lothed and abhorred: so that the regenerate man saith with the Apostle, that to will is present with him, though he finde no meanes to performe that which is good; and that hee is *delighted in the law of God concerning the inner man*, though *the law of his members rebelling against the law of his minde, leade him captiue to the law of sinne*. Finally, the vnderstanding being inlightened, and the will reformed, there followeth the renuing of all the affections, the thoughts, imaginations, powers and faculties of the soule: and lastly, the internall parts being quickened, there insueth the renuing of the bodie, the outward actions, life and conuersation.

And thus haue I set downe the manner and forme of our spirituall renuing. Now as the worke of mortification, so this of viiufication, is not perfected and finished in an instant, but in continuance of time and by degrees; neither doe wee so long as wee continue in this life, receiue any great measure thereof, but onely *the first fruites*, which is but as it were a little handfull in respect of that large haruest of godlinesse which wee shall attaine vnto in Gods kingdome, as the Apostle speaketh, Rom. 8. 23. Whereas therefore the Church is said to be perfectly purged from all spots of sinne, Ephes. 5. 26. 27. it is to bee vnderstood of our iustification, whereby the faithfull are deliuered from the guilt and punishment of sinne, and adorned with Christs perfect righteousnesse; and not of our sanctification, which is onely begun in this life,

but

but not perfected till the life to come, as it is notably set downe, 2. Cor. 5.1.2.3.4.

1. Cor. 5.1.2.
&c.

CHAP. IIII.

Satans temptations, whereby hee laboureth to intice vs to commit sinne, answered.



And so much for the doctrine of sanctification: §. Sect. 1.

the right vnderstanding wherof serueth much for the answering of all contrarie cauils and obiections, which are suggested into our minds by our spirituall enemies. Now having shewed the truth of this doctrine, let vs in the next place propound Satans temptations, which he commonly vseth to hinder this worke of sanctification: to the end that the weak Christian may be the better inabled to answer them in the day of triall.

Of the kinds of Satans temptations, whereby he endeavoureth to hinder our sanctification.

The temptations which Satan suggesteth to hinder our progresse in godlinesse are of two sorts: either allurements to intice vs to goe aside out of the narrow path of holinesse, into the broad way of sinne and wickednesse; or discouragements to dishearten and wearie vs, in traouelling this spirituall iournie. By the first, hee sweetneth the bitter pill of sinne that it may seeme pleasant to our carnall appetites, to the end that wee may greedilie swallow it to our euerslasting bane; by the other hee laboureth to make holmesome godlinesse loathsome and altogether vnpleasant to our sensuall taste. Those hee commonly vseth before wee haue sinned, to cause vs presumptuously to fall into it: and these after wee haue sinned and wounded our consciences, to the end hee may mooue vs desperatelie to surcease our labour in the workes of sanctification, as being not onlie difficult, but altogether impossible.

§. Sect. 2.

The first sort of his temptations whereby he laboureth to draw vs into sinne, he inforceth by extenuating the sinne vnto which he allureth vs, by putting vs in minde of the mercies of God and merits of Christ, and by hiding from vs

Of Satans temptation, whereby hee allureth vs to fall into sinne.

the curse of the law, and the punishments threatned against sinne, both in this life and the life to come. Why (will hee say) makest thou such scruple of committing this sinne which is so pleasant or profitable vnto thee : seeing it is in it owne nature but verie smal, and almost no offence at al, being compared with the great transgressions which others haue committed; who notwithstanding are said euen in the Scriptures to haue been most godly and righteous, yea, and highly in Gods loue and fauour; why therefore shouldest thou, who art farre inferior vnto them, stumble at this small straw, seeing these great blockes could not hinder euen the most religious from enioying the pleasures of sinne? Consider also the common frailtie of mankinde, and the naturall corruptions of the best, whereby they are ready to fall when the least occasions are offered, into sinnes farre greater then this which so much pleaseth thee. Remember that thou canst not be a Saint in this life, nor freed from that corruption which so fast cleaueth vnto thee; and therefore seeing thou must needs sinne; now sinne when thereby thou maist haue pleasure or profit, for doe what that thou canst, yet thou shalt often fall. And why wilt thou not rather be lead with delight, then be drawne with necessitie? Consider likewise that thy God is most merciful, and therefore still ready to pardon thy sinnes; and the rather, because he knoweth thy fraile weakness in resisting sinne, and inability to performe obedience to his law; and also that Christ died, not for the iust, but the vniust; not for the righteous, but for the sinner: and therefore be thy sinnes neuer so many, yet applying the merits of Christ by faith, neither their guilt nor punishment shall bee imputed vnto thee. Call to minde also the gracious promises of pardon and forgiveness, which are made vnto thee in the Gospell; for the obtaining whereof, nothing is required of thee but faith and repentance: now this faith thou hast already, and this repentance thou maist haue hereafter, when thou hast enioyed the pleasure or profit of this sinne. Neither doth repentance goe before, but followeth the committing of sinne; so that vntill thou first sinne, thou hast no cause of repentance, nor neede to repent.

And these and such like are Satans baits, wherewith he allureth vs to intangle our selues in the snares of sinne: into which we are more readie to fall through the corruption of the flesh, which naturally louing sinne, doth, with the euill motions and desires thereof, further Satans temptations; and the instigation of the world which pricketh vs forward, and draweth vs on into the sleepe descending way of wickednesse, into which we are readie to runne headlong of our owne accord; partly alluring vs with pleasures, riches, and worldly glorie, the desired objects of our carnall desires; and partly drawing vs with euill examples, first to a liking, and then to the practizing of those sinnes, which we see committed by others.

§. Sect. 3.

That the world and the flesh further the temptation.

Against all which temptations that wee may be the better armed; let vs in the next place propound some arguments whereby wee may bee withheld from falling into Satans snares of sinne, into which his suggestions, the worlds allurements, and our owne corruptions leade and draw vs: and then being hereby moued to a true detestation of our sins, and an earnest desire of hauing a diuorce sued betwixt vs and them, I will afterwards set downe some meanes, by the carefull vse whereof we may be enabled to stand in the day of temptation, and preserued from falling into those sinnes which we already condemne in our iudgements, and dislike in our affections.

§. Sect. 4.

The preseruatiues to keepe vs from sinne of two sorts.

The reasons whereby wee may bee perswaded to resist sin are of two sorts: the first, tying vs to holy obedience in the bands of loue: the other, binding vs from falling into sinne with the cords of feare. Of the former ranke are these and such like holy considerations.

The first reason taken from Gods loue towards vs.

First, wee are to set before vs the infinite loue of God towards vs, base and vile creatures, altogether vnworthie of his least fauour by reason of our sinnes; the which his loue as it plainly appeareth in all other his mercies and manifold benefites bestowed on vs, so especially in sending his only begotten and dearly beloved sonne, not onely to suffer some small miserie, but euen death it selfe, yea, that cursed ignominious and cruell death of the crosse for vs, who were

not his louing friends or faithfull seruants, but opposed enemies and rebellious traytors, who had renounced his seruice, and yeelded our selues as slaues to Satan readie to doe his will. Seeing therefore our good God hath so dearly loued vs, who were altogether vnworthie his loue, and most worthie of his anger and heauie iudgements, O why should not this flame of his loue towards vs, kindle some sparkles of loue towards him againe, who is in himselfe the chiefe goodnes, and to vs most kinde and gracious? If for our sakes, who were his abiect enemies, hee hath not spared his owne sonne but gaue him to die for vs; should we not for his sake, who is our chiefe friend, be as willing to part with our sinnes, and to kill and crucifie all our carnall corruptions? Neither can wee by any other meanes so cleerely shew our loue to God, as by hating sinne, which aboue all things in the world is most hateful and odious vnto him, and the onely cause which maketh him abhorre euen his excellent creatures, so that though he loued them as being his owne workes, yet he detested them being defiled with the filthie spots of sinne; yea so odious is sinne vnto our righteous God, that he could not chuse but punish it in his dearly beloued sonne, who bare our transgressions, and sustained our persons; and when there was no other way to subdue the power of sinne, he gaue it a mortall wound, euen through the bodie of our blessed Saviour, and deliuered him to be crucified, that by this meanes he might also kill and crucifie our corruptions. Seeing therefore sinne is most odious and detestable in the eyes of God, we cannot better shew our loue towards him, which his loue towards vs hath so well deserued, than by hating and flying that which he so much abhorreth.

§. Sect. 3.
The second
reason, taken
from Gods
benefits.
Ephel. 1. 4.

Secondly, let vs call to our remembrance his innumerable benefits, which are the vndoubted signes of his loue towards vs. First hee hath elected vs vnto eternall life that wee should be holy. Seeing therefore he hath made speciall choice of vs amongst many who are reiected, therefore let vs exceed others in a holy care of seruing him, and auoiding those things which are displeasing in his sight; hee also hath created vs to the end we should worship and serue him our Lord
and

and Creator: and therefore seeing wee haue our being from him, let vs in all our actions seeke his glorie and auoid sinne, whereby hee is dishonoured. Yea hee hath not made vs the vilest of his creatures, but reasonable men according to his owne image and likenes, and therefore let vs not deface this glorious workmanship with the filthie spots of sinne. He hath redeemed vs out of the cruell bondage of our spirituall enemies, by giuing his sonne to be the price of our redemption; and therefore seeing we are bought with a price so inestimable, let vs not wilfully again make our selues the bondslauers of sinne and Satan, but *glorifie our redeemer in our bodies and in our soules, seruing him in holinesse and righteousness all the daies of our liues.* He hath effectually called vs and selected vs out of the corrupt masse of mankinde, and therefore let vs walke worthie our vocation; for God hath not called vs vnto uncleannesse but vnto holinesse. He hath freely iustified vs, imputing vnto vs Christs righteousness, and pardoning all our finnes, both in respect of the guilt and punishment; and therefore being made free from sinne, let vs no longer liue therein, but now become the seruants of righteousness; and seeing he hath forgien much, let vs also loue much, labouring to manifest our loue by the fruites of holie obedience. Hee hath reconciled vs vnto himselfe in his Sonne, and therefore let vs not by our finnes make him ouremie, nor againe build vp this wall of separation which Christ our Sauiour hath broken downe. Hee hath adopted vs in Christ to be his sonnes and heires of euerlasting life, and therefore seeing wee are the sonnes of God, let vs yeeld obedience to our heavenly father, and not liue in our finnes like the slaues of Satan, lest prouoking his iust displeasure against vs by our rebellious wickednesse, wee should bee disinherited of our heavenly patrimonie. Hee hath granted vnto vs the peace of conscience and ioyes in the holie Ghost, and therefore let vs not by our finnes disturbe our peace and wound our consciences, turning our sweete ioy and comfort into griefe and bitter heauinesse. Finally, he hath added vnto these spirituall gifts, innumerable temporarie benefits, health, wealth, libertie, foode, apparell; and therefore let vs not abuse his gifts by
Rr 3 prophaning

Act. 17. 28.

1 Cor. 6. 20.

Luk. 1. 74. 75.

2. Cor. 5. 15.

Rom. 6. 6. 8. 8.

1. Thes. 4. 17.

Luk. 7. 47.

Col. 1. 31. 32.

Ephes. 3. 14.

prophaning them with our sinnes, but rather vse them as encouragements whereby wee may be moued with all cheerefulness to serue so bountifull a master. In a word, as the gifts of God are infinite which concerne this life and the life to come; so are the reasons drawne from them infinite, which may serue to restraine vs from sinne, and containe vs in the course of holie obedience: the which if wee continually retaine in memorie (euen those benefits which are common to all true Christians, and those which euery one receiueth in his particular place and calling) wee will not (vnlesse our vngratefulness be intollerable) easily hearken to Satans tentations, nor for the vaine pleasures, vncertaine riches and momentany honours of this wicked world be hired to commit sinne, which wee know to bee displeasing and odious in the sight of God, who in his endlesse loue hath bestowed vpon vs such innumerable benefits.

h. Sect. 6.

The third reason, taken from the death and sufferings of our Sauiour Christ.

Thirdly, when wee are tempted vnto sinne, let vs call to minde the death and suffering of our Sauiour Christ, and say vnto our owne soules, Hath Christ my redeemer paid for my redemption euen his dearest blood, and shall I sell my soule to sinne againe for this vaine pleasure or base commoditie? Hath hee not spared to powre out the full streames of his most precious blood, that in this pure lauer I might be purged and cleansed from the filthie spots of sinne; and shall the world cause me with her Syrens songs to leape againe into this filthie puddle? Should he suffer himselfe to be crucified that by his death he might kill sinne, and shall I now put life into it againe, reuiuing that which hee hath mortified? Did hee in his infinite loue giue himselfe for me, and shall I trample this precious gift vnder foote, preferring before it the trifling vanities of this wicked world? Should honour allure me to commit sinne, seeing the glorious sonne of God hath abased himselfe and vndergone ignominious shame to free mee from it? Should pleasures intice me to breake Gods commandements, seeing my Sauiour Christ left the bosome of his Father, at whose right hand there is fulnes of pleasures and ioyes for euermore, and indured the griefe and miseries of a wretched life and cursed death, that thereby

thereby he might satisfie Gods iustice for my transgressions? Should I be perswaded to commit sinne, with the base hire of vncertaine riches, seeing *Christ hath redeemed me, not with silver or gold, or any other corruptible thing, but with the inestimable price of his most precious blood?* Should my sensuall taste and curious palate, moue me to sinne in drunkenness and gluttonie, seeing Christ to redeeme me hath hungred and thirsted, and in steed of drinke had offered vnto him gall and vinegar? Shall I be moued to sin by anger, and to seeke vniust reuenge, seeing Christ being iniured *opened not his mouth, but like an innocent lambe suffered himself to be lead to the slaughter?* Farre be from me such a desire; nay rather because my Saviour Christ hath suffered all this for me, to redeeme me out of my spirituall bondage, I will resolute rather to be deprived of al worldly benefits, and endure patiently the greatest miseries and afflictions, than by wilfull falling into sinne make my selfe againe the slaue of Satan. And thus haue I shewed how the remembrance of Christs death and passion is a notable corrasie to kill our corruptions: and as men are accustomed to shew vnto Elephants the iuyce of the Grape or Mulberie, to make the more fierce, and encourage them to a more courageous fight; so haue I by offering to our view the precious blood of this immaculate Lambe, endeououred to redouble our valour in fighting this battell of temptations against our spirituall enemies.

Fourthly, let vs remember the vnion that is between Christ *§. Sect. 7.* and vs, whereby he is become our husband, we his spouse, he our head, and wee his members. The consideration whereof may serue as a forcible argument to restraine vs from falling willingly into any sinne; for if wee bee the spouse of Christ, farre be it from vs to behaue our selues like Satans strumpets, prostituting our soules to sinne that we may receiue the gaine of some worldlie vanities, and to incurre the grievous displeasure of our most louing husband, for the pleasing of our carnall lusts and sensuall appetites: if we be the members of Christs bodie, farre be it from vs to make his members the instruments of sinne and seruants of vnrighteousness; for what were this, but as much as in vs doth lie, to draw our

1. Pet. 1. 18. 19

Esa. 53. 7.

The fourth reason, taken from the vnion which is betwixt Christ and vs,

1. Cor. 6. 15.

616 *Preseruatiues to keepe vs from the infection of sinne.*

holy head into the communion of our sinnes and wickednesse, and to make our Sauour, who in himselfe hath wholly vanquished and gloriously triumphed ouer sinne and Satan, in his members to receiue a soile? Nay rather seeing wee are the spouse of Christ, let vs labour to adorne our selues with the glorious golden garment of holinesse and righteousnes; and though we haue some spots of our naturall infirmities in our outward parts, yet let vs in a glorious manner decke our selues within with integritie and vprightnes of heart; and so the King our heavenly husband shall take pleasure in our beautie, and place vs at his right hand in his kingdome of eternall glorie. Seeing also wee are the members of Christs bodie, therefore let vs endeouour to conforme our selues to the holines of our head, and by our righteous liues and conuersations make it manifest, that wee are quickened and led by the same spirit.

Psal. 45.

§. Sect. 8.

The fifth reason, taken from the spirit of God dwelling in vs.

1 Cor. 3. 16.

Eph. 2. 21. 22.

Ephes. 4. 30.

1. Cor 6. 17.

Lastly, let vs call to minde that our bodies are the temples of the holie Ghost, which once were polluted and vncleane, but now sanctified and purged by this our holie guest, that they may bee fit habitations for himselfe to dwell in. And then let vs consider, that it is a most horrible indignitie against the Maiestie of God, to prophane with our filthie sinnes the holie temples of his most holie spirit; and to make them more fit to bee sties for filthie swine and vncleane spirits, then mansion houses for God to dwell in; that by our sinnes wee vex and grieue the good spirit of God, and make his lodging lothsome vnto him, and so as much as in vs lieth, wee driue him away, and as it were thrust him out of dores, if not by violence, yet at least by our hard and vnciuill entertainment: yea that by our sinnes wee doe not onely defile, but euen destroy the temple of God, and thereby also cast our selues headlong into eternall destruction. *For if any man destroy the temple of God, him shall God destroy*, as it is 1. Cor. 3. 16. If therefore wee would not prophane Gods temple, abuse his glorious presence, vex our holie guest, destroy his mansion and our selues also, let vs most carefullie auoide sinne, and nourish all the good motions of Gods spirit, wholly submitting our selues with cheerefull alacritie

to be guided and gouerned by his directions, and so we shall perfume these holie temples with the odours and incense of holy obedience, which smelling sweetely in Gods nostrils, will moue him to dwell in vs with pleasure and delight, all the daies of this our pilgrimage, and afterwards to transport vs into those eternall mansions of his kingdome of glorie, where wee shall continue in all ioy and happinesse for euermore.

CHAP. V.

*Of the second sort of preseruatiues to keepe
vs from sinne.*



And so much concerning the first sort of arguments grounded vpon loue. The second sort whereby wee may be withdrawne from committing sinne, may bee taken from that feare and reuerence of God, which ought to bee in euery one of vs: vnto which wee may be moued by diuers effectuall reasons. As first by the consideration of Gods all-seeing wisdome, and all-filling presence, whereby hee seeth euen our most secret thoughts, and is a present witnessse of all our hidden actions. For this being remembred, who dare in such a glorious presence commit that wickednesse, which he knoweth hatefull vnto him, before whom he committeth it? Hee is counted an vngracious childe, who will wittingly breake his fathers commandement euen before his face; and he is esteemed a desperate malefactor who dare presumptuoullie offend against the law in presence of his Iudge; how then can our vngracious impudencie and desperate presumption be excused, who dare offend and sinne in the sight and presence of a father so gracious, and of a Iudge so iust?

§. Sect. 1.

The first reason taken from Gods all-seeing wisdome and all-filling presence.

Secondly, let vs call to minde Gods iustice, which is so exact, that rather then hee would let sinne goe unpunished, he punished it in his deerely beloued sonne. If therefore thou sin, thou canst not corrupt him with bribes, nor pacifie him with

§. Sect. 2.

The second reason taken from Gods exact iustice.

with faire words, nor ouercome him by intreatie, nor stop the course of iustice, with the intercession of friends. For, hath he not spared his sonne; and will he spare his seruants? hath he punished sinne in his owne child, and will he winke at it in a common subiect? could neither the intreatie, nor teares, nor grones, nor strong cries, nor bloodie sweat of his best beloued sonne, appease his wrath and satisfie his iustice, but that standing in our place, hee must needs beare our punishment, and being suretie for sinners, hee must die for sinne? and shall they who are the principals escape, who in stead of pleading his paiement, doe contemptuously refuse it, and as it were treade it vnder foote? It is true indeede that Christ suffered for vs that we might escape, and paid our debt that it might not be required at our hand; but seeing all sinners haue not their part of Christ and his merits, but onelie those that are in Christ; and those onelie are in Christ, who walke not after the flesh, but after the spirit; seeing also those onelie are partakers of all the gracious promises made in him, who approue their faith by the liuelie fruit thereof, vnfeined repentance; and those onelie doe trulie repent, who sorrow for their sins past, hate their present corruptions, and desire and indeuour to serue God in newnesse of life; how can we haue any assurance that Gods iustice is satisfied for vs, and that we haue escaped condemnation, if we quench the good motions of Gods spirit, and obey the flesh in the lusts thereof, and if still being in lone with our sinnes, we resolute to goe forward in our course of wickednesse?

§. Sect. 3.

The third reason, taken from Gods fierce anger against sin, sheweth in his fierce iudgements executed vpon sinners.

Thirdly, let vs call to our remembrance Gods fierce wrath conceiued against sinne, and his fearefull iudgements which he hath executed vpon sinners, and that not onely particular men, but also whole states and common-wealthes. Let vs call to minde the generall deluge, in which all mankind, sauing eight persons, were drowned; the destruction of Sodom and Gomorah by fire and brimstone; the rooting out of the whole nation of the Cananites; the reiection of the Iewes; the ouerthrow and vtter defacing of those famous Churches of the Corinthians, Galathians, Ephesians, Philip-
pians,

prians, Colossians, Thessalonians, and the rest mentioned in the Reuelation. And to the examples of former times, adde those which euery man obserueth in his owne experience; and then consider withall, that the cause which moued the Lord to execute in his iust displeasure these heauie iudgements vpon mankind, was nothing else but sinne, and it will bee a forcible reason to withdraw vs from it. For the Lord is immutable and vnchangeable in his course of iustice, and he hateth sinne now as deadly as in former ages; neither will hee spare vs more than others, if wee liue in our sinnes without repentance: nay certainelie as our sinnes being aggravated by manie circumstances are more odious vnto him, so will the Lord proportionablie inflict more heauie iudgements vpon vs then he hath vpon others, whose sinnes haue not been so great and presumptuous. For if the Lord giue vs now extraordinarie knowledge, or at least the meanes thereof, and wee sinne against this knowledge and against our owne consciences; if he hath in most abundant measure multiplied his mercies vpon vs, and we hereby bee made more vnkind and vngratefull; if hee hath giuen vs warning by innumerable examples of his heauie iudgements executed vpon others in former times, and in our own daies, yea euen in our owne sight, laieth heauie punishments vpon such as haue committed no other sinnes then wee our selues are guiltie of; and yet wee continue in our sinnes without repentance, how is it possible but that wee should prouoke Gods fierce wrath against vs, and draw downe violentlie vpon our selues with these cartrepes of iniquitie, Gods fearefull plagues and heauie iudgements? It is true indeede that God is long suffering and slow to anger, but if hereby wee take occasion to continue in our sinnes, and doe delay our repentance, what doe we else but *treasure vp against our selues Wrath against the day of Wrath,* Rom 2. 5. *and the declaration of the iust iudgement of God?* It is most certaine that God is not easily prouoked to wrath and anger: but let not this encourage vs to continue in our sinnes; for if it be once inflamed, it is so fierce and terrible, that with the heate thereof it drieth vp the seas; and so powerfull, that

that hee maketh therewith the earth to tremble and the mountaines to melt like waxe in his presence, and the voyce of his furie doth breake and rent in sunder the Ceders, yea the mightie strong Ceders of Libanus, as the Scripture speaketh. As therefore fire doth burne more hotly in such solid matter as is long in kindling, then in flaxe or straw which is soone inflamed, and soone extinguished; so the anger of God is not easily inflamed, but if it be once kindled, it burneth so furiously that nothing will quench it, but the blood of Christ applied by faith, and the streaming teares of vnfeined repentance. Seeing then Gods iudgements are so fearefull, and his anger so terrible, let vs carefullie take heede of prouoking his wrath against vs by our sinnes, *for it is a fearefull thing to fall into the hands of the living God.*

Heb. 10. 31.

§. Sect. 4.

*The fourth
reason, taken
from the day of
iudgement.*

Fourthly, let vs meditate vpon the day of iudgement, when as wee must giue an account not onely of our words and workes, but also of our secret thoughts, before a most iust Iudge, who with the all-seeing eye of his diuine knowledge searcheth and beholdeth the very heart and reines, in the presence also of men and Angels. And this will restraine vs from falling into sinne, though it may be so secretly acted, that wee neede not to feare in this life either shame or punishment. For let it be supposed that wee can hide our sinnes from the sight of al men, yet what will this benefit vs, if God, against whom wee sinne, and before whom as our supream Iudge wee must giue an account, doe looke vpon vs? What will it profit vs though time weare our offences out of mans remembrance, if God keepe a faithfull register of them, and ingraue our reckoning with a penne of iron? What will it helpe vs if by our cunning conueiances, wee can hide our sinnes and auoide shame, or with an impudent forehead can face them out without blushing, if our nakednesse bee discovered, and our shame proclaimed in the presence of God and all his Saints and Angels? What will it auaille vs to be exempted from punishment in this life, through our great power and vncontrouleable authoritie, or to escape the penaltie of humane-lawes by the intercession of friends, or
by

by corrupting the Iudge, or by procuring the princes pardon; if againe we must be arraigned before such an vpright Iudge as respecteth no persons, receiueth no rewards, and being found guilty, be condemned vnto the eternal torments of hel fire? When therfore we heare the voice of Satans temptations alluring vs to commit sinne, let vs also haue the voice of the Archangell sounding in our eares, *Arise yee dead and come vnto iudgement*: when the world tempteth vs vnto sin on the one side by intising promises of honors, pleasures and riches, and on the other side, by terrifying threatnings of losse, danger, or punishment, let vs call to mind the day of iudgement, when either we must heare the sentence of saluation, *Come yee blessed of my father and inherit the kingdome prepared for you, &c.* or the sentence of condemnation, *Depart ye cursed into hell fire, which is prepared for the diuell and his angels*: and then shall not the momentany vanities of the world so forcibly draw vs into the snares of sinne, as the remembrance of the heauenly ioyes prepared for vs in Gods kingdome will retaine vs in holy obedience; then will not the worlds threats of temporarie miseries so strongly vrge vs to wound our consciences with the sting of sinne, as the feare to heare the definitiue sentence of eternall condemnation wil restraine vs from it.

Lastlie, let vs call to minde the manifold euils, which sinne causeth both to bodie and soule, in this life and the life to come; and so though the vglienesse of it selfe will not make vs to flee from it, yet the miserable effects which it produceth may moouue vs to abhorre it. Consider therefore that there is no euill vnder the sunne, in this life or afterwards, which is not a fruit of this cursed roote: it subiecteth the bodie to sicknesse and diseases, hunger and thirst, cold and wearinesse; the mind to ignorance and blindnesse, the will to perversenesse, the affections, to all preposterous disorder; it ruinateth the estate, and bringeth a man to pouertie and extreame miserie; it maketh the whole man obnoxious to the curse of the law, the anger of God, and all those innumerable euils, which euer accompanie them. In this world

Math. 25.

2. Per. 3. 11.
Iude 14. 15.

*§. Sect. 5.
The fifth reason taken from the manifold euils of sinne.*

it

it bringeth the bodie to death and corruption, and in the world to come both bodie and soule to condemnation, and endlesse destruction; it depriueth vs of our heauenly inheritance, and the euerlasting ioyes of Gods kingdome, and plungeth vs into the lake which burneth with fire and brimstone. In a word, there is no euill which can bee imagined which doth not proceede from this euill of sinne, and therefore though it seeme neuer so sweete to our carnall appetites, yet being mixed with this gall and wormewoord of innumerable euils, let vs loathe and abhorre it; when the vaine and vncertaine benefits which it promiseth moue vs to embrace it, let the miserable euils which accompanie it, and the most assured and surpassing ioyes which it depriueth vs of, make vs to auoide it as a deadly stinging serpent.

CHAP. VI.

Of some speciall meanes whereby wee may bee preserved from falling into sinne.

6. Sect. 1.
The first
meanes is to
auoide the oc-
casion of sinne.

And these are the reasons whereby euerie one may be armed against Satans suggestions; tempting him vnto sinne; and be moued vnto a Christian resolution, of possessing bodie and soule in holinesse and puritie. Now wee are to speake of some speciall meanes, whereby the Christian thus resolved may be preserved from falling into such grieuous finnes, as wound the conscience, and hinder him in the course of sanctification. First, he that would auoide sinne, must carefullie also auoide the occasions thereof; which are strong inducements to draw him vnto sinne; for as it is great follie for a man who dreads burning to be alwaies meddling with fire and gunpowder; so is it no lesse madness to thinke that we can preserve our selues from sinne, and yet intertaine all occasions thereof, continuallie suffering the sparkes of Satans temptations to fall as it were into the tindar of our corrupt affections. It is not possible that hee who is inclined to glut-
tome

1. Thes. 5. 22.

tonie and drunkenesse should containe himselfe from these finnes, if he giue himselfe to companie keeping, and take his chiefe delight in pleasing his taste with the daintiest meates and drinckes: or that hee who is cholericke, should restraîne from anger, and yet thrust himselfe into needlesse controuersies, and hot contentions: or for him that is lasciuious to abstaine from vncleannesse, and yet frequent vnchast companie, reade wanton bookes, view obscene spectacles, vse filthy communication, and painper himselfe in gluttonie and drunkenesse. In a word, we cannot auoide any sinne, vnlesse wee also flee and shunne the occasions and meanes thereof; and therefore let vs bee as carefull and watchfull in the one as the other, or else wee shall most certainly lose our labours.

Secondlie, if wee would not fall into greater finnes, wee must also make conscience of those which are lesse; and thinke with our selues that no sinne is small, seeing the least deserueth the anger of God and euerlasting death: otherwise if wee willinglie intertaine euen small corruptions, we shall at length make no conscience of heinous transgressions; and these little theeues being let in, will in time set wide open the doore of our hearts, that the greatest and grossest may easilie enter, and so robbe and spoile vs of all grace and goodnesse.

Thirdly, let vs continually stand vpon our guard, carefully watching ouer our owne hearts, that we be not surprised at vnawares; for thousands are the baits which are laid to intrap vs, and tenne thousand liars doth Satan lay to intangle vs; and therefore it behooueth vs to looke narrowly to our waies, and to bee alwayes, as readie to giue Satan the repulse, as he to make the encounter. And considering that if we doe not assault sinne, it will most surelie set vpon vs, and at one time or other will giue vs the foile if wee onelie lie at warde, and neuer offer blow against this our enemy; therefore it behooueth euery Christian souldier, not onely to giue sinne a repulse, but also to wound it in the head, and beate it downe, that it may not againe assault him; or at least

§ Sect. 2.

The second
meanes, to
make consci-
ence of the least
finnes.

§ Sect. 3.

The third
meanes, is con-
tinuallie to
stand vpon our
guard.

least not with wonted power and violence: and forasmuch as hee hath manie enemies which cannot at once be overcome, therefore he is to labour to get every day the mastery of some sinne, and to bring it in subiection, that so in continuance of time hee may vanquish all, and obtaine a full and finall victorie ouer all his corruptions.

*§. Sect. 4.
The fourth
meanes, to rest
on Gods assistance,
and not
on our owne
pouuer.*

Fourthlie, if wee would not fall into grievous sinnes, wee must not stand in our owne power, nor trust in our owne strength, but whollie rest and relie vpon Gods promised assistance. For if once we robbe God of his glorie, and arrogate the praise of our victorie ouer sinne and Satan vnto our selues, the Lord will withdraw his helping hand, and leaue vs vnto our selues, till by our grievous falles we haue learned to acknowledge our owne weakenesse, and to rest wholly in the power of his might. For as all other sinnes are odious vnto God, so especiallie the sinne of pride, because it maketh vile man corriuall with God in his praise and glorie, of which he is most iealous; and therefore the Lord suffereth, euen his owne children, to fall into grievous sinnes, that hereby they may be humbled; and so vseth other sinnes as a counterpoison to cure pride.

*§. Sect. 5.
The fifth
meanes is seru-
ent prayer.*

Lastlie, seeing we stand not by our owne strength but by the power of Gods might, let vs as often as we see our owne weakenes and aptnesse to fall, haue our recourse vnto God, by seruent and effectuell prayer; crauing his aide and assistance, that thereby we may be enabled to stand in the day of temptation. And when by vertue thereof we haue giuen sinne the foile, and repelled Satans suggestions; let vs remember to returne praise and thanksgiuing to the Lord, by whose helpe wee haue beaten backe our spirituall enemies: and then wee may bee assured that the Lord will uphold vs by the power of his spirit from falling into sinne; or if wee doe fall, hee will speedilie raise vs vp by vnfaigned repentance.

CHAP. VII.

That in the most sanctified, remaine some reliques of sinne, and the causes thereof.



And so much for the answering of Satans first *§. Sect. 6.*
sort of temptations, wherewith hee laboureth *Satans temptation, whereby*
to hinder our sanctification by alluring vs to *he discourageth the Christian in the*
commit sinne. Now we are to speake of the o- *worke of sanctification.*
ther sort, whereby he seeketh to discourage vs
in this worke, as being not only hard and difficult, but euen
impossible. And these also are of two kindes; the first taken
from the great masse of our naturall corruptions and small
measure of our sanctification; the other, from some actuall
sins which we haue committed. Concerning the first, hee
thus frameth his temptations: Thou labourest much (will
hee say) and tirest thy selfe in attaining vnto sanctification,
but all in vaine; for doest thou not see on the one side the vn-
resistable violence of thy naturall corruptions, which conti-
nually choake in thee all the good motions of Gods spirit,
and forcibly draw thee into all sinne and wickednesse; and
on the other side, thy small measure of grace and sanctifica-
tion, which is exceedinglie stained with thy manifold im-
perfections? How therefore can such weaknesse withstand
such power? And how is it possible that thy feeble spirit
should ouercome thy strong flesh, especiallie seeing it is as-
sisted with the strong aides of the puissant world, and the
mightie power of innumerable diuels? Neither art thou
vainelie to imagine that God will enable thee to ouercome
all these difficulties, for he hath giuen thee ouer to thine own
weaknesse; otherwise if it were his will to make thee one of
his holy ones, he could with the powerfull operation of his
spirit, long agoe haue perfectly purged thee from all thy cor-
ruptions, and giuen vnto thee a great measure of sanctifica-
tion. Seeing then it is impossible, in respect of thy weaknesse
and thine enemies power, to accomplish this worke which
thou hast taken in hand, and seeing thou hast no assurance
that

that God wil strengthen thee with his spirit, which thou hast a long time resisted and vexed, by quenching the good motions thereof, thou hast now no shew of hope to effect that which thou desirest; and therefore it were much better for thee to cease struiuing against the streame of thy corruptions, and to follow the naturall current of thy desires: for when thou takest all the paines thou canst, thou art in one day carried further backward toward thine olde conuersation, than thou canst in many moneths get forward in the course of sanctification.

§ Sect. 2.

That our sanctification is imperfect and mingled with our corruptions.

And thus doth Satan discourage the weake Christian with his false suggestions, to the end hee may hinder him from traouelling this way of holinesse which leadeth to Gods kingdome: for the answereing whereof we are to know, that the sanctification of the most holy is imperfect, both in respect of the reliques of sinne, and corruptions which continually cleaue to them, and in respect of the manifold wants and defects of their best actions. Neither are wee so washed in the lauer of regeneration, but that there remaine in vs some staines of that scarlet-ingrained dye of our corruptions; wee haue not so clerely escaped out of our old captiuitie of sinne, but that we retaine still some gaules and bruses, which make vs to goe haltingly in the waies of righteousnesse; wee haue not so vanquished this spirituall enemy, but that still it will assault vs, yea, and often foile vs, though it cannot subdue vs; we haue indeed ouercome these cursed Canaanites, so that they cannot rule and raigne in vs as in former times, but wee haue not vtterly expelled them from dwelling amongst vs; so that doe wee what we can, yet still they will be as thornes in our sides to vexe and grieue vs. Heretofore the lusts of our flesh like tyrannicall Lords did against all law and iustice ouerrule vs; but now by vertue of Gods spirit assisting vs, we haue weakened their force and brought them vnder, yet not so, but that still they will rebell against the spirir, and continually exercise vs in the spirituall warfare. So that the regenerate man is not wholly spirit, as the carnall man is wholly flesh, but is diuided into two factions or partes, and alwaies is at ciuil warres within himselfe: for so farre forth as he is regenerate

regenerate he is holy, pure, and vndefile; d but so farre soorth as he is carnall, he is sinnefull, corrupt, and ful of all pollution: as he is regenerate he wholly loueth and embraceth true holinesse and righteousnesse, and abhorreth and fleeth sinne and wickednesse; but as hee is vnregenerate he loueth sinne and the vaine pleasures thereof, and loatheth righteousnesse as irksome and vnpleasant. In the spirituall part hee contemneth the world, and hauing his conuersation aboue he mindeth heauenly thinges; but in the carnall part hee loueth the world, and is pressed downe with the cares and pleasures thereof, so that his minde cannot as it would mount aloft in diuine meditations; in the spirit he serueth the law of God, in the flesh the law of sinne.

6. Sect. 3.

We must not therefore imagine, that to be sanctified is to be wholly purged from al corruption, to be endued with perfect righteousnesse, and to haue the spirit in full measure; but to haue the corruptions of sinne lessened, and their power abated, so that they cannot wholly ouerway vs as in former times, to haue some holy desires and good endeouours of seruing God in holinesse and righteousnesse, which also wee expresse in our actions, although in great weaknesse and imperfection; to haue the first fruites of the spirit in this life, expecting the whole haruest in the life to come: neither let vs yeeld to Satan, suggesting vnto vs, that we are not at all sanctified, because wee haue some reliques of our old corruptions and manifold imperfections in our best actions; or that therefore our holinesse which wee haue, is so small that it is to no purpose, and that which we want so great and hardly come by, that it is not possible we should euer attaine vnto it; seeing these suggestions are sufficiently confuted, both by the Scriptures and examples of al Gods children. For the Scriptures teach vs, that *in manie things we sin all; that if we say we haue no sinne, we deceiue our selues, and there is no truth* Iam. 3. 2. *in vs*: and therefore because wee continually offend, our Sa- aloh. 1. 8. uiour requireth that as we aske our daylie bread, so also wee should pray daylie for the forgiuenesse of our sinnes. The Apostle also telleth vs, that there is a continuall fight in euerie Christian, the flesh lusting against the spirit, & the spirit against Gal. 5. 17.

That we must not dreame of perfection in our sanctification.

Rom. 7.

the flesh, the one tempting vs vnto sinne, the other stirring vs vp to holy obedience. Moreouer, the examples of Gods Saints are pregnant for this purpose, neither was there euer any so perfectly sanctified, but there remained in them some reliques of their naturall corruptiions, which also shewed themselues in actuall sinnes and grievous transgressions; as appeareth plainly in the examples of the Patriarches, *David*, *Peter*, and all others. But most cleerely doth the Apostle *Paul* shew this in his owne person, propounding himselfe as a true paterne of a man regenerate; for though hee had attained vnto a great measure of sanctification, yet he complained of the great force and violence of his inbred corruptiions, Rom. 7: for so great strength thereof remained in him, that it forced him to abuse the law of God, taking occasion thereby to worke in him all manner of concupiscence, and so in stead of killing sinne did reuiue it in him, vers. 8. 9: that it made him to omit the good hee would, and to doe the euil that he hated, vers. 15. 19. that it rebelled against the law of his minde, and led him captiue to the law of sinne, vers. 23. that he saw no possible meanes in himselfe to subdue vterly these corruptiions, and therefore seeketh for helpe elsewhere, crying out, *Wretched man that I am, who shall deliuer me from the body of this death?* vers. 24.

§. Sect. 4.

*That our
wants and cor-
ruptions should
not discourage
vs, but redou-
ble our care
and diligence.*

Apoc. 22. 11.

Seeing therefore this is the state of all Gods children, let not Satan perswade vs that wee are not yet sanctified, or that it is lost labour to goe forward in this worke, because of the great power of our corruptiions and small measure of sanctification, which is stained also with manifold imperfections; but rather let the strength of our corruptiions redouble our care and diligence that wee may subdue them: and considering that there are diuers degrees of holinesse, let vs assoone as wee haue ascended one step, neuer rest striuing till wee haue ascended a higher, vntill at length wee come to the top of perfection, and the highest step of true holinesse; according to the exhortation of the Apostle, Apoc. 22. 11. *Hee that is righteous let him be righteous still, he that is holy, let him be holy still*, that is, let him continue and daylie increase in righteousness and holinesse.

And

And to the end that we may not be discouraged in these
our holy indeuours, with Satans temptations drawne from
the reliques of our sinnes, the strength of our corruptions,
and the imperfections and small measure of our sanctifica-
tion; let vs further consider, first, that these reliques of sinne
shall not bee imputed vnto vs, nor come in iudgement be-
fore God to our condemnation, because by faith we are vni-
ted vnto Christ, and so made partakers of the vertue and me-
rits of his death and passion, whereby he hath satisfied Gods
iustice for our sinnes, so that they cannot now condemne vs,
nor draw vpon vs any punishment; and likewise wee are
made partakers of his perfect righteousnesse and obedience
to the law, which as a rich robe doth couer and hide our
patched ragges of imperfection. So then though we see the
reliques of sinne and our manifold imperfections, let vs not
be discouraged hereby from labouring in the worke of san-
ctification, but rather strue and endeavour to mortifie our
sinnes, and aspire to more and mote perfection. And if be-
sides our purpose we be led captiue of sinne, let vs remember
that we haue *an advocate with the father Iesus Christ the iust,*
and that he is the reconciliation for our sinnes; so that though
they make vs condemne our selues in our owne consciences,
yet they shall neuer condemne vs before God. And this the
Apostle Paul sheweth vnto vs; for hauing in the seuenth
Chapter of his Epistle to the Romanes declared, that the
faithfull haue remaining in them the flesh and reliques of
their old corruptions, which powerfullie hinder them from
doing the good they would, and moue them to commit the
euill which they would not, lest any hereby should be dis-
couraged in the sight and sense of his corruptions, hee pre-
sentlie addeth in the beginning of the eighth Chapter, that
notwithstanding the flesh and the corruptions therof, which
before he had spoken of, remained in vs, yet *therewas no con-*
demnation to those who were in Christ Iesus: and he yeeldeth
this reason, *because the law of the spirit of life which is in Christ*
Iesus, had freed them from the law of sinne and of death, that is,
because the power and vertue of the spirit of God (which is
the author of life, by vnitng vs as members vnto the body

§. Sect. 5.
That any re-
liques of sinne
shall not be im-
puted vnto vs.

1. Ioh. 2. 1. 2.

630. *Comforts for those that see and feele their imperfections.*
of Christ in whom we liue, and by sprinkling our consciences with his precious blood) had deliuered them from the force and power of sinne and death, so that now it could not condemne them, nor oblige and bind them to guilt and punishment as in former times. Seeing therefore the sting of sinne is taken away that it cannot condemne vs, let vs not so feare it as that it should moue vs desperately to cast away our weapons not daring to encounter it; for though this our enemy may assault vs, yet it cannot ouercome vs; though it may wound vs, yet it cannot kill vs; though it may giue vs a soyle, yet in the end wee are sure of victorie, if wee manfully resist and labour to subdue it.

6. Sect. 6.

*That the Lord
in the Gospell
requereth not
perfect obe-
dience to the
law.*

Rom. 7. 12, 22.

Secondly, let vs consider that the Lord doth not require of vs vnder the Gospell such exact and perfect righteousness as was required vnder the law, which is altogether impossible to our corrupt nature, and was neuer to be found in any man (our Sauour Christ excepted) but onely that wee strue and labour to attaine vnto it; hee doth not require of vs that wee should at once free our selues from the flesh and the corruptions thereof, but that wee endeavour to mortifie it, according to the measure of grace and strength which we haue receiued from him; he doth not require of vs that wee be without sinne, but that sinne doe not rule in our mortall bodies, that wee should like slaues obey it willingly in the lusts thereof; and that also wee hating and abhorring it, doe continually make warre against it, and subdue it by little and little, seeing wee cannot at once wholly vanquish it. He doth not now require of vs that we should performe perfect obedience to the law, which Christ hath performed for vs, but that we doe our best endeavour, and though we cannot attaine to our desire, yet at least that we be delighted in the law of God concerning the inner man, and consent vnto it that it is good, holy and iust. In a word, this is the Christian mans righteousness which God requireth, that he hate sinne, and loue godlines, that he desire and endeavour to mortifie the flesh and corruptions thereof, and labour to lead a new life in holy obedience; and if contrarie to his desire and purpose he doe the euil which he hateth, or leaue vndone the good which he loueth;

louch; that he sorrow and grieve for his sinnes and imperfections, and making confession hereof before the throne of grace, doe implore mercie and forgiuenesse in Christ Iesus. And if wee offer vnto God this righteousnesse, it will be acceptable vnto him, notwithstanding our manifold imperfections; for hee measureth our deede by our will, and esteemeth more of our affections than of our actions; *Nec intetur Deus quantum quilibet valeat, sed quantum velit, & quicquid vis & non potes, Deus factum computat*: Hee respecteth not what we can doe, but what wee would doe, and that which wee would performe and cannot, hee esteemeth it as though it were performed. So that he reputeth him righteous, who earnestly desireth and laboureth to bee righteous, and him perfect, who acknowledging and bewailing his imperfections striveth to attaine to more perfection. Wherein he fitly may be compared vnto a tender louing father, who esteemeth of the least endeouours of his beloued sonne, more than of the best actions of a seruant, because he regardeth not so much the excellencie of the action, as the person and cheerefull will of the agent.

August.

Now the reasons why the Lord being perfectly iust, will notwithstanding accept of our imperfect righteousnesse, is first, because (we being made members of Christs bodie) our persons are acceptable vnto him, and therefore our workes also (not in their owne worthines, or for their owne merit, but in and for Christ) are accepted; the corruptions & stains of them being washed away in his blood, and the imperfections of them being couered with Christs perfect righteousnesse. And thus being adorned in the garment of our elder brother Christ Iesus, we obtaine the blessing of our heavenly father. Secondly, our righteousnesse and holinesse doth proceede from the spirit of God dwelling in vs; and from hence our workes being imperfect in themselves, doe receiue their dignitie, excellencie, and estimation in Gods sight, as being the fruites of his own spirit, howsoeuer mingled with our corruptions.

§. Sect. 7.

VVhy the Lord accepteth of our imperfect righteousnesse.

Thirdly, let vs remember that our sinnes and corruptions which we hate and labour to mortifie, will neuer moue the

§. Sect. 8.

*That our sins
will not moue
the Lord to re-
iect vs.*

Lord to reiect and cast vs out of his loue and sauour: for wee are the Lords children, and hee our gracious father: now we know that a louing father will not reiect his child, because he is sicke, lame, or in miserable estate, but rather he is more tender ouer him, till hee be recovered of his infirmities: but what are our sinnes but the sicknesse, wounds and miserie of the soule, with which wee are vexed and turmoiled whilest we continue in this life; and will our heauenlie father, whose loue infinitelie surpasseth the loue of the most tender mother, cast vs out of his fauour, because our soules are sicke in sinne, and molested with many miseries which doe accompanie it? It is impossible; especiallie considering that we desire nothing more than to bee cured of these diseases, and to be restored to perfect health. The Lord is our heauenly husbandman, and wee his husbandrie; now wee know that the good husbandman doth not forsake his land, because it bringeth forth thornes and thistles, but rather is so much the more diligent and painefull in weeding and tilling it, that it may be fitted for good seede and bring vnto him plentifull increase; and so the Lord will not cast vs off, because we naturallie bring forth the weedes and thistles of sinne and corruption, but in his infinite loue he will with the operation of his holy spirit, plow vp the fallow grounds of our hearts, and weed our corruptions, that so wee may like good ground, well husbanded, bring forth the ripe fruites of holinesse and righteousnesse.

§ Sect. 9.

*The first cause,
the manifesta-
tion of Gods
mercie.*

Fourthlie, let vs consider that the Lord our God, who could easilie if it had pleased him, haue thoroughly purged vs from all sinne and corruption, and indued vs with perfect righteousnesse and holinesse; hath notwithstanding left remaining in vs some relikes of sinne, and many imperfections in our sanctification, both for the manifestation of his owne glorie, and for the furthering of our owne eternall saluation. For first hereby it commeth to passe, that the Lord hath the whole praise of our saluation, seeing hee saueth vs of his meere mercie, and not for our workes and worthinesse. Whereas if our righteousnesse and sanctification were perfect, we would be readie to share with God; ascribing part in

the

the worke of our saluation vnto our selues, and not whollie attribute it to Gods mercie and Christs onely and all-sufficient merits: and therefore the Lord hath left in vs the relikes of sinne and manifold imperfections, that hereby it may appeare that we are not saued for our owne worthinesse and deserts, but of his free grace and vnderferued loue.

Secondly, he hath left in vs these relikes of sinne and manifold imperfections, to the end that there might be continuall matter and a fit obiekt, wherein he might exercise, and by exercising manifest, to the praise of his grace, his patience, long suffering, loue, goodnesse, and infinite mercie, in the pardoning and forgiuing of them; which would not so plainelie appeare if at once hee had indued vs with perfect righteousness.

§. Sect. 10.

That there might be a fit obiekt of his mercie and patience.

Thirdly, that hereby he might make way for the manifestation of his power in our weaknesse and imperfections. If wee were perfectlie righteous and indued with all grace, it were no wonder if wee should withstand Satans temptations and get the vpper hand in the spirituall combat; but seeing we are of our selues sinfull, exceeding weake and full of all imperfections, hereby is the infinite power of God manifested, in that we are notwithstanding enabled, to withstand Satan and all the power of hell which oppose themselves against vs, seeing nothing else could vphold such feeble weaknesse against such puissant might. Of this the Apostle speaketh, 2. Cor 12.8.9. for hauing oftentimes besought the Lord to bee freed from the corruptions of his flesh, he receiueth this answer, that Gods grace was sufficient for him, and that his power was made perfect through weaknesse.

§. Sect. 11.

That he might shew his power in our weaknesse.

2. Cor. 12. 8 & 9.

Fourthly, hereby the Lord continually putteth vs in mind of his mercie and manifold benefits, to the end that we daily tasting of them, may also daily returne vnto him thanks and praise. If he should at once free vs from sinne, and indue vs with a full measure of grace and perfect righteousness, wee would soone be forgetfull of his abundant mercies, and this forgetfulness would worke in vs vnthankfulness, and this vnthankfulness would make vs neglect his worship and service. And therefore he doth not at once enrich vs, but lets vs continue

§. Sect. 12.

That he might stirre vs vp to continuall thankfulness.

634 *Comforts for those who see and feele their imperfections.*

continue in our pouertie, that so we may continually depend vpon him: and like a wise hougholder hee doth not suddenly aduance vs to our highest preferments, for then wee would leaue his seruice and betake vs to our ease and pleasure; but he bestoweth his benefits by little and little, and so keeping vs still in expectation of receiuing more, he retaineth vs still in his seruice, and euerie day increasing his bountie, hee putteth also into our mouthe new songs of thanksgiving, and giueth vs daylie new occasion of praising his magnificence.

6. *Self. 13.*

*That he may
hereby worke
in vs true hu-
militie.*

Secondly, as the Lord hereby aduanceth his owne glorie, so also he worketh our good, and furthereth our eternall saluation. For first by leauing in vs these reliques of sinne and manifold imperfections, hee worketh in vs true humilitie, which of all other graces is most acceptable vnto him, and mortifieth our pride, which of all other vices is most odious and abominable in his sight. For when wee see our manifold infirmities and corruptions of sinne, all cause of pride and selfe conceit is taken away, and we in all humilitie are moued to confesse, that *it is Gods mercie that we are not consumed*; how much more that notwithstanding our vilenesse and vnworthinesse, he hath made vs his sonnes and heires of euerlasting glorie? And thus, of the flesh of this Viper sinne, doth the Lord make a soueraigne antidote against the deadly poyson of pride. And as good Cbirurgians doe not suddenly heale vp the wound, but keepe it open till they haue drawne out the core and healed it to the bottome, for otherwise it would putrifie and become more dangerous; so the Lord will not at once heale the wounds of our sinnes, but leaueth them as it were open and vncured till hee haue drawne out the core of pride, which being left in vs (though we were healed of all our other sinnes) would more indanger vs than all the rest. Wherein the Lord confirmeth and furthereth vs in the way of saluation; for nothing more weakneth and disableth vs than pride, nothing more strengtheneth & vpholdeth vs than humility, because the strength whereby we stand and repell our spirituall enemies is not our owne abilitie, but the power of Gods might, and the Lord withdraweth his assisting hand from the proud to the

Lam 3. 22.

the end that hee may learne to be more humble by his grievous falles; yea he resisteth him, and therefore how is it possible that he should stand? but contrariwise he giueth grace to the humble, and filleth him who acknowledgeth his own emptinesse with good things, but the proud, who is full in his owne conceit, he sendeth emptie away. 1. Pet. 5. 6. Luk 1. 53.

Secondly, he leaueth in vs corruptions and imperfections, *§. Sect. 14.* to the end that we should not rest in our owne righteousness for our iustification and saluation (which though it were as great as *Adams* in the state of innocencie, yet it were no sure ground to rest vpon) but in the alone righteousness of *Christ Iesus*, which is all-sufficient and a foundation so vntremouable, that all the power of hell cannot overturne it, nor any that are built vpon it. Vpon which sure pillar wee would hardly relie; so long as we haue in our hand the reede of our owne righteousness, wee being naturally inclined rather to seeke for saluation in our selues than elsewhere. That wee may be moued to rest on Christ alone.

Thirdly, he leaueth in vs these spirituall enemies, that wee *§. Sect. 15.* may exercise our selues in fighting against them, and so be kept from idlenesse the mother and nurse of all euill; and as he would not at once cast out the Canaanites before the Israelites, but by little and little, lest the land should grow vnto a wilderness; and the wild beasts should multiply against them: so he would not suddenly cast out our spirituall enemies, but suffreth vs to preuaile against them by little and little, lest giuing our selues vnto idlenesse when there is no opposition made against vs, there grow in vs as in a wilderness the noysome weeds and thornes of sinne, and the wild beasts of all outrageous wickednesse, which would deuoure and vtterly destroy vs. Whereas contrariwise when wee are assaulted outwardly with the forces of Satan and the world, and inwardly with the flesh and our naturall corruptions, we haue enemies against whom wee may exercise our faith, affiance, hope, patience, courage, and all other graces which we haue receiued, and by exercise increase them: wee fight the Lords battailes like his valiant souldiers, and being assisted by his holy spirit wee obtaine victorie, and with our conquest

Reuel. 1. 26.
27. and 3. 21.

§. *Seet. 16.*

*That we may
be moued to
loathe the
world, and so
long for eter-
nall life.*

quest a more excellent crowne of eternall glorie: as appea-
reth, Reuel. 2. 26. 27. and 3. 21.

Lastlic, he suffereth vs to be molested and vexed with the
relikes of our sinnes, that hereby he may make vs to loathe
this world and vale of miserie, wherein we can doe nothing
but breake the commandements of our deare louing fa-
ther; and may be moued to desire that heavenly life in Gods
kingdome, when hauing laid aside all corruption, we shall
be indued with all perfection, and be fullie enabled to per-
forme such obedience vnto God as he required. For seeing
sinne is not fully vanquished till it be subdued by our death,
nor we euer at rest and free from the assaults thereof, till wee
rest in the graue; therefore the children of God are content
to forsake the world, because they can no otherwise forsake
their sinnes; and desire rather to indure death, than they
would haue sinne to liue with them, as appeareth in the ex-

Phil. 1. 21. 23.

§. *Seet. 17.*

*The conclusion
of the former
point.*

ample of the Apostle *Paul*, Phil. 1. 22. 23.
And thus haue I shewed the wisdome and power of God,
who turneth euen the sinnes of his children to their good,
which are in their owne nature euill; and therefore though
we are continually to bewaile them, and to desire by al means
to be freed from them, yet we are not desperatelie to sinke
vnder them, not daring to encounter them, seeing now they
cannot condemne vs, nay not so much as hurt vs, but rather
are so ordered by Gods all-wise prouidence, that they serue
for the manifestation of his glorie, and furthering of our
saluation; so that we doe not with willing delight nor slauish
feare yeeld vnto them, but to the vitermost of our power
make resistance, and desire and indeuour to ouercome
them.

§. *Seet. 18.*

*The last conse-
lation, taken
from our assu-
red victorie a-
gainst sinne.*

Now in the fift and last place let vs consider, that though
our flesh be neuer so strong, and the innumerable corrupti-
ons thereof seeme vnto resistable, and though on the other side
our spirituall man seeme neuer so weake and feeble, yet wee
are not hereby to bee discouraged, seeing the regenerate
part shall most certaine lie obtaine the victorie in the end,
though in the conflict it receiueth many soiles. And though
this little *David* seeme in the eyes of a carnall *Saul*, to bee

farre too weake, and altogether vnable to encounter that great *Goliath*, the flesh with the powerfull lusts thereof, yet in the end it will most certaine lie preuaile and get the conquest; because the spirit is the Lords champion which goeth out in the name of the Lord to fight against his enemies; the flesh the diuels souldier who is Gods enemy: That is strengthened and supported with the power of God which being infinit is vnresistable; this, by the power of Satan and the world, whose power is finite, and so restrained and ouer-ruled by Gods might, that they cannot stirre without his leaue and permission. Vnlesse therefore we would blasphemously imagine, that the flesh and his assistants are of greater power than God himselfe, or that God will suffer this disgrace that his champion should bee ouerthrowne by his professed enemies; we may most certainly assure our selues that we shall get the day and obtaine a famous victorie. And therefore let not Satan discourage vs, by setting before our eyes our owne weakenesse, and the mightie oppositions which are made against vs; but arming our selues with the Christian armour, and trusting whollie in the power of Gods might, let vs valiantlie incounter our spirituall enemies, and neuer giue ouer fighting till by death wee haue giuen vnto them a finall ouerthrow, and so shall we be crowned with an vnualluable crowne of immortall glorie.

CHAP. VIII.

Satans temptations drawne from our slow progresse in sanctification, answered.



And so much for answering Satans temptations, drawne from the reliques of sinne which remaine in vs, and the small measure of our sanctification. The second temptation where- by he laboureth to discourage the weake Christian, from going forward in his course of true godlinesse, he taketh from his slow progresse and slacke proceedings in sanctification, vpon which occasion hee thus assaulteth him.

Thou

§. Sect. 1.

Satans temptation grounded vpon our little profiting in Christianity.

Thou labourest much (will he say) and toylest thy selfe with intollerable paines that thou maiest become a sanctified man, but all in vaine; for though thou hearest the word often, and readeest much, and prayest continually, and beatest thy braines with daylie care, to the end that thou mayest attaine vnto some perfectiō in Christianitie; yet, doest thou not see how little thou profiteest by all thy laboures, seeing thy knowledge is still small, thy faith weake, thy charitie cold, thy heart dull and hard, thy good workes few and imperfect, and all thy zealous resolutions easilie hindred, and quite ouerthrowne with euery small temptation? Why then doest thou striue against the streame, and vndertake a taske which is to thee, not onely hard, but euen impossible? For do what thou canst, yet all will be to little purpose, seeing this worke is full of great difficulties, thy selfe disabled with manifold corruptions, and thy enemies which oppose against thee exceeding strong and mightie, as thy selfe findest by lamentable experience, and thy much labouring and little profiting, doe clearly prooue. Cease therefore thy bootlesse trauaile, and rather imbrace thy pleasing delights, thne turmoyle thy selfe with vaine labour.

*§. Sect. 2.
That the dislike of our dulnesse and backwardnesse is accepted of God.*

For the answering of which temptation we are to know, that if we dislike our owne dulnesse and backwardnes in profiting and growing forward in sanctification; if we be truly sorrowfull and bewaile our great wants and imperfections, and labour earnestly in the vse of the meanes whereby wee may attaine vnto knowledge, faith, and all other sanctifying graces, and also be enabled to bring forth the fruites of holy obedience; then are we accepted of God, and shall in the end most certainly obtaine our desire, though yet wee can see but small profit of all our laboures; neither shall all the power of our spirituall enemies so farre preuaile against vs, as vtterly to hinder vs in this worke, but that wee shal vndoubtedly goe forward, although not so speedilie as wee desire. For this holy desire of profiting in godlinesse, this indeuour and carefull vse of those meanes which are ordained by God for this purpose, are not naturall, but the worke of Gods spirit begun in vs; and we are with the Apostle to be
perswaded

perswaded of this same thing; that hee that hath begun this good Phil. 1. 6.
 Worke in vs will performe it untill the day of Iesus Christ, Phil. 1. 6.
 We are to assure our selues with the Prophet *Dauid*, that
 the Lord will fulfill these holy desires of those that feare him, Psal. 147. 19.
Psal. 145. 19. Wee are vndoubtedly to beleue that the Lord
 will not suffer vs to be tempted aboue our power, but will giue a
 good issue with the temptation, 1. Cor. 10. 13.
1. Cor. 10. 13. Wee are not to
 imagine, that he will breake this brused reed, nor quench this
 smoking flaxe, seeing he hath promised the contrarie, Mat. 12. 10.
Mat. 12. 10.
 20. And though this little graine of mustardseed for a time
 lie hidden in the earth, and when it sprouteth vp, springeth
 so slowly that wee cannot sensibly discerne the growing
 thereof; yet in Gods good time being watred with the dew
 of his holy spirit, it will become one of the greatest trees in
 the Lords garden. For seeing the Lord hath giuen vs this
 grace, not to be wanting in the vse of all good meanes, we
 may most certainly assure our selues that the Lord for his
 part will not be wanting, in giuing his blessing and granting
 the assistance of his holy spirit, which hee hath promised
 to those that desire it. Luk. 11. 13.
Luk. 11. 13.

§. Sect. 3.

Secondly, let vs consider that these small beginnings of
 grace and first fruites of the spirit, are most vndoubted signes
 that he dwelleth in vs: now wherefoeuer he dwelleth, hee
 sanctifieth his owne lodging, and is not idle til he haue ef-
 fected this worke which he hath vndertaken and begun.
 Though therefore this worke, in regarde of thy slowe pro-
 ceedings seeme hard, yea, seuen impossible, yet consider that
 that which is impossible to man, is possible to God: though
 thou seest manie difficulties and mightie oppositions by thy
 powerfull enemies, yet, let not this discourage thee, seeing
 the Lord who is with thee is almightie, and therefore able to
 repell the violence of all opposers, and to make the most
 heauie and pinching yoke, light and easie. Though in thy
 selfe thou art most weake and feeble, yet thou art strong in
 the power of Gods might, and enabled to doe all things through
 the helpe of Christ which strengtheneth thee.

That Gods spi-
 rit dwelling in
 vs, will in the
 end perfect this
 worke.

Math. 11. 30.

Eph. 6. 10.

Phil. 4. 13.

§. Sect. 4.

Thirdly, let vs consider, that as the Lord hath decreed our
 saluation, and promised vnto vs eternall life: so he hath also

*That the Lord
hath as cer-
tainly decreed
and promised
our sanctifica-
tion as our sal-
uation.*

2. Tim. 2. 19.

Ephes. 1. 4.

Ioh. 14. 16. 17.

Ezech. 11. 19.

and 36. 26.

Ier. 31. 33. 34.

Ioel. 2. 28. 29.

as certainelie decreed and promised the meanes tending thereunto, which are the effects of his election and the fore-runners of our saluation; but one especiall effect of his election is our sanctification, and the way to saluation is the path of righteousness and holinesse; and therefore this is no lesse certainelie assured vnto vs, that wee shall bee sanctified, and enabled to walke in this way of righteousness and holinesse, then that wee are elected and shall be saued. Though then wee are weake and vnstable, yet *the foundation of God remaineth euer sure*; though in regard of our owne feeble-nesse, and manifold imperfections, the worke of sanctification seeme altogether impossible, yet this should not moue vs to doubting nor discourage vs in our course, seeing it hath not any ground vpon our owne strength, but vpon Gods immutable decree, and neuer failing promises. When then our small progresse in true godlinesse, caused through the violence of our corruptions and oppositions of our spirituall enemies discourageth vs, making this worke of sanctification seeme impossible, let vs call to mind that the Lord hath as certainly decreed, that we should be his Saints here vpon earth as his Saints in heauen, that he hath most faithfullie promised, that hee will direct vs with his holie spirit, take away from vs our stonie hearts and giue vs fleshy hearts, illuminate our blind vnderstandings with true sauing knowledge, indue vs with a liuelie faith, and with all other sanctifying graces, enable vs to performe in some measure holie obedience to his heauenlie will, mortifying our corruptions, and enabling vs to serue him in newnesse of life; all which gracious promises wee are as vndoubtedly to beleue, as those which concerne either the remission of our sinnes, or euerlasting happinesse. And therefore though our owne dulnesse, backwardnesse, and little profiting in sanctification, should worke in vs true sorrow, yet this should not discourage vs, doubting of the issue of all our labours, but knowing that God is alike true in all his promises, let vs, setting aside all difficulties, beleue against beleefe, and vndoubtedly perswade our selues that the Lord will finish that good worke which hee hath begun in vs, though as yet it
hath

hath but small proceedings, if we hunger after more perfection, and carefullie use the meanes whereby we may attaine to true holinesse.

CHAP. LX.

Satans temptations whereby he aggravateth our finnes in generall, answered.



And so much concerning those temptations of Satan, which he groundeth vpon our naturall corruptions and our small measure of sanctification. Now wee are to speake of such as hee suggesteth after we haue committed some actuall finnes: and these are either in respect of our finnes in generall, or els some speciall sinne into which wee haue fallen. Concerning the first, when the weake Christian (who hath a tender conscience, and therefore cannot bee perswaded to lie securely in his sinne) hath through the strength of his owne corruptions, and violence of his temptations, committed any sinne against his knowledge and conscience, then doth the tempter (who before his fall exceedingly extenuated and minced his sinne, now after that he is fallen into it) out of measure aggravat the grievousnesse and hainousnes of his offence, partly in respect of the nature and qualitie of the sinne it selfe, and partly in respect of the circumstances, as being committed after his calling, against his knowledge, in such a time or place, and by such a person, as God is thereby most dishonoured, and his brethren offended by his bad example. And thus hauing as it were stretched out his sinne vpon the tenters of his temptations, and with the blasts of his false suggestions made of euerie small drop a great bubble, then doth hee also set before him the curse of the law, Gods fearefull iudgements, the plagues and punishments of this life, and euerlasting death and condemnation in the life to come, continually accusing and terrifying him as being guiltie of all these fearefull euils, by reason of his finnes, to the end that hereby being utterly discouraged, hee

§. Sect. 1.

*How Satan
terrifieth the
Christians con-
science by ag-
gravating his
sinne.*

T t

may

may desperately cast off all care of continuing in his former course of godlinesse, as if now it were altogether in vaine and to no purpose.

*6. Sect. 2.
The meanes to
withstand the
former tempta-
tion, are re-
newed faith
and repen-
tance.*

*2. Cor. 7. 9.
19. 11.*

The which temptation if wee would withstand in the day of triall, it behooueth vs not to rest in the remembrance of our former faith and repentance, but as wee haue renewed our sinne, so also must we renew our sorrow for it, bewailing our corruptions, which haue so preuailed against vs as to moue vs to transgresse Gods commandements, hating and detesting our sinne into which wee haue fallen, and purposing for the time to come to leaue and forsake it, and to serue the Lord in holinesse and newnesse of life. And this our repentance wee must approue to be vnfained by those fruites thereof which the Apostle mentioneth, 2. Cor. 7. 9. 10. 11. that is, wee must studie and endeuour to amend, confesse our sin vnto God in all humilitie, and most earnestly craue remission both of the fault and punishment, haue a godlie indignation against our selues because wee haue sinned, and a sonnelike feare, not so much in respect of the punishment, as of offending and displeasing God our most gracious louing father; and an earnest desire that we may be so renewed, that we be not againe so overtaken; a more seruient zeale in louing God and keeping his commandements than before our fall; and lastlie, wee must take a holie reuenge of our selues, that thereby wee may so tame our flesh, that it may not hereafter be so powerfull in vs, as to overcome and leade vs captiue vnto sinne.

And thus hauing renewed our repentance, wee must also renew our faith, by applying vnto our selues all the gracious promises of the Gospell, concerning life and saluation in Christ Iesus, made vnto all repentant sinners; and by calling to our remembrance that Christ the iust hath borne the punishment due vnto vs who were vniust; that with his death, and merits he hath fully satisfied Gods iustice, appeased his wrath, and washed away our sinnes with his blood; that hee hath fulfilled the law for vs, and taken vpon him our curse, that we in him might be blessed; that by suffering for vs, hee hath freed vs from all punishments of this life and the life

to come, that hee euer liueth to make intercession for vs; so that though we sinne, yet there is no feare of condemnation, seeing we haue an aduocate with the father. *Iesus Christ the iust, who is the reconciliation for our finnes.* 1.Ioh. 2.1.2.

1.Iohn 2.1.2.

§. Sect. 3.

Satan temptation perswading vs that we are still in the flesh.

Rom. 8.1.

But here the tempter will obiekt vnto the weake Christian, that these promises of the Gospell can yeeld vnto him no sound comfort, seeing they are restrained to those onelie who are members of Christ Iesus, in which number are none but those who are regenerate, renewed, and gouerned by Gods spirit, according to that Rom. 8.1. *There is no condemnation to those which are in Christ Iesus, which walke not after the flesh but after the spirit.* But thou (will hee say) art not in Christ; for being ingrafted in this vine, thou wouldest bring forth the grapes of godlinesse, whereas there springeth nothing from thee but the briars and brambles of iniquitie; neither walkest thou after the spirit, for then in thy life thou wouldest shew the fruits thereof, but after the flesh, which wholly ouerruleth thee and casteth thee headlong into all sin and wickednesse.

§. Sect. 4.

What is it to walke after the flesh and after the spirit. Rom. 7.

For the answering of which temptation wee are to know, that it is not the committing of a sinne or of many finnes, which prooueth that wee walke not after the spirit but after the flesh; (for so should all the children of God bee carnall and not spirituall, yea euen the Apostle *Paul* himselfe, who complained that he did the euill which he hated, and found no meanes to doe that which was good, but when he would doe good, euill was present with him: and that there was a law in his members rebelling against the law of his minde, which led him captiue vnto the law of sinne) but to walke after the flesh is willingly to obey it in the lusts thereof; to commit sinne with pleasure and delight; to embrace that which is euill with full consent of will cheerefully and with all readinesse; to runne headlong into wickednesse stubbornlie, presumptuously and securelie; to haue sinne not onelie dwelling, but also raigning in our mortall bodies; to liue therein without repentance, neuer grieuing for it, nor endeavouring to forsake it, nay rather greatly louing and making such high account of it, that wee had rather part with our

liues than be diuorced from our finnes. Whosoeuer therefore through his weaknes and infirmitie is led captiue vnto sinne, and being enthralled by this tyrant earnestly desireth libertie, and doth not willingly run, but is violently drawne by Satans temptations and his owne corruptions, and hauing sinned is not therewith delighted, but exceedingly grieved that by his sinne he hath displeased God; and seeing his owne weaknesse and infirmities doth bewaile them, and fleeth vnto God by seruent prayer, desiring the assistance of his holy spirit, whereby hee may be enabled to mortifie his flesh and the corruptions thereof which hee deadly hateth, and to serue God in holinesse and newnesse of life; such a one may assure himselfe that hee walketh not after the flesh but after the spirit, and that hee is in Christ Iesus, and hath escaped condemnation, though through his infirmitie and strength of his inbred corruptions hee falleth often into sinne.

6. Sect. 5.
The difference
betwene
the finnes of
the regenerate
man and the
vregenerate.

6.
Esa. 5. 18.

Though therefore the sanctified man sinneth, yet this doth not prooue that he is still in the flesh and vregenerate; seeing there is great difference betwene his finnes into which he now falleth, and those which he committed before hee was sanctified, or those which they commit which still liue in the flesh. For first, the vregenerate man doth continually sinne, heaping vp one wickednesse vpon another, the man regenerate but sometimes, when hee is ouercome by his corruptions; the wicked man commiteth sinne with greedinesse, the godlie man with some kinde of irksomnesse and after a sort vnwillingly; the one drawes sinne vnto him as it were with cartropes, the other is violently drawne to sinne with the strength of his corruptions; the one hunteth after sinne and the occasions thereof, the other is hunted by sinne and Satans temptations, till being out of breath and fainting for wearinesse hee is overtaken and led prisoner. The carnall man sinneth with full consent of will, and with pleasure and delight, the spirituall man doth not yeeld without some resistance of the regenerate part, and as it were grudgingly and with the misliking of the spirit; he that is vregenerate suffreth sinne to raigne in him, and yeeldeth vnto

it such willing and heartie obedience as the loyall subiect doth to his lawfull King, but the sanctified man obiecth it as though it were an vsurping tyrant, repiningly and by constraint, rather drawne with force than moued by any loue or liking. The wicked man committing sinne vpon deliberation, aduisedly and of set purpose; but the regenerate man for the most part suddenly, besides his purpose, and contrarie to his resolution. The vngodlie mans heart and conscience seldome or neuer controles him for his sinne, or if it doe, yet it suddenly vanisheth like a flash of lightning; but there is a fight in the heart of the godly man, the carnall part drawing one way, and the spirituall part another. When the carnall worldling offendeth hee is in his common way, for hee maketh an occupation of committing sinne; but when the regenerate man sinneth hee is out of his course, and is neuer at rest till hee commeth into his way of righteousness againe: when the wicked man hath committed one sinne, that is an argument to moue him to commit another, *because iudgement is deferred.* Eccl. 9. 11. and hee hath escaped punishment; but the true Christian (like one who runneth a race for some great wager) if he stumble and fall, when he riseth againe he doth more carefullie looke to his feete, and striueth to runne the more swiftly in the way of righteousness, that so he may redeeme with more than vsuall speed the lost time wherein hee was hindred by his fall. Finally, the vnregenerate man being fallen into the puddle of sinne, doth wallow therein with pleasure and delight, and neuer striues to rise againe by amendment of life; but the man regenerate though hee fall, yet hee riseth vp againe by true repentance, and neuer resteth till hee haue throughlie washed his polluted soule with the blood of Christ applied vnto him by a liuelie faith. The one remembreth his sins which he hath committed, with gladnesse and reioycing, yea bragging and boasting of his outrageous wickednesse; the other neuer thinketh vpon them but with griefe and sorrow, neither is there any thing in the world whereof he is more ashamed than of his finnes. Seeing therefore there is such great and manifold differences, betweene the finnes of the sanctified and those who are vn-

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sanctified,

sanctified, let not Satan perswade vs that we are still in the flesh and vnregenerate, because will we nill we, we often fall into sinne, if in our manner of sinning wee can find these differences which we neuer discerned in former times.

CHAP. X.

Satans temptations taken from particular finnes into which we haue fallen, answered.

§: Sect. I.

That finnes committed after repentance, exclude vs not from pardon.



And so much concerning those temptations which Satan suggesteth in respect of our finnes in generall. Now we are to speake of such as concerne particular finnes, and these are of two sorts; for either Satan seeketh to ouerthrow our faith, and to discourage vs from going forward in our course of godlinesse, by setting before vs and exceedinglie aggrauating those finnes which indeede wee haue committed, or by perswading vs falsely that we haue committed such finnes, as being vnardonable are not incident to the child of God. The former sort of temptations are taken either from some hainous sinne once committed, or from the often falling into the same sinne. Concerning the first, hee aggrauateth the finnes of the faithfull two especiall waies, either because they haue been committed after repentance, or voluntarilie against knowledge and conscience. In the former respect he is readie to suggest, that the children of God doe not commit any sinne after they haue truelie repented of it; and if any doe, either hee neuer truelie repented; or if he did, yet after his fall there is no place to a second repentance, nor hope of Gods mercie. For answering whereof wee are to know, that howsoeuer the state of those who thus sinne is somewhat dangerous, and they more hardlie recovered than others (euen as those diseases are perillous and hardly cured, into which wee fall by a relapse after the recouerie of health) yet this is incident to the children of God who haue truely repented, and notwithstanding this grieuous kinde of falling they are not debarred of Gods mercie in Christ Iesus. And this appeareth partlie by reasons,

That finnes after repentance exclude not from pardon. 647

reasons, and partly by examples. For first, the gracious promises of the Gospell concerning the remission of finnes, are indefinit and without limitation, of time, or finnes, whether committed before or after repentance. So Matth. 11. 28.

Come vnto mee all ye that labour and are heauie laden, and I will ease you: and 1. Iohn 2. 1. 2. *If any man sinne, we haue an aduocate with the father, &c.* In which and in many other places, Matth. 11. 28.
1. Iohn 2. 1. 2.

the Lord assureth vs that he will receiue to mercie all repentant sinners, of what nature and qualitie soeuer their finnes are. Secondlie, in the law were sacrifices appointed for the finnes of the people, not onely those who were newly receiued into the Lords couenant for their finnes past, but also for those finnes which were dailie committed, after that they had long been therein. Thirdlie, the Lord inioyneth vs that we forgiue our brother seuentie times seuen times, if so often hee offend vs and repent of his fault; and therefore himselfe much more, whose mercie is infinite, and more exceedeth ours than the whole sea a little droppe, will pardon vs, if as we often sinne, so also wee often turne vnto him by vnfained repentance. This also manifestlie appeareth by examples: for did not the Prophet *David* after his true conuersion fall grieuouuslie by committing murther and adulterie, the Apostle *Peter* by denying his Lord and Sauour, *Noah* by drunkenesse, *Lot* by incest: and yet afterwards they truly repented againe and were receiued to mercy. So that this point is cleere and manifest, that the deare childe of God, after his true conuersion and vnfained repentance may fall into grieuous finnes, and yet truelie repenting of them, may haue them remitted, and bee receiued againe into Gods wonted loue and fauour.

But here the tempter will obiect that the Apostle affirmeth, Heb. 6. 4. 5. 6. *That it is impossible that those who haue been once enlightened, &c. if they fall away, should be renewed by repentance: seeing by so sinning, they crucifie againe to themselves the Sonne of God, and make a mocke of him.* And therefore whosoever sinneth after his true conuersion, can neither repent nor receiue mercie. To which we must answer, that the Apostle in this place doth not speake of euery falling in- §. Sect. 2.
An obiection
answered.
Heb. 6 4. 5. 6.

648 *That all finnes of knowledge are not presumptuous.*

to sinne, for so he should be contrary to the other Scriptures before alleaged, but of a generall falling away by apostasie, and of a malicious persecuting of the knowne truth, which is the sinne against the holie Ghost, the which is ioyned with continuall impenitencie, and therefore cannot be pardoned. And this appeareth manifestlie by the words of the text; for hee doth not simplie say if he fall into sinne, but if hee fall away, namelie, by a generall and malicious apostasie: and againe, he sheweth of what manner of falling hee meaneth in the words following, whereas he saith, that such as thus fall away, crucifie vnto themselues the sonne of God, and make a mocke of him. Now they are said to crucifie Christ againe, who with an vnplacable hatred doe scorne and deride Christ crucified, renouncing all part and hope in his death and sufferings, as did some of the malicious Iewes, and as some apostates doe in these daies. And therefore this place maketh nothing against the repentance and receiuing to mercie of such as fall through infirmitie into some particular finnes, though neuer so hainous.

§: Sect. 3.

That all finnes of knowledge are not presumptuous.

And so much for answering Satans temptations drawne from our finnes committed after repentance. The second sort are taken from finnes committed voluntarilie against our knowledge and conscience; which if we haue fallen into, he presently suggesteth that wee haue sinned presumptuously against God, and therefore cannot be reckoned in the number of Gods children, nor conceiue any hope of pardon and forgiueneffe. For the answering vnto which temptation, we are to know these two things; first, that all finnes committed against knowledge and conscience, are not presumptuous: secondlie, that though we should fall into presumptuous finnes; yet we may be the children of God, who are neither debarred of true repentance nor of Gods mercie. For the first, we are to know that not the hainousnesse of the sinne committed maketh it to bee presumptuous, but the manner of the fact, and the minde of the offender; for howsoeuer *Peter* fell grieuousslie, yet we cannot say that hee fell presumptuously, because hee sinned through infirmitie and feare of danger, whereas to sinne presumptuously, is to sinne

What it is to sinne presumptuously.

of a stubborne wilfulnesse, either through the neglect of Gods iustice and iudgements, or through the abuse of his mercy and benefits. In the first respect they offend, who hauing diuers times themselues sinned, and yet escaped punishment, or hauing scene others in the like case, doe take occasion hereby to sinne againe; hoping to escape as in former times: and of such the Wise man speaketh, Eccles. 8. 11. *Because sentence against an euill worke is not executed speedily, Eccles. 8. 11. therefore the heart of the children of men is fullie set in them to doe euill.* In the other respect, such offend as take occasion vpon Gods mercie and long suffering to fall into sinne, presuming before they commit it, that God vpon their repentance will in his infinit mercie forgiue them: and thus they abuse Gods mercy and goodnesse which should leade them to repentance, as an argument to make them more desperately to runne into all wickednesse. So that to sinne presumptuously, is not to sinne vpon knowledge, and against a mans conscience onely, vnlesse there be ioyned therewith a presumptuous hope to escape punishment, or that notwithstanding the sinne committed, he shall receiue pardon in respect of Gods infinite mercie. Now many of Gods children may fall against their knowledge and conscience, and yet not presume either to escape Gods iudgements, or to be partakers of his mercie, as namelie those who are carried headlong into a sinne without any time of deliberation through the violence of their corruptions, or ouercome by feare of some present danger, or some other vnruely passion.

Rom. 3. 1.

But here the tempter will obiect, that though these finnes *& Sect. 4.* against knowledge and conscience bee not presumptuous, *That finnes of knowledge are pardonable.* yet they are vnpardonable, seeing the committers of them haue no part in Christs sacrifice, and consequently can hope for no mercie at Gods hands: and this he will indeuour to proue by that saying of the Apostle, Heb. 10. 26. *For if we sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for finnes, but a fearefull looking for of iudgement. &c.* For the answering whereof, wee are to know, that the Apostle in his doctrine is not contrarie to our Sauour Christ: but hee hath taught vs, that not onely finnes

Heb. 10. 26.

Mat. 12. 31. 32.

finnes against knowledge are pardonable vnto true repentance, but euen horrible blasphemies against the Maiestie of God, yea, all finnes whatsoeuer, sauing the sinne against the holy Ghost, Matth. 12. 31. 32. Secondly, we know by experience, that both *Dauid* and *Peter* fell grieuouſlie against their knowledge and conscience, wittingly, and in a sort willingly, and yet they both repented and were receiued to mercie: and therefore the Apostle speaketh not of all kind of voluntarie falling, but first of sinne committed with full consent of will; pleasure and delight: the which kind of finnes are neuer committed by Gods children after their true conuersion; for as they are in part carnall and vnregenerate, so are they in part spirituall and regenerate, which is to be vnderstood, not onely of the vnderstanding part, but also of the will and affections. So farre forth therefore as their will is regenerate, they doe not will nor yeeld vnto sinne; and though they consent vnto sinne, yet this consent is not absolute and intire, but with some dislike, grudging, and resistance of the spirituall part; the which dislike and resistance, though sometimes it cannot easilie be discerned in the verie act of sinne, whereas the weake motions of the spirit are violentlie ouerborne, through the violent strength of their naturall corruptions, and so ouershadowed by the cloudie mists which their vnruely passions cast before their vnderstanding, that they cannot at all perceiue any dislike or resistance against the temptation: yet after the sinne is committed, and the good motions of the spirit are againe reuiued out of their deadlie swoond, then doe they hate and detest that sinne which before seemed pleasant vnto them, and earnestlie desire with the Apostle to be freed from it. Lastly, the Apostle in that place doth not speake of euerie particular sinne committed with full consent of will, for so also the elect offend before their conuersion, but of a generall and malicious apostasie from the knowne truth, and a scornefull reiekting of the sacrifice of Christ once offered for sinne: so that the sense is thus much, that if wee wilfully and maliciouslie sinne, by renouncing the sacrifice of Christ offered for sinne, we cannot hope to be saued by any other sacrifice, but

are to expect iudgement and condemnation, seeing such treade vnderfoote the sonne of God, and count the blood of the testament an vnholly thing, and euen despite the spirit of grace, as he explaneth himselfe in the verses following.

And so much concerning the first question. The second is, whether the Christian man may fall into presumptuous sins; and if hee doe, whether they be pardonable or no. For the first, though it must needs bee confessed that it is a fearefull case, to neglect Gods iustice and iudgements because of his long suffering, or to take occasion vpon the abundance of Gods mercies and readinesse to forgiue, to prouoke him continually by our finnes; yet it cannot be denied, but that a true Christian, through the strength of his inbred corruptions, may fall into these presumptuous finnes; neither is there any priuiledge in the holie Scriptures to exempt them from any sinne whatsoever, but that either before or after their conuersion they may fall into it; sauing onely that vnardonable sinne which is committed against the holie Ghost. Moreover, *Dauid* prayeth the Lord to keepe him from presumptuous finnes, and that he would not suffer them to raigne ouer him, *Psal. 19. 13.* where first hee sheweth that of himselfe hee was apt to fall into such finnes, if the Lord did not preferue him from them; and secondly he implieth, that the Lord might for good causes knowne vnto himselfe, suffer him to commit these finnes of presumption, and therefore he further prayeth that if hee should fall into such finnes, it would please the Lord to raise him by true repentance, and not suffer them to rule and raigne in him. So that it appeareth that a true Christian may fall into these finnes. Now, that hauing fallen he may rise againe by true repentance, and receiue pardon and forgiuenesse, it is likewise manifest. For if once the Lord receiue vs into the couenant of grace, and acknowledge vs for his children, then nothing in the world, no not the most grieuous finnes which wee can fall into, can separate vs from the loue of God which is in Christ Iesus our Lord, as the Apostle speaketh, *Rom. 8. 38. 39.* Secondlie, our Sauiour telleth vs, that every sinne and blasphemy shall be forgiven vnto men vpon true repentance, sauing onely the blas-

§. Sect. 5.

That the Christian may fall into presumptuous finnes, and that so falling, he may be receiued to mercie.

Psal. 19. 13.

Rom. 8. 38. 39.

Mat. 12. 31. 32.

phemie

652 *That relapses into the same sinnes are pardonable.*

phemic against the spirit, which is alwaies ioyned with finall impenitencie, Matth. 12. 31. 32. Thirdly, the promises of the Gospell are generall and indefinite, excluding no sorts of sinnes whatsoeuer, so they performe the condition of faith and repentance. And therefore also presumptuous sinners, repenting and belecuing, are assured of mercie and forgiuenesse. Lastlie, if *Dauid* might fall into these sinnes, then *Dauid* also might repent and receiue pardon, seeing he was truelie iustified, sanctified, and a chosen vessell of the Lord, elected to euerlasting life.

§. Sect. 6.

*That it is a
fearefull thing
to fall of: en in-
to the same sin
vwillingly.*

And so much concerning the temptations which are taken from those sinnes which are once committed. Now we are to speake of them which hee suggesteth vnto the weake conscience, after the committing of one and the same sinne diuers times; vpon which occasion hee is readie to perswade the weake Christian, that he neuer truelie repented, otherwise hee would neuer againe fall into the same sinne; and that howsoeuer the child of God may fall into diuers sinnes; through want of care and experience, yet it is not incident to any of this number to fall againe and againe into the same wickednesse, after they haue had warning and sufficient knowledge of the euils thereof. For the answering whereof we are to know, that in truth it is a grieuous and fearefull case to bee thus ouertaken, and to be so besotted with the pleasures of sinne, that neither instruction nor our owne experience can make vs to see the euils of sinne, and worke in vs a care to auoide and shunne it. The burnt child (as the prouerb is) dreadeth the fire; he that hath been deceiued and thereby much indamaged, is afterwards more warie; he that hath cast himselfe into any grieuous disease through some vnwholesome meates, is euer after more carefull of his diet; hee that hath once been assaulted by his enimie at vnawares, and hath receiued grieuouse wounds, will after hee is cured goe better armed and furnished, that hee may not againe be ouertaken of the like danger. And therefore seeing experience of all other euils doth teach vs to auoide them, what a lamentable thing is this, that no warning will make vs take heede of sinne, which is the greatest euill and
cause

cause of all the rest? that hauing drunke this deadly poyson and been grieuouſly ſicke thereof in our conſciences, wee ſhould being recouered hee inticed with the pleaſant taſte thereof to ſwallow it downe againe? and that hauing receiued grieuous wounds, wee ſhould after take no better heede and goe no better armed and prepared to make reſiſtance, but for want of care and watchfulneſſe expoſe our ſelues againe to the like danger of our ſpirituall enemies? But yet we are to know that this ſometimes, through our great frailtie and corruption, may bee the eſtate of a true Chriſtian and faithfull ſeruant of God, to fall againe and againe into the ſame ſinne, neither doth any thing priuiledge them from committing that ſinne againe which they haue once committed. For firſt, the ſame inbred corruption ſtill dwelleth in them, and is readie againe to giue them the foile and to leade them captiue into the ſame ſinne, if the Lord vphold them not, ſo that in reſpect of their owne ſtrength they may fall againe as in former times. Secondly, the ſame cauſes ſtill remaine which may moue the Lord to leaue them to themſelues, and ſuffer them to fall, namely, that hereby they may bee more humbled, and more ſeriouſlie bewaile their corruptions, that they may more earneſtly implore his mercie, and he more manifeſt it in pardoning their finnes to the praiſe of his glorie. Thirdly, howſoeuer this is not vſuall with the children of God, to fall diuers times into a ſinne which is great and grieuous, yet euerie one findeth in his owne experience that hee often committeth ſuch finnes as are not ſo heinous, through infirmitie and weakneſſe; as to heare the word negligentlie and careleſſelie, to be diſtracted with wandring thoughts in prayer, to fall into vniuſt anger, to lie and vſe idle communication and ſuch like, of which notwithstanding repenting hee is receiued vnto mercie. So that it is not the often falling into the ſame ſinne, that excludeth vs out of the number of Gods children, or debarreth vs of pardon; ſo that we often repent and lay hold vpon Chriſt with a liuelie faith. Neither doe the Scriptures limit and reſtraine Gods mercie, and the vertue of Chriſts merits, to the pardoning and taking away of diuers finnes, once committed,

*That the child
of God may fall
often into the
ſame ſinne, and
yet be recei-
ued to mercie.*

654 *Tentations arising from blasphemous suggestions, answered.*
committed, but extend them also to the same sinne committed diuers times, yea to all sinnes whatsoeuer of which we truly repent.

CHAP. XI.

How Satan laboureth to hinder and discourage the weak Christian in the course of sanctification, by casting into his mind blasphemous suggestions.

§. Sect. 1.
Of the temptation of blasphemies.



And thus haue I answered Satans temptations, drawne from those sinnes which the weak Christian hath indeede fallen into; but if hee cannot so preuaile, then will he falsely and maliciouslie accuse them of those sinnes, which they neuer committed, or at least not in that manner and measure as he chargeth them. And these are principally of two sorts; the first are impious suggestions, and horrible blasphemies, directly against the Maiestie of God himselfe; the other is that unpardonable sinne against the holy Ghost. Concerning the former; when as Satan cannot overcharge the conscience of the weak Christian, by ripping vp and aggrauating those sinnes which he hath in truth committed, nor cause him desperately to desist from going forward in the course of sanctification; then hee suggesteth into his mind horrible blasphemies against Gods Maiestie, and continuallie turmoileth him with most impious thoughts, that hereby he may distract his mind from holy meditations, and vtterly discourage him in all Christian exercises. And as the King of Moab when he could not breake through the forces of the Israelites, nor make them surcease their victorious fight, presented vnto their view an horrible and abominable spectacle, sacrificing vnto his Idols vpon the wall his deare sonne and heire of his kingdome, that being not able to indure such an inhumane murder they might flee the sight thereof, and giue ouer their victorious course; so when the prince of darkenesse is foiled in the spirituall fight, by our resolved proceeding in the course of godlines; for his last re-
fuge

a. King. 3. 27.

fuge he vseth this diuellish policie, to present vnto our cogitations most odious and hellish blasphemies, that so hee may possesse our minds with horror and feare, and may cause vs to make a stay in our Christian race, and to turne our backs in the spirituall fight, that so wee may auoid these horrible suggestions, and most inhumane impieties.

Now these his hellish suggestions are of two sorts; first, *§. Sect. 2.* such as seeme to haue some ground in corrupted reason, for the suggesting whereof he oftentimes vseth our sinfull flesh as his wicked instrument. And these arise somtime from ouer great prosperitie, whereby men are not onely brought to forget and neglect the Lord; but euen like pampered horses to kicke against their master who hath so bountifully fed them; sometimes from the grieuousnes of afflictions, whereby men are moued to murmur against God, and to repine against his iudgements: sometimes from some offence vniustly taken from Gods word or workes; as namely from the simplicitie of the Scriptures, the foolishnesse of the Gospell preached, the vnequall administration both of Gods benefits and punishments; from whence arise such temptations as these; that there is no God, or if there bee, yet no particular prouidence; that he hath not eies to see all things, nor power to rule them; that hee is not iust in his iudgements, but an acceptor of persons; that his word is not true either in his promises or threatnings; that hee maketh little account of vertue to reward it, or of sinne to punish it; neither yet hath prouided either a heauen for the godly, or a hell for the wicked: that let men take what course they will, yet in the end either all or none shall bee sauéd, and a thousand such like.

For the withstanding of which tentations wee are to take this course; first we are as soone as they are suggested to reiect them as abominable, saying in our hearts, God forbid that I should entertaine such a blasphemous conceit of the most mighty, wise, iust and most gracious God of heauen and earth; especially hauing no reason to perswade me hereunto but the false suggestion of the diuell, who is a liar from the beginning, and by his lies seeketh my destruction; or the sinfull

Of blasphemous suggestions which seeme to haue some ground whence they rise.

§. Sect. 3.
How we are to resist the former kind of blasphemous suggestions.

full imagination of mine owne corrupt flesh blinded and mislead with Satan, whose slaue it is. But if wee cannot bee thus rid of these temptations, let vs flee vnto the Lord by earnest prayer, desiring him to inlighten our minds with his spirit, that wee may clearly discerne his truth, and the impious falsehood of Satans blasphemous suggestions; and that he will incline and rule our hard hearts that wee may submit our iudgement to his truth, and reiect Satans damnable lies. And for as much as the Lord regardeth not the prayers of the idle, but of such as vse all good meanes to attaine vnto their desires; we must in the next place endeavour, to enrich our minds with such a measure of knowledge, as may enable vs to answer all Satans cauels. To this end we are diligentlie to studie and meditate in the holy Scriptures, which are all-sufficient to make vs wise vnto saluation, and sufficientlie skilfull to confute all Satans cunning sophistrie. And if he impudently call this truth of God in question, let vs seeke to confirme our faith in the full assurance thereof by all those reasons which I haue before alleaged. To these wee may adde those arguments which haue their ground on the light of nature: for howsoeuer through our fall irbe much darkened and corrupted, yet the small sparkes which remaine doe sufficiently discoure the palpable falsehood of Satans blasphemies, and teach vs to conclude that there is a iust God who made heauen and earth, and to thinke reuerentlie of him who vpholdeth all things with his power and goodnesse. With this light of nature we may also ioyne the light which we haue attained vnto by our owne experience, and out of the diligent obseruation of Gods workes and the administration of his mercies and iudgements, both in respect of others, and especially our selues, we may easily be perswaded not only of Gods being, but also of his infinit wisdom, power, iustice, mercie, truth, goodnesse, al-ruling providence, and the rest of the diuine attributes. Or if we bee not able through our ignorance and simplicitie, or because our minds are astonished or distracted through the violence of Satans blasphemous suggestions, to vse the means before spoken of; then are we to lay open our estate to some able friend, who

may

may teach vs how to confute these temptations; and when we cannot finde any ease by our owne meanes, wee are to discouer our infirmities to the spirituall physitions of our soules, who may reach and applie vnto vs speciall remedies for euery particular temptation, when our owne weakenesse will not suffer vs to take and vse them.

The other kind of blasphemous suggestions are such, as are without all shew of reason or appearance of truth, senselessly absurd, and no lesse admirable for their sottishnesse, then for their hellish impietie: these are seldome suggested into the minds of ciuill worldlings, or of any other who remaine the vassals of Satan, vnlesse it be such as match themselves in impious malice against God; for they are about the pitch of naturall corruption, and appeare odious and abominable euen by the light of nature; they strike horror & feare euen into the heart of a naturall man, and seeme strangelier wicked to those who are wholly swaied with the flesh and the lusts thereof. And therefore it standeth not with Satans policie, to suggest such abominable thoughts into the minds of ordinarie sinners, and secure worldlings, lest hereby hee should waken their sleeping consciences, rouse vp their dead hearts, and lest hauing vnresistable occasion to see, milke and bewaile these horrible blasphemies, they should hereby be moued to repent, not onely for these, but also their other finnes. But these hellish blasphemies which cannot without trembling be thought on, much lesse named by a Christian, he vsually casteth into the mind of such, as endeouour to come out of the power of darkenesse, and to serue the Lord in vp-rightnesse of heart; not vsing herein the helpe of the flesh, as in other tentations, it being no fit instrument for this imploiment, because these blasphemies are so horrible wicked, that they are about the conceit of corrupted nature, but casteth this hellish wildfire into the mind with great swiftnesse and violence by his owne immediate suggestion.

Now Satans maine scope herein, is not to moue or persuade the Christian, to giue assent and approbation vnto these horrible blasphemies (although such is his impudencie and

§. Sect. 4.

Of these blasphemous tentations which are sottishly impious, and quite void of reason.

§. Sect. 5.

Satans maine scope in suggestion

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sens. li. blas-
phemies.*

audacious boldnesse, that he will not sticke to tempt them to the most hellish wickednesse) seeing hee cannot draw a prophane worldling thus farre with his greatest power and skill; but he chiefelie aimeth at other ends, as namely, that hereby he may worke in them such astonishment of minde, horror of conscience, distraction in their thoughts, by reason that he perswadeth them to thinke that they are their owne wicked imaginations, as that they may become vtterly vnfit to performe any holy exercise or dutie which they owe vnto God, as namely prayer, hearing the word, receiuing the Sacrament, reading, meditation and such like, knowing that if either hee can mooue them hereby to neglect these holy duties, or make them through the vnquietnesse of their thoughts altogether vnprofitable, he shall so infeeble them that hee may quicklie obtaine ouer them an easie victorie. So also because he knoweth that the assurance of our saluation, dependeth vpon our serious and sound repentance; therefore he mainely by these suggestions indeuoureth to hinder them in this holy action: for whilest he wholly exerciseth their minds and thoughts about these horrible sinnes, which in truth they neuer committed, so much as in the least approbation and assent, he causeth them to neglect the sight, sense and sorrow which they ought to haue, of and for those sinnes, wherewith indeede they haue offended the Maiestie of God.

Againe, he laboureth hereby to ouerthrow their faith, and to bring them to vtter despaire of Gods mercy, putting them out of all hope that euer hee will be mercifull vnto them, and forgieue them such outrageous sinnes, seeing they doe so impiouslie (as he perswadeth them) blaspheme him to his face. And therefore lest they should by their longer abode in this life multiplie these horrible sinnes, and so increase the fearefull measure of their iust condemnation, he tempteth them to lay violent hands vpon themselues, and to seeke the mitigation of their hellish torments, by hastening their death. Lastlie, after hee hath by manifold experience learned, that by these suggestions hee little aduanceth any of these cursed ends; yet such is his inueterate malice towards Gods poore Saints,

Tentations arising from blasphemous suggestions answered. 659

Saints, that he will not surcease these blasphemous tentations so long as God permitteth him, that he may at least turmoile and vexeth those, whom hee hath no hope to ouercome. And finding that these weake Christians had rather suffer any torment, yea (if it were possible) a thousand deaths, then they would haue their hearts a treasure for such satanicall blasphemies, therefore hauing no hope to bring them into the paines of hell fire, hee beginneth a hell in their consciences in this life, and tormenteth their soules with such exquisite malitiousnesse, that the most wittie and spitefull tormentors could neuer deuise such hellish punishments.

Now that wee may bee armed against these impious suggestions, I will first propound some consolations which may vphold vs in this terrible conflict: and then I will adioyne some meanes whereby we may be preserued from the danger of these tentations. Concerning the former, wee are to know and consider, that they are not our owne thoughts but Satans suggestions, and therefore they shal not be laid to our charge as being our sinnes, but shall be set vpon Satans score, vnto whom of right they doe appertaine, together with the punishment due vnto them. Yea, but how shall wee know that they are Satans suggestions and not our owne thoughts? I answer, it will manifestly appeare by these infallible signes: first, in that these blasphemous thoughts are in themselves so outragiously wicked, that euen nature though much corrupted is not capable of them, vnlesse by long custome of malicious sinning against God it is become plainly diabolical. For through Gods mercie there are some little sparkes of the light of nature, and some small and diuine resemblances renewed in euery man, which make him to haue a reuerend estimation of Gods Maiestie, and to abhorre these outragious blasphemies: so that though hee remaine destitute of any dram of grace, or sparke of true pietie, and continue a carnall worldling, securely liuing in sinne; yet he hath no liking or approbation of these diuellish thoughts, but rather is astonished with horror and feare when as they are suggested in his minde. And therefore how much lesse are those capable of them, who haue receiued some measure of grace, and in vp-

§. Sect. 6.

Consolations to strengthen vs against vitiated blasphemies.

1. That these blasphemous suggestions are not our owne sinnes.

rightnesse of heart desire to feare, loue and serue the Lord? Secondlie, they may plentifully bee discerned to be Satans suggestions, by the manner of their iniection; which is not voluntarie, vpon deliberation and choice, or seldome, as a mans owne thoughts vsuallie are, but suddaine like a flash of lightning, with such vnauoidable violence, that they cannot by any wit or strength of the partie bee preuented, and that continually, one following in the necke of another. Lastlie, whereas a mans owne thoughts being naturall, worke no extraordinary perturbation of mind; contrariwise these blasphemous suggestions strike a mans heart with such horror and feare, that therewith the vnderstanding is astonished, the heart quaketh, the mind is distracted, the ioints tremble, and the haire of the head standeth an end; whereby it plainlie appeareth, that seeing these suggestions are so contrary to nature, and worke therein such grieuous and bitter effects, they are meereley supernaturall and diuellish; and do not arise from our owne corrupt lusts, with which they haue so little familiaritie and agreement.

§. Sect. 7.

*2. That this
tentation of
blasphemies is
common to af-
flicted Christi-
ans.*

Secondly, let such as are vexed with these suggestions know to their comfort, that howsoever Satan to make their estate more desperate, perswadeth them that neuer any that belong vnto God haue such blasphemies cast into their minds: yet the truth is, that there is no kind of temptations more commonly incident to Gods deare seruants afflicted in minde, and exercised in these spirituall conflicts, then this tentation of blasphemous thoughts. Yea, so ordinarily doth Satan fight with this weapon, that he durst assault therewith our Sauour Iesus Christ, howsoever hee was the vnspotted lambe of God, in whom there was no maner of sinne, no not so much as the least degree of carnall concupiscence; for what more horrible blasphemie could be imagined, then to renounce God and his pure worship and seruice, and like Satans deuoted vassall, to fall downe and worship him? And therefore seeing no tentation hath taken hold of vs which appertaineth not to others, and seeing many of Gods seruants who haue been thus tempted, are now by his grace deliuered from this tormenting furie, and in part of their consciences,

sciences, and assurance of Gods loue, do him faithfull seruice, and glorifie his name by their holie life and conuersation: yea seeing our head Iesus Christ was in the selfe same manner Heb. 4. 15. tempted like vs, and is therefore touched with the feeling of our infirmities, let vs not be discouraged by these suggestions, but the more that satan seeketh to dishonour God in our hearts, the more zealous let vs shew our selues in seeking the aduancement of his glorie; and the more furiously he assaulteth vs, the more resolutely let vs make resistance, and with all the powers of our soules repell these hellish blasphemies, and then we may assure our selues, that (like other of Gods Saints who haue gone before vs) we shall haue an happie issue out of all these tentations, and inioy a calme peace after all these dangerous stormes and blustering tempests.

Thirdlie, let them know, that it is not a sinne simplie to be tempted, if we do not yeeld to the tentation, but resist it with all our power. It is no fault in a chaste person if a filthie harlot intice him to vncleanness, nor in a mercifull man if hee bee prouoked to commit some horrible murther; so long as they resist these tentations, and shew their vtter detestation of these sinnes: and so in like manner, when as Satan being a spirit, doth after a spirituall manner, inwardly suggest immediately by himselfe into our imagination or vnderstanding his wicked blasphemies against God, as his euill instruments suggest their tentations, according to their kind by the outward senses, if we withstand and abhorre them as wicked and diabolicall, shewing no kind of liking of them, they shall neuer be imputed vnto vs as our sinnes, but vnto Satan who is the author of them. For euen Christ himselfe was tempted after the like manner, but was free from sinne, because hee withstood the tentation and repelled the tempter. Neither doth our gracious God who is most iust, most mercifull, require any thing at our hands which is and euer hath been impossible vnto vs; but not to be assaulted with Satans most impious tentations, was neuer in our power, no not in the state of innocencie, before the fall; and therefore the Lord doth not require that wee should not bee tempted at all, of which himselfe alone hath the absolute power and no creature; but

§. Sect. 8.

3. That is is not a sinne to be tempted to these blasphemies, if wee resist the tentation.

662 *Tentations arising from blasphemous suggestions, answered.*

Iam. 4. 7.

Ephes. 6. 10.

only that being assaulted by the diuell we make resistance; and that putting on the whole spirituall armour, we fight valiantly in this spirituall conflict against the enemies of our saluation. Neither hath the Lord promised that we shall not be tempted (yea contrariwise he hath giuen vs manifold warning of the malice, furie, and dangerous assaults of our spirituall enemies) but onelie that hee will giue a good issue to the tentation, and not suffer vs to bee tempted about our power.

1. Cor. 10. 13.

§. Sect. 9.

*How we may
be assured that
we resist these
blasphemies.*

But here the weake Christian will be readie to demand, how he may be assured that hee hath resisted these blasphemous suggestions, and not faintly yeelded vnto them, seeing his mind is continuallie troubled and molested with them? I answer, that in the outward man wee resist them, when as we doe not so actually yeeld by our words or deedes, as that our yeelding is subiect to our senses; and inwardly we resist them, when we neither approue them in our iudgement, nor incline vnto them in our affection, with the least liking or delight. And therefore when in our iudgement wee condemne these blasphemous suggestions, as false and damnable wicked, and when in our affection wee abhorre and detest them, and are much vexed and grieued that such horrible tentations should enter into our minds; when we are affrighted and astonished at their first appearance, and desire about all things in the world to bee freed from them; then doe wee make that couragious resistance which God requireth, and shall in the end find that gracious promise verified vnto vs, that thus resisting the diuell hee wil flee from vs, *Iam. 4. 7.*

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§. Sect. 10.

*4. That these
blasphemous
suggestions are
not finnes to
the faithfull
but crosses.*

Lastlie, let them know to their comfort, that these satanicall suggestions with which they are so much vexed and molested, howsoever they are to Satan most damnable and outrageous finnes, yet to them who thus resist them they are not euill; or (if euill at all) the euill of punishment, and not the euill of sinne, which the Lord in his infinite wisdom and goodnesse turneth to the good of his children. For when those who belong to Gods election, securely liue in their finnes, and put off the time of their true conuersion; the Lord suffereth

suffereth Satan to scourge the with this three-stringed whip, that they may be moued hereby to flee vnto him by serious repentance; and to discharge against them these canons of most fearefull tentations, that hee may awake them out of their-deepe sleepe of sinne, and mouue them through this extremitie of danger, to buckell vnto them the spirituall armour, whereby they may be enabled to make resistance, not onely against these blasphemous suggestions, but likewise all other satanicall tentations, which either draw or allure them to any sinne. More particularlie, when they haue not made that conscience which they ought, of their sinnefull and wicked thoughts, either not regarding them when they are conceiued, or not repenting of them afterwards: the Lord doth oftentimes correct this negligence in his children, and by these heauie crosses moueth them, not onely to set a watch before their lippes, that they offend not with their tongue, *Psalm. 39. 1.* and carefully obserue their actions, that they doe not scandalouslie transgresse his commandements, but also that they keepe their hearts with al diligence lest they offend the Lord in their secret thoughts. *Prou. 4. 23.*

But it may be the afflicted Christian will further complaine, *§ Sec. 7. II.* that he so much reuolueth these blasphemous tentations in his mind, and hath been so negligent and slow in reiecting of them, that he greatly doubteth lest he hath yeelded vnto them some liking and approbation, and lest his sinneful flesh be somewhat tainted with them, as being the diuels instrument, either in admitting or entertaining them. To this I answer, that as there is nothing more visuall, then for a secure conscience to excuse, when it is guiltie: so nothing is more common, then for an afflicted conscience to accuse when it is innocent, and to lay an heauie burthen vpon it selfe where the Lord giueth a plaine discharge. But y we may imagine the worst, let all these accusations bee admitted as true and iust, yet there is no cause why they should be thus desperately discouraged: first, because their sinne being committed through infirmitie is pardonable, and therefore if they vse the meanes of true repentance, as namely, to bewaile their corruption, to hate and abhorre it, to strue and endeuour to

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Tentations arising from blasphemous suggestions, answered. 663

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mortifie and subdue it, the Lord will surely according to his gracious promises remit and pardon it. Secondly, it is not committed by the Christian man if we speake properly, but by the flesh and the vnregenerate part, the spirituall part in the meane time loathing and abhorring it; and therefore labouring and struiuing against it; as may appeare by that spirituall conflict which any in this case find in their hearts and consciences. And therefore it shall neuer be imputed to the spirituall man, who all he may resisteth these suggestions, but vnto the flesh and part vnregenerate, the which alone shall beare the punishment, as when it is mortified and subdued by Gods spirit, vsing as his instruments for this purpose; not only the hammer of his word, but also temporarie crosses and afflictions. Lastlie, they are to know for their comfort and encouragement, that the Lord measureth not our sinnes; according to the nature and matter of the sinnes themselves, but rather according to the affection of the sinner, which giueth the forme and being thereunto; in regard whereof the most outrageous sinne being entertained by the first concupiscence onely, and then smothered, choaked and crushed, like an embrio in the wombe, is esteemed by God a farre lesse and more pardonable sinne, then the least degree of wickednesse which is willingly committed, nourished or defended. And therefore if they haue not so much as giuen their assent and approbation vnto these hellish blasphemies, but heartily abhorring them, haue earnestly laboured to be rid of them, their suite for pardon shall at the throne of grace find an easie passage, if it be solicited and followed by heartie sorrow and vnfeined repentance.

§. Sect. 12.

*Of the meanes
to be used
from these hel-
lish blasphemies.*

1. Prayer.

And so much concerning the consolations. Now the best courses and meanes which wee can vse to free our minds from these blasphemous suggestions, are briefly these. First, earnest and frequent prayer, wherein we are to intreate the Lord that hee will rebuke Satan, and restraine his malice; that he will keepe a narrow watch ouer our imaginations, minds and hearts with his holy spirit, and restraine the tempter by his power, that he may not cast this hellish wildfire of blasphemous thoughts into them, or at least, that hee will presently

presently quench them at the first entrance, that they doe not inflame our concupiscence with the least liking of them.

Secondly, seeing Satan will often terrifie and astonish vs, by laying these blasphemies to our charge, as being our sins; wee are often to appeale vnto the Lord, the searcher of the heart and reines as our supream Iudge; and hauing the testimony of our owne consciences to beare witness with vs, we are to protest our innocencie; and so to disauow these wicked suggestions, to professe such hatred of them that wee would rather die a thousand deaths, then yeeld vnto them the least assent or approbation. And so this often clearing of our selues, will ease our minds of the burthen of Satans slanders, inflame our hearts with true loue towards God, when we are not guiltie to our selues that we haue thus desperately offended him, and finally preserue vs from the least liking of these hellish blasphemies.

*§. Sect. 13.
3. We must
appeale to God
protesting our
innocencie.*

Thirdly, we are not to ouer value, or so much to esteeme of these diuellish suggestions, as that thereby our vnderstandings should be dulled, our minds distracted, our senses astonished, and our hearts vtterly discouraged, and so be made vnwilling, and vtterly unfit to performe any good duties of pietie towards God, as prayer, reading, meditation and such like, the duties of charitie towards our brethren, and the duties of our owne particular callings. For at this marke Satan principally aimeth in these his suggestions, and therefore if we let them so farre preuaile with vs, he hath attained his desire. But contrariwise reiecting them as abominable, and not worth either the thinking on or answering, let vs with a peaceable & resolu'd mind go forward in these holy and honest exercises. Yea the more violent and importune Satan is, in vrging and pressing vs with these blasphemous suggestions, that thereby wee may dishonour Gods holy name, the more earnest and frequent let vs bee in performing these Christian duties, and the greater zeale, let vs labour to shew in glorifying our gracious God, whom Satan seeketh thus maliciouslie to dishonour. And thus when we shall with vndaunted courages continue all Christian duties, and take occasion

*§. Sect. 14.
3. We are not
to make too
much account
of these blas-
phemous sug-
gestions.*

caſion.

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 cation by satans suggestions to be more zealous and diligent
 in Gods seruice, then he being frustrated of his ends will take
 no pleasure to labour, not onely in vaine, but to losse; but wil
 voluntarily put an end to his owne tentations. And herein
 our Saujour Christ, hath propounded himselfe as an example
 for our imitation; for when he was tempted by Satan to fall
 downe and worship him, he did not onely repell instantlie
 this blasphemous suggestion, saying, *auoide Satan*, but also
 tooke occasion hereby to be put in remembrance of that true
 worship and seruice which hee was to performe to his hea-
 uenly father, as being proper and peculiar to him alone, say-
 ing, *It is written, thou shalt worship the Lord thy God, and him
 only shalt thou serue.*

Math. 4. 10.

§. Sect. 15.

*That our vnfit-
 nesse to holy ex-
 ercises must not
 discourage vs
 from the use of
 them.*

But here the afflicted Christian will be readie to object;
 that howsoeuer this were a good course indeede for men of
 quiet thoughts; yet it would little auaille him who is so di-
 stracted in all holie duties with these blasphemous suggesti-
 ons, and so molested and troubled in his mind, that hee can
 neither pray, nor reade, nor conferre with any sense or vnder-
 standing; but euer and anon he is disturbed in these holy ex-
 ercises with these hellish tentations; so that his hearing, pray-
 ing and reading, doe not only become vnprofitable, but also
 are turned (as he feareth) into sin. I answere, that howsoeuer
 they cannot performe these duties as they would, yet they
 must doe them as well as they can; yea and the more they
 are incumbred and troubled, the more earnest and instant
 must they bee in doing of them. For these exercises are our
 best spirituall weapons, whereby wee repell the force of the
 enemy: and therefore let not Satan perswade vs, to cast away
 our weapons in hope of peace, because we cannot manage
 them according to our desire, for then being vtterly disar-
 med, he will obtaine an easie victorie, and make vs his slaues.
 They are the ordinance of God, and meanes of saluation,
 which he hath inioyned vs to vse; and therefore though we
 find no present good, nor haue any other reason to mooue vs
 to spend our time in them, yet let this be sufficient, that God
 hath commanded them, and consequently setting aside all
 manner of disputation, let vs bee diligent in performing of
 them

them in obedience to Gods commandement. And so in the end we shall find, that howsoever for the present these exercises seeme not onely vnprofitable vnto vs, but also hurtfull and sinnefull, yet the Lord will gratioullie forgieue our infirmities, and wash them al away in the blood of Christ, he will accept of all our imperfect indeuours, and giue such a blessing vnto them with his holy spirit; as that they shall bring comfort and ioy to our hearts, and eternall peace to our troubled consciences.

Fourthlie, if wee would be freed from these blasphemous suggestions, wee must not much reuolue them in our minds, nor suffer the to haue a continuall residence in our thoughts, but forcible withstand them, euen when wee find them entering into our minds, listng vp our hearts, vnto God in prayer, shewing our detestation of them, and desiring the assistance of his good spirit to confirme and strengthen vs against them; or if they be at vnawares entred, we are presently to reiect them and not suffer them to lodge in our hearts; and hauing giuen them a repulse, we are to harbour in our minds some holy and heauenly meditations, which hauing taken vp the roome, will keepe them from making so easie a re-entrance.

§. Sect. 16.

4. We must

not reuolue

these blasph-

mies in our

minds.

Fifthlie, we must haue a speciall care to auoid both idlenesse and solitarinesse. And contrariwise we must spend our whole time, partly in the religious duties of prayer, reading, and holie conferences, and partlie in the honest workes of our lawfull callings, frequenting as much as conueniently we can, the companie of such as being indued with Christian wisdom, are readie in time of neede to minister a word of instruction or consolation. For idlenesse prepareth vs for all tentations, and maketh our hearts like vnmanured grounds fit for nothing but for the weeds of Satans impious suggestions; and solitarines in this case, if in any, bringeth an heauie woe with it; for as much as the weak Christian being fallen and foiled in the conflict of tentations, hath none present to helpe him vp againe, but receiueth in his conscience one wound after another, being altogether vnable to make any resistance.

§. Sect. 17.

5. We must

auoid idlenesse

and solitarines.

Eccle. 5. 10.

Lastlie,

§. Sect. 18.

6. We must
not too earnest-
ly strue against
these blasphe-
mies.

Lastlie, if by the vse of all these meanes we cannot bee rid of these blasphemous suggestions, then must we not too earnestly strue against them, or bee ouermuch vexed and grieued with them: but knowing that they are not ours, but the finnes of the tempter (as before hath been shewed) which shal not be laid to our charge, who abhorre and strue against them, but be put vpon Satans reckoning, who is the chiefe author of them; let vs quietly goe forward in our constant course of godlinesse and righteousnesse, and not strue ouer much with these suggestions, but let them passe as they come without any great dismayednesse. For if we stop the passage of these furious wild beasts with too much opposition and contention, they will be readie to run ouer and suppress vs; whereas they will not much molest vs, if wee suffer them to haue an easie egress. Neither will Satan cease to plie vs with these hatefull suggestions, so long as he perceiueth that wee are vexed and turmoiled with them; for he thinketh his labour well spent, though he cannot overcome vs, yet if he can by molesting and grieuing our afflicted mindes, hinder vs from quiet performance of all holy duties.

CHAP. XII.

Satans tentations perswading the Christian that he hath sinned against the holy Ghost, answered.

§. Sect. 1.

Of the sinne
against the ho-
ly Ghost.



And so much for answer vnto those tentations which arise from Satans blasphemous suggestions. Now we are to come vnto those, whereby he endeouoreth to perswade afflicted Christians that they haue committed the sin against the holy Ghost; for taking aduantage vpon the ignorance of weak Christians, hee mooueth them to beleue that they haue committed this vnpardonable sin, that so being past all hope of repentance or remission, he may plunge them into desperation, and so vtterly discourage them from going forward in the course of godlinesse. The which his temptation is so vsuall and common, that there is scarce any who are exercised

exercised in this spirituall warfare, if they be conuerted vnto God out of their ignorance, whom hee doth not encounter with this weapon. For as much therefore as ignorance is the chiefe ground of this temptation, therefore the best meanes to strengthen our selues against it, is to know what this sinne is, which if he once vnderstand, there is no danger of being foiled in this assault.

The sinne against the holy Ghost, is a generall deniall and oppugning of the truth and all religion, of which the vnderstanding and conscience by the illumination of the spirit are perswaded and conuicted, proceeding from an obstinate will and purposed malice against God and his truth. The which sinne is committed of two sorts of men; first, of those who haue made profession of the truth, and afterwards become Apostataes, not from some part onely, but from all religion, condemning, blaspheming, and persecuting as hereticall and impious, that truth which before they professed, and of which they were perswaded. And thus did *Hymenæus* and *Alexander* sinne, of whom *Paul* speaketh, 1. Tim. 1. 20. Secondlie, of those who were neuer professors thereof, whose consciences notwithstanding are conuicted of that truth which they doe oppugne: an example whereof we haue in the Scribes and Pharises, Matth. 12. 24. 31. and in many of the learned Papists in these daies, who malitiously denie and persecute that truth which they know and are conuicted of.

What the sinne against the holy Ghost is.

1. Tim. 1. 20.
Mat. 12. 24. 31.

Steuens Gardner. See his storie in the booke of Martyrs.

Hereby therefore it appeareth that not euery grieuous sinne against knowledge and conscience is the sinne against the holie Ghost: for thus *Dauid* offended who was a man according to Gods owne heart; nor euerie denying of the knowne truth, if it proceede from feare and infirmities, and not from malice and obstinate rebellion, for thus *Peter* sinned in denying his master; nor all kind of opposing and persecuting of the truth, if it be not against knowledge and conscience, but vpon blindnesse and ignorance, for thus *Paul* offended before his conuersion, as appeareth, 1. Tim. 1. 13. and many of the Iewes who crucified Christ, as the Apostle *Peter* testifieth, Act. 3. 17. nor all malicious opposing against

§. Sect. 2.

How to distinguish the sinne against the holy Ghost from other finnes.

1. Tim. 1. 13.

Act. 3. 17.

against euery knowne truth; but of the truth in generall and all true religion, for this sinne is an vniuersall apostasie from God and his truth, and not onelie a defection from some particular point thereof. So that though a man sinne against knowledge and conscience, through infirmitie, and not of malice; though he deny the truth through feare and weakness, though he persecute it through blindness and ignorance; though hee wittinglie oppose against and willingly persecute some particular point thereof, and yet hold and professe the generall, howsoeuer he hath most hainously offended, yet he hath not committed this vnardonable sinne against the holy spirit, and therefore is not excludet from repentance, nor vpon his repentance from pardon and forgiveness. Whereby it manifestly appeareth that these poore Christians which labour vnder the burthen of sinne, are meerelie deluded by Satans false suggestions, and grosselie abused through their owne ignorance, when as he maketh them beleue that they haue sinned against the holy Ghost. But let such know to their comfort, that so long as they would not commit this sinne, or feare lest they haue already fallen into it, they are as yet most free from it, seeing it is not done of infirmitie or at vnawares, but vpon a malicious will, cleare knowledge and settled resolution.

§. Sec 7. 3.

*Of impious and
blasphemous
suggestions.*

But here the poore Christian is readie to complaine, that he is continually troubled with impious thoughts, and horrible blasphemies against God and his holy spirit, which he feareth to be the sinne against the holie Ghost. I answer as before, that seeing these thoughts are a trouble vnto him, and seeing he feareth to commit this sinne, thereby it is manifest that he is not fallen into it, as appeareth by that which hath been said. Secondly, he is to know that his state is common with Gods faithfull children, who are thus vexed especially in the conflict of temptations, and before they haue receiued a great measure of faith, and fulnesse of perswasion of Gods loue and fauour, whereby they are moued intirelie to loue him againe. Neither needs this to seeme strange vnto any who considereth of that masse of naturall corruption which remaineth in vs, euen after regeneration, which

which continually boileth and ſometh vp the filthy ſcumme of wicked thoughts and blaſphemous imaginations; and of the malice of our ſpiritual enimie Satan, who is ſtill ready to tempt vs by his ſuggeſtions to the moſt horrible and outrageous ſinnes, if not in hope to ouercome vs, yet at leaſt to vex and trouble vs. As wee may ſee in the example of the holie man *Iob*, whom hee ſpared not to tempt vnto fearefull blaſphemie.

But though wee cannot keepe the diuell from aſſaulting vs, let not this diſcourage vs, nay rather let vs bee mooued hereby with more care and watchfulneſſe to withſtand him, for if we *reſiſt him, hee will flee from vs.* *Iam. 4. 7.* But in this our reſiſtance, two things eſpeciallie muſt be obſerued: the firſt is the meanes whereby we muſt giue him the repulſe; which is partly by the ſword of the ſpirit, the word of God, whereby we beate backe the temptation, by prouing the wickedneſſe thereof by ſome teſtimonie of Scripture, according to our Sauours example; and partlie by liſting vp our minds vnto God in praier, deſiring ſtrength to withſtand the temptation. Secondlie, wee muſt take heede that we doe not reuolue the temptation in our minds, but preſentlie repell it, leſt theſe helliſh ſparkes taking hold of the tindar of our corruptions, doe at length inflame vs with horrible wickedneſſe, which at their firſt falling might eaſilie haue been extinguished. And if wee thus ſpeedilie repell theſe horrible blaſphemies ſuggeſted by Satan, they ſhall neuer bee imputed vnto vs, but vnto him from whom they proceede, and that both in reſpect of the fault and puniſhment.

CHAP. XIII.

Arguments to proue the certaintie of our perſeuerance grounded vpon Gods Will and immutabilitie.

And thus haue I answered Satans temptations which *ſ. ſett. I.* concerne our ſanctification. Now in the laſt place we are to intreate of our perſeuerance which he impug- *Satans temptation moving the Chriſtian to doubts of his* neth with no leſſe ſubtiltie and violence. For though the *Chriſtian perſeuerance.*

672 *Tentations impugning the certaintie of our perseverance.*

Math 24.3.

Christian man haue attained to some assurance, that he is elected, called, iustified, and sanctified, yet Satan will not giue him ouer, but laboureth to perswade him, that notwithstanding al this he may finally fal away and become a reprobate. Let it bee granted (will he say) that thy state now is such as thou supposelt, yet thou art in no safetie, neither canst promise vnto thy selfe any assurance of attaining vnto euerm-lasting life and happinesse, seeing those onely *which continue vnto the end shall be saved*: whereas thou hast no assurance of thy perseverance; nay contrariwise, thou art in respect of thy frailtie and mutabilitie, certaine of nothing more then thine vncertaintie. Call to thy remembrance the example of thy first parents, who were perfectlie righteous and holy, more accomplished in all graces than any of their posteritie, more strong and able to indure and resist all temptations, as being indued with free-will, and therefore able both to chuse the good and refuse the euill, who notwithstanding all this were ouercome, and of the children of God made the slaues of sinne and Satan. Did they therefore fall who were perfectlie righteous, and canst thou, who art most imperfect, hope to stand? were not they who were full of all graces able to indure the incounter in the day of triall, and canst thou hope to make resistance who art full of sinne and corruption? were they vanquished who were strong champions, and doest thou, who art weake and feeble, hope for victorie? were they allured by Satans temptations, to commit sinne, and fall from God, who could freely will the good and nill the euill; and canst thou hope to perseuere and continue constant, whose will is captiued and ouerruled by thy corruption? Consider further thy mutabilitie and vncostancie, thy exceeding weaknesse and frailtie, thy corruptions and imperfections; and on the other side set before thee, the mightie power, the subtile policie, the vigilant watchfulnesse, and vnwearied diligence, of thy spirituall enemies who continuallie assault thee: and then thinke with thy selfe if there be any possibilitie, that thy weaknes should withstand their power, thy ignorant simplicitie their prudent wisdom, and thy carelesse negligence their carefull diligence.

diligence. Lastlie, call to minde the manifold examples which thou hast both read and seene, of such as haue been of greater gifts and graces, and made a much fairer shew then thou, of holinesse towards God and righteousness towards men, who notwithstanding haue finally fallen away and become reprobates, and therefore why maist not thou be one of this number? Seeing then the case thus standeth, doe not foolishly flatter thy selfe with a vaine hope, that because thou art elected, called, iustified, and sanctified, therefore thou shalt be saued; for though now thou art elected, yet hereafter thou maist become a reprobate; though to day thou art a child of God, and in his fauour, yet to morrow thou maiest through thy sinnes, bee a childe of the diuell, and in Gods displeasure be reiecte; though now thou art a member of Christ, thou maiest become a limme of Satan; and though now thou art indued with the spirit of God, and with all the graces and gifts thereof, yet by thy sinne thou maiest easily lose both it and them; and bee whollie and finallie giuen ouer to runne on in thy former wickednesse vnto eternall death and condemnation.

And thus doth Satan perswade the Christian man to doubt of his perseverance. The which tentations, if wee would withstand, it behooueth vs not to ground the certaintie of our perseverance vpon our owne resolution, strength and graces which we haue receiued, for these are altogether insufficient to vphold vs against the assaults of our spirituall enemies, who are farre more strong then wee; but whollie distrusting in our owne abilitie, let vs rest and rely wholly vpon the Lord: for as it is he alone who hath bestowed vpon vs all the gifts and graces which we haue receiued, so also haue wee our growth and perseverance in them from him onely. And so wee may be assured of our perseverance, notwithstanding our owne weakenesse and inconstancie, for *it is God which stablisheth vs in Christ*, as it is, 2. Cor. 1. 21. Though in respect of any thing that is in vs we might euerie houre fall away, yet we are sure to continue in those graces which we haue receiued, mauger the malice and power of all our enemies, for wee stand not in our owne strength but

§. Sect. 2.

*The generall
meanes to
strengthen the
Christian a-
gainst the for-
mer tempta-
tion.*

2. Chr. 1. 21.

are kept by the power of God through faith vnto saluation, as the
 1 Pet. 1. 4. *Apostle speaketh, 1 Pet. 1. 4. Though we should euery day*
 lose euerlasting life and happinesse through negligence,
 or sell it away for the vanities of the world and pleasures
 of sinne if it were in our owne hands, yet all this is not suffi-
 cient to disinherit vs of our heauenly patrimonie, for it is not
 at our own disposition, *but our life is hid with Christ in God,* as
 Col. 3. 3. *And therefore though in our selues we are as*
 weake as reedes, and as vnconstant and changeable as the
 wind and weather, yet are we tenne thousand times more
 sure to perseuere in that grace which we haue receiued vnto
 euerlasting life, than *Adam* in the state of innocencie; for
 he stood by his owne strength, which though it were great,
 yet it was finite, but we by the almightie power of God; he
 by the vertue of his owne free will, which was mutable and
 subiect to alteration, but we by the will of God, which be-
 ing immutab^e admitteth of no change.

§. Sect. 3.
The state of the
contouersie.

But let vs come more speciallie to speake of this maine
 controuersie betweene the true Christian and the enemies of
 his saluation, the state whereof standeth thus; whether hee
 that is elected in Gods eternall counsaile, and is effectually
 called, that is, seuered from the world, given to Christ, and
 ingrafted into Christ by the spirit of God and a liuely faith,
 iustified, sanctified and indued with the sanctifying gifts and
 graces of Gods spirit, may after all this fall away, lose the
 spirit of God and the graces thereof, and become as pro-
 phane and wicked as euer he was before his conuersion, lose
 also his iustification, be cut off from the bodie of Christ, and
 finally become a reprobate. This the enemies of our saluati-
 on affirme, but we denie as being a thing impossible, not in
 regard of our owne strength, constancie, or great measure of
 grace which wee haue receiued, but in respect of Gods will
 and power who vpholdeth vs, Christs intercession who pray-
 eth for vs, and Gods holy spirit alwaies dwelling in vs, wher-
 by we are so strengthened and confirmed, that all the power
 of hell cannot preuaile against vs.

§. Sect. 4.

This our assertion we will first confirme by vnfallible rea-
 sons, and afterwards answer the contrarie obiections which
 are.

are made against this truth by the enemies of our saluation. *The first argument grounded upon Gods will considered in his decrees of election.*
 The reasons which may bee alleaged for this purpose are many; the first sort are taken from Gods owne nature, as it is described in his word, and exercised in his works towards vs. As first, we may be assured of our perseuerance, because it is grounded vpon Gods will, which may be considered either in his secret counsaile and decree of election, or in his will reuealed in his word. From the first wee may thus reason? Whomsoever the Lord in his eternall counsaile hath elected to euerlasting life, they shall most certainly be sauéd, and perseuere in the meanes tending thereunto, which are no lesse contained in Gods decree than our saluation it selfe. But the Lord in his eternall counsaile hath elected all the faithfull vnto eternall life. And therefore nothing can hinder their saluation, nor yet their perseuerance, without which it is impossible they should be sauéd. The first part of this reason is cleere and manifest; for not to effect that which one hath decreed and purposed, argueth either impotencie and want of power, or vnconstancie, neither of which without blasphemie can bee ascribed vnto God; for there is nothing *Ier. 32. 17.* hard vnto him, *Iere. 32. 17.* but he doth whatsoeuer he will, *Psal. 115. 3.* yea euen those things which vnto men are impossible are possible vnto him, *Mat. 19. 26.* for he can doe all things, *Iob 42. 2.* Neither is the will of God mutable, for this argueth a want of wisdome, whereas *his wisdome is infinite and knoweth no end, Psal. 145. 5.* & he perfectlie seeth and knoweth all things in one view, past, present and to come, *Heb. 4. 13.* and therefore we may conclude with the Apostle; that the purpose of God in his election remaineth sure, *Rom. 9. 11.* and the foundation of God (that is, his vchangeable decree) continueth firme, and hath this scale, *The Lord knoweth who are his, 2. Tim. 2. 19.* Whosoever then are elected they shall most certainly be sauéd, neither is it possible that they should fall away: as our Sauour implieth, *Matth. 24. 24.* whereas he saith, that the false Prophets should shew such great signes, that if it were possible they should deceiue the very Elest. Noting hereby that this is altogether a thing impossible, that they should be deceiued and seduced with false Christs and false Prophets.

Rom 8.30.

Tit. 1.1.
Act 13.48.

Ioh. 10.26.

§ Sect. 5.
The second
reason, ground-
ed on his will
reuealed.
Ioh. 6.39.40.

The second part of this reason, namely, that all the faithfull are elect, is also of most vndoubted truth; for whosoever haue a true faith they are justified, whosoever are justified are also effectually called, elected, and shall be glorified; What said I? shall be? nay are already glorified, as the Apostle affirmeth, to note the vndoubted certaintie of their saluation, Rom. 8.30. Moreover, the Apostle maketh faith an inseparable fruite of our election, and proper and peculiar vnto the elect, calling it the *faith of Gods elect*, Tit. 1.1. And Act. 13.48. it is said, that *as many as were ordained vnto eternall life beleemed*, where hee maketh Gods election the cause of faith. And contrariwise our Sauour telleth vs, that they beleue not, who are not his sheepe, Ioh. 10.26. So that it is manifest that those who beleue are elected, and those who are elected shall be saued.

The second reason may be taken from his will reuealed in his word; for whatsoever God thus willeth, that shall most certainely come to passe: but God willeth that all should haue euerlasting life whom he hath giuen to Christ, in which number are all those who are effectually called, as our Sauour testifieth, Ioh. 6.39. *And this is the fathers will which hath sent me, that of all which he hath giuen me I should lose nothing, but should raise it vp againe at the last day.* And he willeth likewise, that he that beleueth in the sonne should be saued, as it is vers. 40. And therefore those who are effectually called and beleue in Christ, cannot possibly perish, but shall most certainly haue eternall life.

§ Sect. 6.
The third rea-
son, taken from
Gods immuta-
bilitie in his
loue.

Ier. 31.3.

Ioh. 13.1.

The third reason may bee taken from the constancie and immutabilitie of God, both in his loue towards vs, and also in his gifts. In the former respect wee may thus reason: Whomsoever the Lord loueth with a constant and immutable loue, those shal most certainly be saued, seeing it is the nature of loue to desire the good of the partie beloued, and to seeke his welfare as much as it can; but the Lord loueth his faithfull ones with a constant and perpetuall loue, as himselfe testifieth, Ier. 31.3. *I haue loued thee with an euerlasting loue, therefore with mercie haue I drawne thee.* So Ioh. 13.1. *Forasmuch as he loued his owne which were in the world, vnto the end*

Arguments to proue the certaintie of our perseuerance. 677

end he loued them. And therefore all the faithfull may assure themselves that they shal be saued, and being once assured of Gods loue, they may with the Apostle be vndoubtedlie perswaded, that nothing in the world shall bee able to separate them from the loue of God which is in Christ Iesus our Lord.

But against this it may be obiected, that the sinnes of the faithfull doe prouoke the Lord vnto anger, and mooue him to cast them off in his iust displeasure, and to withdraw from them his wonted loue and fauour: and therefore seeing sin separateth them from Gods loue, it may also plunge them into condemnation. To which I answer, that indeede the sinnes of the faithfull doe in themselves deserue the euerlasting wrath of God and eternall death, if they were not taken away by Christ, who hath by his precious blood shed satisfied his fathers iustice; and that euen now they so offend by their sinnes their gracious father, that they had neede to renew their faith and repentance, before they can haue any sensible assurance that they are reconciled vnto him, and receiued into his loue and fauour. It is most true that God is displeased with the sinnes of his children, according to that *Esa. 64. 5.* *'Behold thou art angrie, for wee haue sinned.* But this anger doth not exclude them out of his loue, seeing it is not the anger of an enemy but of a gracious father, who is not angrie with their persons to destroy them, but with their sins to conuert and saue them. As therefore children with their faults prouoke their parents to anger, and mooue them to turne their fatherly smiles into bitter frownes, and the fruites of their loue into the effects of hatred in outward shew, as namely seuer countenances, sharpe reproofes, and rigorous chastisements; and in respect of these outward signes and effects of their anger they are vsuallie said to be out of fauour and in their fathers displeasure, howsoever in truth at the same time they intirely loue them, and vse all this hole some seueritie not because they hate, but because they would reforme them: So Gods children when by their sinnes they do offend him and prouoke his anger against them, are said to be out of his fauour, not that God doth euer change his fatherly affection, or purposeth vtterlie to reiect them, but be-

§. Sect. 7.

*An obiection
against the former reason, answered.*

*Esa. 64. 5.
How God is
said to be angrie
with his
children.*

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cause he changeth the effects of his loue into the effects of hatred in outward shew, as when inwardly hee suffreth them to be vexed with the terrors of conscience, and with the apprehension of his anger and displeasure, and outwardlie whippeth and scourgeth them with temporarie afflictions; all which he doth not for any hatred to their persons, for he neuer hateth those whom hee hath once loued in Christ, but for the hatred of their sinnes, and loue of the sinner, whom by this meanes hee bringeth by the rough and vnpleasant way of repentance, vnto the eternall pleasures of his kingdome.

§. Sect. 8.

Our perseuerance proued by Gods immutabilitie in his gifts.

Rom 11.29.

And thus it appeareth that Gods loue and anger may stand together, and that notwithstanding his momentanie displeasure, his loue may be eternall. Now secondly wee are to know, that as God is immutable in his loue, so also in his gifts, as faith, repentance, hope, affiance, charitie, &c. according to that Rom. 11.29. *The gifts and calling of God are without repentance.* But yet this is to bee vnderstood with diuers cautions; for first it is not to be vnderstood of all the gifts of God, not of temporarie gifts, nor of the gifts of the spirit which are common to the wicked with the godly; for these being not essentiall to a Christian nor necessarie to saluation, the Lord giueth or taketh away, as in his infinite wisdom he thinketh best; neither yet are we to vnderstand it of all gifts of the spirit which are proper to the elect, for some also of these being not of the essence of faith, but onely effects and fruites thereof, he taketh away from his children for a time; as namely, the puritie of their conscience, and the peace which doth accompanie it, the sense and feeling of Gods loue and fauour, cheeresfulness of spirit, ioy in the holy Ghost, patience, the gift of prayer and such like; because his loue and the saluation of the faithfull may stand with the want of these gifts for a time. Neither are wee to vnderstand this of the actions and sensible fruites of Gods graces, for these also haue their intermissions, the graces themselues notwithstanding remaining: for as the Sunne doth alwaies shine, and yet sometimes the beames thereof are not discerned, being hindred from spreading themselues by the interposition

Psal. 51.9.10.
11.11.15.

position of the cloudes or of the earth, and the fire doth continue light and hot in it selfe, and yet being couered with ashes doth giue neither light nor heate to the standers by; so these graces of Gods spirit, faith, hope, affiance, loue and such like, may in respect of their substance habituallie remaine in vs, and yet for a time not send forth the light and heate of ioy, comfort, peace and the rest; and though they retain their nature still, yet they may be hindred from exercising their actions and functions; as namelie, when as the conscience is wounded with some wilfull sinne committed against the knowledge, or in the spirituall conflict of tentations, as before I haue shewed at large. Lastly, this is not to bee vnderstood of their measure and degree, for these graces haue their full and waine, their ebbe and tide, their perfect strength and their faint languishing; but of their substance and true being, in which respect they neuer viterly faile but continue without intermission vnto the end, for as the gift of faith, so all other the like graces are the worke of God, as our Sauour teacheth vs, Iohn 6.29. and we may assure our selues of this, *That he that hath begunne this good worke in vs, will also finish and perfect it vntill the day of Iesus Christ*, as the Phil. 1.6. Apostle speaketh, Phil. 1.6.

CHAP. XIII.

Of the fourth and fifth reason to proue the certaintie of our perseuerance, grounded vpon Gods power and truth.



He fourth reason may bee taken from Gods omnipotencie and almightie power: for if God in respect of his infinite loue, bee willing that wee shall be saued, and perseuere in the meanes of our saluation; and be immutable also and vchangeable in his loue and will; and likewise in respect of his power infinite and almightie, able to effect whatsoever hee willet: then surelie being assured that we are in the state of grace, and in Gods loue and fauour, there is no doubt but we shall bee sa-

§. Sect. 1.

The fourth reason grounded vpon Gods omnipotency.

- ued, and perseuere in the meanes which are inseparablie ioy-
ned with our saluation. But as the Lord in respect of his
loue is most willing, so in respect of his power hee is able,
continually to vphold vs in the state of grace, and to fru-
strate and defeate all the malice and might of all our ene-
mies, who labour to hinder our saluation; for he is *omnipotent*
and *mightie to saue*, as it is *Esa. 63. 1.* And though through our
frailetie and weakenesse we might continually bee vanqui-
shed and drawne from God, yet now there is no doubt here-
of, seeing we doe not stand in our owne strength, *but are kept*
by the power of God through faith vnto saluation, as it is, *1. Pet.*
1. 5. though in our selues wee are impotent and feeble, yet
we are *strong in the Lord, and in the power of his might*, and be-
ing armed with the armour of God, we are *inabled to stand*
against the assaults of the diuell, as the Apostle speaketh *Ephes.*
6. 10. 11. Though wee are of little force in regard of our
owne strength and able to doe nothing, yet are *wee able to*
doe all things through the helpe of Christ which strengtheneth
vs, as it is, *Phil. 4. 13.* though we be weake in faith, and vn-
able to stand, yet being the seruants of God *wee shall be esta-*
blished; for God is able to make vs stand, *Rom. 14. 4.* In a word,
though our spirituall enemies are stronger than we, yet shall
they not bee able to plucke vs from Christ: For the father
which gaue vs to him is greater than all, and none is able to take
vs out of the fathers hand, as our Sauour reasoneth, *Iohn 10.*
28. 29. And therefore when we are discouraged and ready to
faint, in the sight and sense of our owne weaknesse, and our
enemies mightie power, let vs comfort our selues in the
Lord, saying with the Apostle, *I know Whom I haue beleueed,*
and I am perswaded he is able to keepe that which I haue commit-
ted to him against that day, as it is *2. Tim. 1. 12.*

6. Sect. 2.

*The fifth rea-
son grounded
on Gods truth
in his coue-
nant.*

Apoc. 1. 6.
2. Cor. 1. 20.

The fifth reason is grounded vpon Gods truth and fide-
litie, which is so infallible; that whatsoever hee hath spoken,
promised, or couenanted, that he will most certainly per-
forme: for God is a faithfull and true Witnesse, *Apoc. 1. 5.* and
all his promises in Christ are *Yea and Amen*, *2. Corinth. 1. 20.*
So that it is more easie that heauen and earth should passe away,
than that one title of Gods word should fall vnaccomplished,

Luke

Luke 16.17. But the Lord in his word hath assured all that beleeue, that hee will vphold them and preferue them vnto everlasting life, against all the furie of their enemies; as may appeare both by his couenant which he hath made with his Church in generall, and also by particular promises made to all the faithfull. Concerning the first, the Lord maketh this couenant with his Church, Esa. 59.21. *I will (saith hee) make this my couenant with them; my spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from henceforth euen for euer.* If therefore Gods spirit neuer departeth from them, and they for euer confesse and professe his word and truth, then certainly they can neuer fall away nor lose their heauenly inheritance. For, *if the spirit of him that raised vp Iesus from the dead dwell in vs, hee shall also quicken our mortall bodies, because his spirit dwelleth in vs,* as it is Rom. 8.11. And as many as are led by the spirit of God, they are the sonnes of God. ver. 14. *And if we be children, we are also heires, &c.* v. 17. So Ier. 32.38. *Ierem. 32.38. I will bee their God, and they shall be my people. Ver. 39. And I will giue them one heart and one way, that they may feare me for euer, for the wealth of them and of their children after them.* 40. *And I will make an everlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me, &c.* If therefore the Church and people of God shall feare him for euer, if his couenant be everlasting, if hee will neuer depart from them, nor they from him, then certaineley there is no doubt of their perseverance. And chap. 31.31.32. *Ier. 31.31.32. The Lord saith that hee wil make a new couenant with his Church, not according to the couenant which he made with their fathers.* 33. *But this shall be the couenant that I will make with the house of Israel, after those daies (saith the Lord) I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people &c. And I will forgieue their iniquitie, and I will remember their sinnes no more.* In which words the Lord couenanteth, that his law should euer remaine so deeply ingrauen in their hearts, that nothing should

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Rom. 1. 15.

2. Cor. 3. 1.

Hof. 1. 19. 20.

should blot it out, and that they should continually meditate and delight themſelues therein; for thus this phraſe of writing in the heart is vſually taken in the Scriptures. So likewise he aſſureth them of the perpetuall pardon of their ſinnes, ſo that their ſinnes ſhould neuer make fruſtrate that couenant which he had made with them. So Hof. 2. 19. *And I will marrie thee vnto mee for euer, yea, I will marry thee vnto me in righteouſneſſe and in iudgement, and in mercy and compaſſion.* 20. *I will marrie thee vnto me in faithfulneſſe, and thou ſhalt know the Lord.* If therefore the Church of God ſhall be married vnto him for euer in righteouſneſſe and faithfulneſſe, and in mercie and compaſſion, then can neither their faith and righteouſneſſe towards God, nor his mercie and compaſſion towards them faile, but both ſhall continue vnto the end. Seeing then the couenant which is betweene God and vs doth aſſure vs of the continuance of his loue and mercy, and of our perſeuerance in his feare and holy obedience, we neede not to doubt either of the ceaſing of his loue, or our falling away. For though the mountaines remooue, and the hills fall downe, yet ſhall not his mercie depart from his children, neither ſhall the couenant of his peace fall away. As the Lord himſelfe proteſteth, Eſa. 54. 10.

Eſa. 54. 10.

§. Sect. 3.

An obiection taken from our faultineſſe, answered.

And thus haue I proued the certainty of our perſeuerance, by the couenant of grace which God hath made with his Church; for whatſoeuer the Lord promiſeth to the whole body of the Church, that he alſo promiſeth to euery particular member thereof, ſeeing the whole containeth all his parts: ſo that whatſoeuer belongeth to the whole bodie, that alſo belongeth to all the members. But it may be obiected, that howſoeuer this couenant on Gods part is firme and eternall, yet by our fault and tranſgreſſion it may be made voide and fruſtrate. I anſwere, that ſo likewise the couenant made with the Iſraelites was firme on Gods part, but made fruſtrate by their ſinnes; but the Lord hath made a new couenant with vs, not of workes but of grace, vpon the condition of faith and repentance, which being obſerued on our part, our ſinnes and vnworthineſſe cannot make it fruſtrate and of none effect; as before I haue ſhewed more at large.

Secondlie,

Secondlie, we are assured of our perseuerance, by Gods particular promises made to his faithfull ones. Psal. 1. 3. it is said of the righteous man, that he shall be like a tree planted by the riuers of waters, that will bring forth her fruites in due season, whose leafe shall not fade, &c. As therefore the tree planted by the riuer side doth not wither, because continually it sucketh moisture, whereby it is quickned and refreshed: so the righteous man perseuereth in his righteousness, because he is continually reuiued and quickned with that spirituall moisture, which hee sucketh from Christ who is the liuely roote, whereof he is a branch, Psalm. 15. 5. *He that doth these things shall neuer be mooued.* Psal. 37. 24. *Though (the righteous man) fall, he shall not be cast off; for the Lord putteth vnder his hand.* Psal. 112. 6. *Surely he shall neuer be moued, but the righteous shall bee had in euerlasting remembrance.* And vers. 9. *His righteousness remaineth for euer.* Psal. 125. 1. *They that trust in the Lord shall bee as mount Sion, which cannot bee removed, but remaineth for euer.* Ioh. 4. 14. *Who soeuer drinketh of the water that I shall giue him, shall neuer be more a thirst, but the water which I shall giue him shall be in him a well of water, springing up to euerlasting life.* Where by this water wee are to vnderstand the holie Ghost, as appeareth, Ioh. 7. 38. *He that beleeueth in me, as saith the Scripture, out of his bellie shall flow riuers of the water of life.* 39. *This (saith the Euangelist) spake hee of the spirit which they that beleeued in him should receiue.* So that to drinke of this water is through faith in Christ to be made partakers of the holie Ghost, whom who soeuer receiveth shall retaine him vnto the end. As therefore he that hath a liuing fountaine continually springing in him cannot be a thirst; so they who haue this fountaine of life perpetually springing in them, they shall neuer thirst any more, but it shall continually refresh and quicken them, till they haue attained vnto euerlasting life. Ioh. 6. 35. *I am the bread of life, he that cometh to mee shall not hunger, and he that beleeueth in me shall neuer thirst.* And vers. 37. *All that the father giveth mee shall come vnto mee; and him that cometh to me I cast not away.* And vers. 51. *I am the living bread which came downe from heauen, if any man eate of this bread hee shall*

9. Sect. 4.
Of the particular promises of our perseuerance.
Psal. 1. 3.
Ezech. 47. 12.

Psalm. 15. 5.
Psal. 37. 24.
Psal. 112. 6.
Vers. 9.
Psal. 125. 1.
Iohn 4. 14.

Iohn 7. 38, 39.

Ioh. 6. 35, 37.
51. 54.

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shall liue for euer. And vers. 54. Whosoever eateth my flesh and drinketh my blood, hath eternall life, and I will raise him vp at the last day, &c. Now whosoever beleeue in Christ, they ate his flesh, and drinke his blood; for faith is is the mouth of the soule whereby wee feede on this heauenlie foode; and therefore all the faithfull shall haue euerlasting life; nay, as he saith, they haue it alreadie, and *shall not come to condemnation, but haue passed from death to life,* as it is Ioh. 5. 24. and Ioh. 10. 28. *I will giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hand.* 29. *My father which gaue them me is greater then all, and none is able to take them out of my fathers hand.* In which words he both sheweth his will in his promise, and his power to performe it, and therefore whosoever are the sheepe of Christ, they cannot be taken from him, neither for a time nor eternally: for so it should follow if Christs reason be of any force, that they who took them from him should be stronger than Christ and his father, which were a horrible blasphemie for any to imagine.

Iohn 5. 24.
and 10. 28.

§. Sect. 5.

*An obiection
tending to fru-
strate the for-
mer promises,
answered.*

Iohn 8. 31.
and 15. 7.

But here it is objected, that these promises are made to all the faithfull so long as they continue faithfull, and to the sheepe of Christ so long as they are his sheepe, who abide in his word and follow him. But when they cease to beleeue and to bee his sheepe, they doe not appertaine vnto him, for they onely remaine the Disciples of Christ who abide in his word, and haue his word abiding in them, Iohn 8. 31. and 15. 7. To which I answere, that this is an idle trifling in a circular disputation, and a vaine begging of the question in controuersie. For the question is, whether the faithfull may be assured of their perseuerance in faith, whether a member of Christ may be assured to continue a member of Christ, whether a sheepe of Christ may assure himselfe that hee is to remaine for euer a sheepe of Christ. Wee hold the affirmatiue part, and proue it by diuers testimonies; they denie that these promises are absolute, but on this condition, that we are assured none can plucke vs from Christ, so long as wee continue and retaine the nature of the members and sheepe of Christ. But I would faine know what it is to be

be plucked from Christ, but to cease to bee a member or sheepe of Christ, and to lose their nature: and what it is to be a sheepe of Christ but to heare his word and to follow him? When as then our Sauour Christ promiseth that none shall plucke his sheepe from him, hee promiseth that none shall be able to make them cease to bee his sheepe, nor deprive them of their nature, which is the essentiall forme which maketh them to bee sheepe, rather then other who neither heare his word nor follow him. Whereas therefore they affirme, that these promises doe assure vs to perseuere, so long as we continue and retaine the nature of the sheepe and members of Christ, what is it but idlie to repeate the same thing? namely, that Gods promises doe assure vs to perseuere, so long as wee doe perseuere; that we shall not be plucked from Christ, so long as we remaine with Christ; that we shall continue the members and sheepe of Christ, so long as we continue to be his sheepe and members; that wee shall not lose our faith, so long as wee continue faithfull. And what is it to say that the sheepe of Christ shall so long continue to bee his sheepe as they retaine their nature, but to grant also that they may lose their nature, and consequentlie cease to be Christs sheepe, and so be plucked from him, which is quite contrarie to his promise?

CHAP. XV.

Of eight other reasons which prooue the certaintie of our perseverance.

THe sixt reason to assure vs of our perseverance *§. Sect. 1.* may be taken from the intercession of Christ for vs to God the father. For whatsoever Christ himselfe maketh request for in the behalfe of his faithfull, that without doubt the father granteth vnto him, for *God heareth him alwaies,* Ioh. 11. 42. But Ioh. 11. 42. he continually maketh request for them that their faith faile not, as appeareth, Luk. 22. 32. He praieeth for them; Ioh. 17. 9. *Luk. 22. 32.* that the father would keepe *them in his name whome he had* Ioh. 17. 9. 13. *15. 24.* *giuen*

*The sixt reason,
taken from
Christs inter-
cession.*

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giuen vnto him; That they may be one, as he and the father are one. vers. 11. That he would preserve them from euill, vers. 15. and what greater euill than to fall from grace and God also? That they all may be one, as the father is in Christ, and Christ in him, vers. 21. That they be with Christ where hee is, and may behold his glorie, vers. 24. Hee maketh also intercession for all

Vers. 14.

those whom he hath redeemed, that they may be saued, notwithstanding their sinnes into which they fall through the strength of their corruptions, as appeareth 1. Iohn. 2. 1. 2. And therefore all these things are granted vnto him by the father, for the faithfull. So that now they may say with the

1. Iohn. 2. 1. 2.

Rom. 8. 33. 34.
35.

Apostle, Rom. 8. 33. *It is God that iustifieth.* 34. *Who shall condemne?* *It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God and maketh request for vs.* 35. *Who shall separate vs from the loue of God, &c?* And though our corruptions be many, and our weakenesse great, yet wee neede not doubt of our perseuerance to euermlasting life. For we haue an high Priest who is able perfectly to saue them that come vnto God by him, seeing he euerm liueth to make intercession for them as it is Heb. 7. 25.

Heb. 7. 25.

§. Sect. 2.

The seuenth
reason taken
from our vnion
with Christ.

The seuenth reason may be taken from that vnion which is betweene Christ and the faithfull, whereby he becommeth their head, and they his members. For there is no head that will willinglie permit any of it members to bee rent and torne from it, because then it should haue a maimed and vnperfect bodie. But Christ Iesus is the head of all the faithfull, and they the members of his bodie, Ephesians 5. 30. And therefore hee will not suffer any of them to bee pulled from him, and so perishing make a maim in his bodie, seeing hee is also omnipotent and able to saue all those who depend vpon him. Moreouer, seeing our Sauiour Christ who is our head, hath past all dangers, and now liueth and raigneth with God his father; wee are also assured that wee shall liue and raigne with him. For he hath obtained this eternall glorie, not for himselfe alone, but also for all the members of his bodie, as appeareth, Ioh. 17. 21. 24. and therefore now there is no doubt of perishing, seeing our life is hid with Christ in God, as it is Col. 3. 3. and consequently

Ephes. 5. 30.

Ioh. 17. 21. 24.
Col. 3. 3.

consequently no lesse safe than his who now reigneth and triumpheth over his enemies. Whereof it is that they are said in respect of the certaintie of their assurance, to haue alreadie euerlasting life, and to haue passed from death to life,

Iohn 5.24.
1 Iohn 3.14.

Iohn 5.24. 1 Iohn 3.14.

The eight reason may bee taken from the spirit of God dwelling in vs; for so long as it hath his abiding with vs, we must needs perseuere in grace; neither is it possible we should fall away, seeing it is the fountaine and roote from which all graces flow and spring, and seeing it continually fighteth against, and subdueth the flesh and the lusts thereof. But after we haue receiued the spirit of God, it continually dwelleth and abideth with vs; for this is that spirituall water, of which whosoever drinketh shall neuer be more a thirst, but it shall be a well of water springing up into euerlasting life, as it may appeare by comparing Ioh. 4.14. with chap. 7.39. So Ioh. 14.16. I will pray the father and hee shall giue you another Comforter, that hee may abide with you for euer. 17. Even the spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him; but yee know him, for he dwelleth with you and shall be in you. And 1 Ioh. 3.9. Whosoever is borne of God sinneth not, (that is, with full consent of will) for his seede remaineth in him; neither can he sinne, because he is borne of God: where the spirit is called the seede of God, because by vertue thereof wee are begotten vnto God. If therefore by vertue of this spirit wee are so preserved that wee cannot sinne with full consent of will, nor haue it reigning in vs as it did before our regeneration, then certainly wee shall bee preserved thereby from falling away, and notwithstanding our sinnes wee shall perseuere in grace to euerlasting life.

§ Sect. 3.
The eight reason taken from the spirit of God dwelling in vs.

Ioh. 4.14.
and 7.39.

Iohn 14.16,

1 Ioh. 2.27.

1 Ioh. 3.9.

The ninth argument may be taken from the effects of the spirit dwelling in vs; for first it teacheth and guideth vs in the way of Gods truth; as appeareth, 1 Ioh. 2.20.27. And as many as are led by the spirit of God, they are the sonnes of God, Rom. 8.14. and those that are sonnes are also heires, when the heires of God, and coheires with Christ, vers. 17. Neither is it possible that those who are guided with the spirit should

sinne

§ Sect. 4.
The ninth reason taken from the effects of the spirit.

1 Ioh. 2.20.27.
Rom. 8.14.17.

sinne with full consent of will, much lesse fall away. For who-
soever is borne of God sinneth not, namely, after this man-
ner, neither can euer their spirituall enemies finally preuaile
against them; for he that is begotten of God keepeth himselfe,
and the wicked one toucheth him not, as it is, 1. Ioh. 5. 18. Se-
condlie, the spirit of God witnesseth to our spirits that wee
are the sonnes of God, and consequently heires of his king-
dome, as it is Rom. 16. 17. and his testimonie is true and in-
fallible. It also is the earnest of our inheritance, and a pledge
to assure vs that God will make good his promises vnto vs,
Eph. 1. 14. 2. Cor. 1. 22. and thereby also we are sealed vnto
the day of redemption, Eph. 4. 30. And therefore seeing the
Lord hath confirmed our assurance by the testimonie of his
spirit, by this earnest, pledge and scale, we neede not to feare
our falling away, or to doubt of our perseverance. But of this
I haue already written at large in treating of the certaintie
of our election.

§. Sect. 5.

*The tenth rea-
son, taken from
Gods continu-
all aide.*

1. Cor. 10. 13.

2. Pet. 2. 9.

The tenth reason may be taken from Gods continuall aid
in all trials and temptations; for if hee be alwaies readie to
strengthen and support vs, wee can neuer finally be ouer-
throwne, but though wee fall, yet we shall not fall away, but
shall be raised vp againe in despite of all our enemies. For
God is faithfull, and will not suffer vs to be tempted above our
power, but will giue a good issue with the temptation, that we may
be able to beare it, as it is, 1. Cor. 10. 13. And he knoweth to de-
liver the godly out of temptation, as the Apostle speaketh, 2. Pet.
2. 9. And therefore be our weaknesse neuer so great, yet let
vs not feare our finall falling away, but knowing whom wee
haue beleueed, let vs perswade our selues of our perseue-
rance, knowing that hee is able to keepe that which wee haue
committed vnto him, as it is 2. Tim. 1. 12.

2. Tim. 1. 12.

§. Sect. 6.

*The eleuenth
reason, taken
from the na-
ture of faith.*

And these are the reasons drawne frō Gods nature in him-
selfe and his actions towards vs, whereby we may vndoubted-
ly be assured of our perseverance. The second sort of argu-
ments may be taken from our selues; and first from the na-
ture of true faith wherewith wee are endued, which is not
temporarie but constant and permanent. For he that hath a
true and liuely faith, is like the house builded vpon the rocke,
which

Argument to prove the certaintie of our perseverance. 689

which neither the raine, nor floods, nor winds could overthrow, Math. 7. 24. 25. neither shall the gates of hell overcome him, chap. 16. vers. 18. He is like the good ground in which the seed falling is not stollen away, nor choked vp, nor withereth for want of roote, but he receiveth the seed and keepeth it, and bringeth forth fruit with patience, as it is Luk. 8. 15. *Luk. 8. 15.* And contrariwise, it is a most vndoubted marke of an hypocrite who neuer was indued with a true faith, when as his faith is temporarie, and hee falleth away, according to that 1. Ioh. 2. 19. *1. Ioh. 2. 19.* They went out from vs, but they were not of vs; for if they had been of vs, they would have continued with vs. But this cometh to passe that is might appere that they are not all of vs.

The second reason may bee taken from the example of *§. Sect. 7.* those who haue grieuously fallen, and yet haue continued in the state of grace, and haue been raised and restored againe by vnfeined repentance: and thus did *Danid* fall and that most grieuously, and yet was not deprived of Gods spirit, as appeareth, Psal. 51. 10. 11. Thus did *Peter* fall by denying his Master, *Noah* by drunkennesse, *Lot* by incest, and yet they were not deprived of those graces which they had receiued, howsoeuer for the time they were much eclipsed and weakened; neither were they reiected by God, but vpon their true repentance were receiued into his former loue and fauour. *The twelfth reason, taken from examples. Psal. 51. 10. 11.*

The last reason may be taken from the weakenes and inabilityie of the causes which should hinder our perseverance *§. Sect. 8.* and make vs fall away. For there is nothing in the world so powerfull, but it is altogether too weake to worke this defection. For first, afflictions cannot deprive vs of grace, nor hinder our perseverance, as it is Rom. 8. 35. for though they are the fire trial, yet they do not burne vs, but refine vs from our drosse, neither doe they hinder our saluation, but rather *The last reason, taken from the inabilityie of the causes which should hinder our perseverance. Rom. 8. 35.* cause vnto vs a farre most excellent and eternall waights of glory, as it is 2. Cor. 4. 17. Nor yet our flesh; for though it be neuer so strong, yet the spirit of God dwelling in vs, will in the end mortifie and subdue it. Not the world: for our Captaine Christ hath overcome it, not onely for himselfe, but also for his members, Ioh. 16. 33. yea and hee enableth vs also by his *2. Cor. 4. 17.* *Iohn 16. 33.*

1. Iohn 5. 4. holy spirit to overcome it. For all that is borne of God over-
cometh the world, and this is the victorie that overcometh
the world, even our faith, as it is 1. Iohn. 5. 4. Not the diuell, for
if we resist him, hee will flee from vs, 1. Iam. 4. 7. And hee that is
borne of God keepeth himselfe, and the Wicked one toucheth him
not, 1. Iohn. 5. 18. Not our sinnes, for they are punished and
fully satisfied for in Christ; and if we sin, we haue an advocate
with the father, &c. 1. Iohn. 2. 1. 2. And for the corruption of sin,
though it dwell in vs, yet it shall not raigne in vs, Rom. 6.
12. Though we fall into it, yet not with full consent of will,
1. Iohn. 3. 9. for the regenerate man sinneth not, but his cor-
rupt flesh dwelling in him, as it is Rom. 7. Not any tempta-
tion, for the Lord is faithfull, and will not suffer vs to bee temp-
ted aboue our power, but will giue a good issue vnto it, 1. Cor. 10.
13. Not any thing in the world, Rom. 8. 38. 39. for all things
whatsoever shall bee so disposed by the wise prouidence of
God, that though they bee neuer so hurtfull in their owne
nature, and apt to draw vs from God, yet they shall worke to-
gether for the best vnto them which loue God, as it is Rom. 8. 28.

CHAP. XVI.

Objections against the doctrine of perseverance, taken from tes-
timonies of holy Scripture out of the old Testament, an-
swered.

§. Sect. 1.



And so much concerning those reasons whereby
the certaintie of our perseverance may be pro-
ued. Now we are to answer the obiections
which are made against this truth by the ene-
mies of our saluation; all which are reduced
to three heads: first, testimonies: secondlie, examples: thirdlie,
reasons. The testimonies which are alleaged to this purpose
are many. The first is grounded vpon the prayer of Moses,
Exod. 32. 32. Therefore now if thou pardon their sinne, thy mer-
cie shall appeare; but if thou wilt not, I pray thee raze me out of
thy booke which thou hast written. From which place, they thus
reason: Whosoever may be blotted out of the booke of life,
they

they may also fall away and perish; but a faithfull man may be blotted out of the booke of life; and therefore a faithfull man may fall away and perish. The assumption or second part of this reason which wee denie as false, they indeuour to prooue: first, by the petition of *Moses*, for, say they, hee requireth to be blotted out of the booke of life; and therefore he might be blotted out. To which I answer: first, that *Moses* request is not absolute, but to be vnderstood with this condition, if it would stand with Gods will, and if hee approued of his petition. Secondly, though it had been absolute, yet it followeth not that because he requested this, therefore it might come to passe; seeing God (as appeareth in the verse following) disalloweth and refuseth to grant his request, saying: *Who soener hath sinned against me, I will put him out of my booke.*

Yea, will the tempter say, but though *Moses* could not be blotted out, yet it appeareth by Gods answer that sinners may, for hee saith, that hee will blot out him that sinneth against him: and this his objection he will further prooue out of the prayer of *Dauid*, Psalm. 69. 28. *Let them be put out of the booke of life, &c.* I answer, that these phrascs of writing in a booke, and blotting out of it, are metaphoricall and borrowed from the practise of men, and are vsed in the scriptures, that the things thereby signified may be made plaine and easie to our capacitie and vnderstanding. Neither must wee imagine that God hath a booke for to helpe his memorie, or that he writeth or blotteth out; for al things past, present, and to come are in his sight. But hee is said to write men in the booke of life, either when hee electeth them in his secret counsel, or when he executeth this decree by receiuing them into his couenant, and enrolling them in the number of his Church and family; which is also done two waies: the first is proper to the faithfull, who indeede and truth are within the couenant, and are true members of the inuisible Church: the other common to the titularie Christian, who professeth and esteemeth himselfe to be in the number of those who are in the couenant of grace, and elected to euermlasting life, and is so also reputed by others, because he is a member of the vi-

§. Sect. 2.
Psalm. 69. 28.
Of the booke
of life, and
what it is to be
written in,
and blotted
out of it.

Rom. 9. 11.

2. Tim. 1. 19.

6 *Secl.* 3.
Exod. 32. 33.

visible Church, and made partakers of the word and sacraments. Now he is said to blot men out of the booke of life, in this last respect, whenas he manifestly declareth and maketh it knowne, both to the partie himselfe and others that he is no true member of the Church, nor within the covenant of grace, and consequently not in the state of saluation. For as for those that are enrolled in his decree and booke of election, and also in the catalogue of his Saints in the Church inuisible, they can neuer be rased out; for his purpose remaineth in his eternall counsell; and *the foundation of God continueth sure*, and hath this twofold seale; Gods knowledge whereby he acknowledgeth that they are his; and their regeneration wrought by his holy spirit. Moreouer, if any thing could blot out them who are thus inrolled, it must be the filthinesse and polluted spots of their sinnes and vnworthinesse; but our sinnes and vnworthinesse cannot moue the Lord to rase vs out of this booke; for then the foresight and knowledge of them in his eternall counsell would much more haue hindered him from chusing and inrolling vs in the booke of his election, seeing every one knoweth that a lesse cause will hinder the choice of any, then moue them to reiect the person chosen. Nay rather because \S Lord hath chosen vs, therefore he will giue vs his holy spirit, whereby he will preserue vs from falling into sinne with full consent of will, and from giuing our selues thereunto with malicious greedinesse. And as he hath freely chosen vs to eternall saluation without any respect of our worthinesse, so also hee will freely execute this decree by giuing vs all the good meanes whereby wee may be saued.

But let vs fit this generall answer to the particular places which are objected: first, those words of the Lord, Exod. 32. 33. are a threatening not denounced against the true members of the Church, who are inrolled in the booke of life, but those who are the members of the visible Church onely; and in profession alone, and not in practise; in shew, and not in truth; in their owne or others opinion, and not in Gods estimation, of the Lords family, and in the number of his seruants. Secondlie, it is not to be vnderstood of all that com-

mit

mit sinne, but of such as suffer it to raigne in them, committing it with full consent of will, purposely, and maliciouslie. Thirdlie, whereas he saith, that he will blot such out of his booke, we are not to vnderstand hereby that hee would blot them out of the booke of his election vnto eternall life, wherein they were neuer written, or that hee would reiect them whom he had chosen, but that he would race them out of the booke and rowle of his visible Church, and declare and make it euident to themselues that they are not true members of his church inuisible, nor belonging to his eternal election.

Secondlie, whereas the Psalmist prayeth that some might *§. Sect. 4.*
bee blotted out of the booke of life: Psalm. 69. 28. it *Psalm. 69. 28.*
prooueth not that the faithfull who are inrolled in the booke of Gods election may be cast out and reiected; for as it appeareth by the rest of the Psalme, he speaketh onely of the obstinate and malicious enemies of Gods kingdome. And whereas hee praieith that they might bee blotted out of the booke of life, hee doth not desire that those who were in truth written in this booke should be blotted out, but that it might be manifestly declared that they who in their owne opinion, and in respect of their outward profession, in the opinion of others, seemed written in this booke, were not in truth euer inrolled. As though he should haue said; Do not O Lord reckon them in the number of thy faithfull ones; and if in respect of their outward profession they are reputed of thy Church and people, discouer and display them, that it may manifestly appeare that they were neuer written in thy book, and so thrust them out of the companie of thy Church and children, that all men may know that they were but hypocrites. For in regard that Gods decree of election is vnsearchable and incomprehensible to mans knowledge and reason, those in respect of their opinion are said to bee elected, who are outwardly called and added to the visible Church, professing themselves members thereof, which are the outward but not the infallible signes of Gods election, because they are common to the hypocrite with the true professor; and so likewise those are said to be blotted out of Gods booke, whose hypocrisie is discouered and who are

thrust out of the company of the faithful. And therefore *Dauid* because he would haue Gods vengeance against these wicked ones plainly manifested, he desireth the Lord to discouer the, that all might sensible discerne the to be but reprobates.

§. 5. 7. 5.

Psalm. 51. 10.

*Dauid lost not
cleanness of
heart and Gods
spirit.*

Rom. 8. 16.

The second place is *Psalm. 51. 10. Create in me a cleane heart O God, and renew a right spirit within mee.* From which place they thus reason: They that may lose cleanness of heart and Gods spirit, may also fall away: but the faithful may lose both, as appeareth by the prayer of *Dauid*; and therefore the faithful may fall away. I answer, that this assumption is false, neither can it be confirmed out of this place. For first it followeth not, that because *Dauid* in his sense and feeling discerned not his cleanness of heart, nor the spirit of God, that therefore hee was destitute of them, seeing the iudgement of the sense is often deceiued, as before I haue shewed, the gifts and graces of God not appearing in grievous tentations, or being for a time couered with our corruptions. Secondlie, *Dauid* in praying for these, doth not proue that he was destitute of them, but rather that hee was indued with them in some measure: for vnlesse his hart had been clenfed, he could not haue desired cleanness; and if he had not been indued with Gods spirit, he could neuer haue made this effectuall prayer that Gods spirit might be renewed. Thirdlie, this phrase of creating doth not proue that he was vtterly depriued of cleanness of hart, for it is improperly vsed, as appeareth by the next phrase of renewing, whereby he expoundeth his meaning: but therefore he thus speaketh, that hee might in all humilitie confesse his great corruption, which made him thinke that a little purging was not sufficient, vnlesse the Lord, as it were created all anew. Fourthly, this is not so much to be vnderstood of the spirit of God it selfe once giuen, as of the gifts of the spirit, which were not vtterly lost, but for a time did lie hidden, and in respect of their measure and degree were impaired and diminished through his grievous fall, and therefore hee desireth to haue them renewed and increased. Lastly, *Dauid* taketh away y force of this obiection in the next verse, where he desireth that the spirit of God should not be taken from him.

him; whereby he implieth that yet he was not deprivied of it.

Yea but *David* (will some say) sheweth by this speech that he might lose Gods spirit, otherwise hee would not haue prayed vnto God, not to take it from him. I answer, that this rather proueth that he could not be deprivied of it, seeing he prayeth in faith and full assurance to be heard, and to haue his request granted, according to that, 1. Ioh. 5. 14. 15. Secondly, as the Lord hath purposed to continue his grace and holy spirit vnto his children, so hee hath ordained, that they should vse the meanes wherby they may retaine them, one of the chiefeft whereof is effectually prayer; and therefore when we vse this meanes of prayer, it doth not proue that we are in danger to lose them, but rather assureth vs that we shal perseuere in them, seeing the meanes and the end for which we vse the, are ioyned together in Gods purpose and counsel. 1. Iohn 5. 14.

The third place obiected, is Esa. 1. 21. *How is the faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but now they are murderers, &c.* I answer, there is no strength in this argument: for he doth not say, that those that are faithfull may fall away and become harlots; but hee speaketh of the whole citie which was in times past inhabited with the faithfull, but now it was degenerate, and idolaters supplied their places: so that hee speaketh not of the same persons, but of diuers men in the same place, as appeareth plainly by the words following; *It was full of iudgement, and iustice lodged therein.* Secondlie, he doth not say, that those who were indued with true faith were fallen away, but generally of all professors of faith, and Gods true religion, amongst which were more hypocrites then true beleeuers: but as for the true beleeuers and professors they were rescued by God in this great apostasie, as hee sheweth, vers. 9. Lastlie, though the faithfull had thus fallen, yet this proueth not that their defection was finall, and they vterly reiected, seeing the Lord inuiteth them to turne vnto him by true repentance, and offereth them mercie and forgiuenes, vers. 18. Esa. 1. 21.

The fourth place obiected is Ezech. 18. 26. *When a righteous man turneth away from his righteousness, and committeth iniquitie,* §. Sect. 7. Ezech. 18. 26.

iniquitie, hee shall euen die for the same, &c. From which is inferred that he who is iustified may fall away and die in his finnes. I answer, first, that he speaketh not of one truly iustified by Christs imputed righteousness, but of such an one as hauing done some outward works of legall righteousness, is therefore iust in his owne conceit, or the opinion of others. And this appeareth, first, by the description of this righteousness which he speaketh of, expressed vers. 5. vnto the which where he setteth downe diuers outward duties of legall iustice: secondly, in that he calleth it his owne righteousness, vers. 24. 26. Whereas the righteousness whereby we are iustified is the righteousness of God, Rom. 3. 22. that is, of Christ God and man. Thirdly, hee speaketh of such a iust man as turning away from his righteousness doth according to all the abominations that the wicked man doth, which is not incident vnto those who are truly iustified and sanctified, for *who soeuer is borne of God sinneth not.* 1. Ioh. 3. 9. that is, he committeth not sinne with greedines, delight, and full consent of will, as the wicked man doth who is not regenerate. This place then is impertinently alleaged, because it is to bee vnder stood of those, not which are truly iust, but in their own and others opinion, as our Sauour also meaneth, whereas he saith, that he came not to call the righteous, but sinners to repentance: Matth. 9. 13.

Rom. 3. 22.

1. Iohn 3. 9.

Matth. 9. 13.

Secondlie, though this place were vnderstood of one truly iust, yet it maketh nothing against perseuerance: for hee doth not absolutely say that the iust man may fall away, but if hee turne away, vers. 24. Which speech being conditional, doth not prooue that the iust man may turne from his righteousness, but onely serueth as a threatening or profitable admonition, whereby God vpholdeth them in their course of righteousness, and preferueth them from defection by stirring them vp by this commination, and keeping them from retchlesse securitie.

Thirdlie, this speech being a commination or threatening is to be vnderstood conditionally, if he goe on in his wickednesse without repentance; but he that is truly iust, *though he fall*

Obiections taken from testimonies of Scripture, answered. 697
fall, yet he riseth vp againe, and notwithstanding his fall, he shall not be cast off; for the Lord putteth vnder his hand, as hee hath promised, Psalm. 37. 24.

Psalme 37. 24.

The like place vnto this is that, Ezech. 33. 13. and therefore wee may fit vnto it ihe like answere.

Ezech. 33. 13.

CHAP. XVII.

Obiections against the doctrine of perseuerance, taken from testimonies of the new Testament, answered, and first out of the Gospels.



He fifth place objected is, Matth. 7. 22. 23. *Many & Sect. I.*
will say vnto me in that day, Lord Lord, haue wee *Mat. 7. 22. 23.*
not by thy name prophesied? &c. From which is
inferred, that if those who haue receiued these
excellent gifts of the spirit, prophecy and pow-
er to worke miracles may lose them and perish, then those
likewise who haue receiued other gifts, as faith, hope, chari-
tie, &c. I answere, it followeth not, forasmuch as men may
haue these gifts, and yet not be in the estate of grace, elected
or loued of God, as our Sauour plainly sheweth in his an-
swere to them, vers. 23. *Then will I professe vnto them I neuer*
knew you; that is, I neuer acknowledged you for my seruants;
depart from me yee that worke iniquitie, that is, ye that haue gi-
uen ouer your selues to worke wickednesse. Secondly I an-
swere, this place is impertinent to the purpose, for the questi-
on is not of all gifts of the spirit, but only of such sanctifying
graces as are necessarie to saluation, in which number the
gifts of prophetic and working miracles are not, seeing the
wicked may haue them, as appeareth in the example of *Iu-
das;* & the godly may want them, as we know by experience.

The sixth place is Matth. 24. 12. *And because iniquity*
shall bee increased, the loue of many shall bee cold. Out of *& Sect. 2.*
which place they thus reason: They whose charitie may
waxe cold, may lose grace, and so fall away: but the e-
lect, who haue this grace of loue may haue it waxe cold, and
therefore the elect may lose it and so fall away. I answere,
first,

first, to the proposition, that our Saviour Christ doth not say that those who are indued with true charitie, may haue it extinguished, as the phrase to waxe cold may seeme to prooue; but hee saith, that the loue of many shall bee cold, that is, they shall be destitute of this grace of loue, and that which they haue not they cannot lose. Secondlie, I answered to the assumption, that it is false, and receiueth no confirmation from this place; for our Saviour saith not, the true charitie of the elect shall be cold, but that the charitie of many, that is, the loue of hypocrites to the Gospell, whereof they once made outward profession, which was grounded vpon carnall and worldly respects, should be cold when they saw it persecuted, and when they were seduced by the false Prophets. And of such he speaketh, vers. 10. where he saith that many should be offended, when they should see the grieuous persecution which should bee raised against the Gospell, and should betray one another: which cannot be vnderstood of the faithfull, but of hypocrites, who made profession of the truth for worldly respects, which failing, their profession and loue towards the truth also failed. Lastly, though this should be vnderstood of the elect, and that it should bee thus read that their loue should waxe cold, yet this prooueth not that their loue should be quite extinguished and perish, but onlie that through the iniquitie of the times it should languish and decrease. But they further object, that it is said in the verse following, that *he who indureth to the end shall be saved*; by which, say they, is implied that some shall not indure to the end, and therefore shall be condemned. I answered, first, that all this being rightlie vnderstood may bee granted; for our Saviour here speaketh not of perseuerance in the sanctifying graces of his spirit, but of continuing and induring in the profession of his Gospell, notwithstanding the great persecutions which should be raised against the professors thereof, which hypocrites, who loue the world better then Gods truth should not doe, and therefore should bee condemned. Secondly I answered, that though this were to be vnderstood of perseuerance in grace it maketh nothing against it: for our Saviour saith not that some of the Elect shall not perseuere, but

but onely maketh a gracious promise of life and saluation to those that doe perseuere to the end, that hereby they may be encouraged and confirmed in their perseuerance.

The seventh place objected is Luk. 18. 13. *But they that are the stones, are they which when they haue heard, receiue the word with ioy; but they haue no roots, which for a while beleue, but in the time of temptation goe away.* From which place they thus

reason: They that heare and receiue the word with ioy and beleue, may fall away: but such haue true faith; and therefore some that haue true faith may fall away. I answer, that the assumption, namely, that these here described haue true faith, is false; neither are these the inseparable properties of a true, liuely and iustifying faith, but common with the temporary faith, which is the faith of hypocrites: for not onely the faithfull and elect doe heare and receiue the word with ioy, and also beleue, that is, after an historicall manner giue their assent vnto it, but also hypocrites and reprobates, as the Apostle sheweth, Heb. 6. 4. 5. But it will bee objected that

Christ here speaketh of true faith, seeing he saith that they beleue, and therefore they want not faith; but onelie perseuerance. I answer, that as faith it selfe is of diuers kinds, so also there are diuers kindes of beleeuving, according to the seuerall sorts of faith, whereof they are acts. There is a generall faith, whose act is generally to beleue and giue assent to the truth of the Scriptures; there is a temporarie faith, which not onely giueth assent, but also conceiueth some kind of ioy in that which it beleueth; and there is a true iustifying faith, which not onely assenteth to the truth, but also apprehendeth and applieth that which it beleueth to the vse and benefit of the beleuer. Though therefore the temporarie faith beleueth, that is, assenteth to the doctrine of faith as being true, and sheweth it selfe in an outward profession, and is ioyned with a reioycing in that truth which it beleueth and professeth, yet are there diuers things wanting in it, which are the life and soule of true iustifying faith; for first this liuely faith bringeth forth the ripe fruits of true godlinesse, but this temporarie faith nothing else but the blade of an outward profession. Secondly, the

§. Sect. 3.

Luk 18. 13.

Of the diuers kinds of faith.

Heb. 6. 4. 5.

Of the difference betweene temporarie and iustifying faith.

true

true faith is a particular perswasion, this only a general notion or opinion; that apprehendeth and applieth peculiarly all the promises of life and saluation to the beleeuers, but this is destitute of this apprehension and application: that is constant and permanent, but this as it is grounded vpon worldly and carnall respects; so when they faile (as they doe in the time of tentation) then this faith also faileth.

§. Sect. 14.

Now our Sauour Christ in this place speaketh not of this true iustifying faith, of which only the question of perseuerance is vnderstood, but of the other temporarie faith of hypocrites, as may appeare in the text it selfe; for first it is said that such haue no rootes, but only beare the leaues of an outward profession, which in the day of tentation, when the sunne off affliction ariseth, withereth and dieth; whereas they who haue a true faith, haue for the roote thereof a certaine perswasion of Gods loue, and fauour in Christ, the remission of their sins, and eternall life and happines; from which roote spring not only the faire greene leaues of an outward profession, but also the ripe fruits of holines and righteouines. Secondly, it is said, that they beleeuers for a time only, and in the time of tentation goe away; whereas they who truly beleeuers, *are like vnto mount Sion, which cannot be moued, but standeth fast for ever*, as it is Psalm. 125. 1.

Psalm. 125. 1.

they are built vpon the rocke Iesus Christ, so that though the winds of affliction, and floods of persecution blow and beate against them, yet they shall not fall, because they are grounded vpon this rocke, as it is Matth. 7. 25. Lastly, they receiuing the seede of the word, bring forth only a blade, which is but a shew of godlinesse, which continueth not, but by and by is scorched and withereth; but they who are indued with a true faith, like the good ground, receiuing the seede of the word in an honest and good heart, keepe it, and bring forth fruit with patience. Seeing therefore this place alleaged, is not to be vnderstood of true iustifying faith, but of the faith of hypocrites, which is nothing else but a shadow or vaine opinion off faith, and the falling away of the casting of an outward profession; therefore it maketh nothing against the perseuerance of those who are truly faithfull.

Matth. 7. 25.

The

The eight place objected is Ioh. 15. 2. *Every branch that beareth not fruit: in me he taketh away, &c.* From which place they thus reason: All the branches which are in Christ are elected and indued with true faith: but some branches which are in Christ bearing not fruit, are cut from his bodie, and so perish: therefore some who are elected and indued with faith, may be severed from Christ and so perish. I answer, that the proposition is false; for a branch in Christ is nothing else but a member of the Church, and both of them generally vnderstood, doe signifie such an one as is outwardly admitted into the Church, which is the bodie of Christ, by the Sacrament of baptisme, and being outwardlie called by the ministerie of the word, doth make profession of the doctrine of faith therein taught, and communicateth in the vse of the Sacraments. And so generally to be ingrafted into Christ, is to bee ioyned as a member to the visible Church. Now as of members, so also of branches there are two sorts; for some are not only ioyned to the visible Church by the Sacrament of baptisme, and by an outward profession of the faith, but also are truly vnited vnto Christ their head, and ingrafted into the inuisible Church by the spirit of God and a liuely faith, and so communicating of the life and vertue which is in Christ their head, and sucking liuely iuyce from this diuine and holie roote, doe liue in him and bring forth the fruites of godlinesse and righteousness. And who-soeuer are thus ingrafted into Christ Iesus, they shall euer remaine fruitfull branches, and bee neuer cut off and wither, nay rather Christ the good husbandman wil purge and prune them, and continually water them with the dew of his grace and holy spirit, y they may bring forth fruit in more abundance, as it is in this place. So he saith, vers. 16. that whom he hath chosen, hee hath ordained that they should bring forth fruit, and that their fruit should not fade and wither, but remaine, and continuallie flourish like a tree planted by a riuer of waters, as it is Psalm. 1. 3.

But there are other members and branches which are only intertained into the visible Church, and accounted members thereof, because they haue receiued the sacrament of baptisme,

§. Sect. 5.
Ioh. 15. 2.
Of true and rotten branches.

Psalm. 1. 3.
§. Sect. 6.

baptisme, and make an outward profession of religion, though in their liues they denie the power thereof; which notwithstanding were neuer truely vnited vnto Christ, nor ingrafted into the inuisible Church, being altogether destitute of the bond of this vnion, the spirit of God and a liuelie faith, and consequently having no communion with our head and roote Christ Iesus, nor receiuing any life and vertue from him, they are dead and rotten members, and branches, which hauing only a shew and shape of an outward profession, and wanting life, bring forth no fruites of true godlineesse, and therefore shall be cut off, not from the true bodie of Christ the inuisible Church, into which they were neuer planted and ingrafted, but from the outward body of the visible Church whereof they were members in shew and profession. The which is done when as their vizard being pulled off, they are discouered to be but meere hypocrites.

*§. Sect. 7.
Of a twofold
living in the
vine Christ.*

But here it is objected, that it cannot bee called a branch which hath not sometime liued in the vine: for branches are not transplanted, but doe grow in the vine, not dead but liuing, and so the faithfull are borne againe in Christ, and when they are borne againe, they are not dead but liuing: and yet notwithstanding if after they are borne againe, they refuse to beare the fruit of good workes, they are cut off and perish. I answer, that there is a twofold liuing in the vine, in shew and outward appearance, and indeede and truth; the first is common to the hypocrite, who after a sort may be said to bee ingrafted into the bodie of Christ, and in respect of his shew and outward profession to liue in him; but the other is proper and peculiar to the faithfull, who are the true branches. But all branches doe first truely liue in their vine before they can die and wither. I answer, that this is true of all naturall branches, which originally spring out of the stocke, but not of those which are transplanted and ingrafted: for we know that some cions being ingrafted into another stocke, doe receiue no life and nourishment from it, and yet notwithstanding they seeme for a time to liue, till the heate of the sunne scorching them, for want of inward moislure they wither, and so appeare to be dead, and neuer

to haue receiued life and nourishment from the stocke. Now that I may fit this similitude, wee are not naturall branches sprung from Christ, but from *Adam*, who is our roots; and are transplanted and ingrafted into Christ, but after a diuers manner, some into the visible bodie of the Church, and as it were but into the outward barke, who for want of the attractive vertue of faith, doe receiue no life nor nourishment from him: and therefore though they seeme to liue for a time in shew and outward profession, yet in truth they are dead branches, and so will appeare to be when the sunne of persecution and affliction scorcheth and withereth them; but other branches are ingrafted into the invisible Church and verie bodie of Christ the liuing stocke, and by a true and liuelie faith doe sucke good iuyce and nourishment from him, whereby they liue and bring forth suite. And they who are thus truely ingrafted into Christs bodie, cannot refuse to bring forth the fruites of good workes, no more then the liuing branch grafted in a fruitesfull stocke, can refuse to bring forth grapes: for as all other powers of bodie and soule are regenerate and reuewed, so likewise their wil, whereby they are made not onely willing, but also desirous to bring forth the fruite of good workes. ↯

CHAP. XVIII.

Objections against the doctrine of perseuerance taken from testimonies out of S. Pauls Epistles, answered.



He ninth place objected is Rom. 9.3. *For I would* § Sect. 1.
wish my selfe to be separated from Christ (or, de- Rom. 9.3.
uoted to eternall perdition) *for my brethren* in what sense
which are my kinsmen according to the flesh. Paul wisheth
From which place they thus reason: *Paul might bee* so be separated
separated from Christ and perish: but Paul was elected to from Christ.
saluation: therefore some who are elected may be separated
from Christ and perish. I answere, that the proposition is
false, neither doth it receiue any strength from this testimo-
nie: for *Paul* doth not say, that hee could bee separated from
Christ,

Christ, but onely professeth that such was his zeale of Gods glorie, and loue to his brethren the Iewes, that he could find in his heart, if it were possible so to be separated from Christ, rather then Gods glorie should be impeached by the destruction of the people. But it may be further vrged, that *Paul* wisheth that he might be separated frō Christ, and therefore it might be. I answere, that he doth not absolutely desire it, but conditionally, if it were possible. And therefore he saith not, I doe wish, but I would wish; that is, I could find in my heart to wish this separation, if it could possible stand with the immutabilitie of Gods election. But *Paul* though hee thus speaketh did not thinke that this could possible be, for he professeth a little before, that he was perswaded and certainly assured, that neither life nor death, nor any thing in the world could separate him from the loue of God in Christ, Rom. 8. 38. But to what purpose doth he wish this, if it could not be? I answere, to this end that he might hereby expresse his seruente zeale for Gods glorie, and intire loue of his brethren the Iewes, which were so great, that he neglected his owne saluation in respect of them.

Rom. 8. 38.

§. Sect. 2.

Rom. 9. 10. expounded.

The tenth place objected is Rom. 9. 10. *Well, through vniuersalee if they are broken off, and thou standest by faith; be not high minded, but feare.* 21. *For if God spare not the naturall branches, take heed lest hee also spare not thee, &c.* From which place they thus reason: The naturall branches may bee broken off: the naturall branches are the true members of Christ elected to saluation: therefore some members of Christ elected to saluation may fall away and perish. I answere, that this obiection is like that grounded vpon Iohn 15. 2. and therefore needeth not much to be stood vpon. Briefely therefore we are to know, that the assumption is manifestly false; for by naturall branches is not meant the true members of Christ elected to saluation, but the whole visible Church of the Israelites, as it plainly appeareth by the whole discourse of the Apostle in this Chapter. The first (namely, that hee speaketh not of the true members of Christ elected to saluation) is manifest, ver. 2. *God hath not cast away his people which he knoweth before,* that is, whom in his eternall counsell hee had elected

electd to saluation. And vers. 7. *Israel hath not obtained that he sought*: that is, the whole people of Israel; *but the election* (that is, so many as were elected) *hath obtained it, and the rest haue been hardened.* The other, namely, that he speaketh of the whole people and Church of the Iewes, and not of the faithfull, it is so cleere in it selfe, that it needeth no borrowed light to illustrate it; seeing in this whole Chapter he reasoneth of the reiection of the Israelites, from being the visible Church and people of God, and of the calling of the Gentiles. But some will say, that the Apostle calleth them naturall branches, and therefore before their breaking off, they were the true members of Christ. I answer, that the Apostle doth not call them natural, to distinguish them from dead and fruitlesse branches, but from the wild branches which were the Gentiles, who of strangers and aliens were called to bee the Church and people of God: whereas the Iewes who had a long time bin planted in the visible Church were broken off and reielected. By breaking off then of the naturall branches, we are not to vnderstand the reiection of the true members of Christ and the visible Church, who are the faithfull and elect, but of the outward members of the visible Church, who being externally called, made profession of religion, but yet in the meane time were destitute of the power thereof, and of all sauing grace. For the Apostle saith of this people who were thus reielected, that *God had giuen them the spirit of slumber, eies that they should not see, and eares that they should not heare vnto this day,* vers. 8. and that they were broken off through vnbeleefe, whereby they were so wholly possessed, that they would not receiue neither Christ nor his Gospell, vers. 20. and that they did not all this of infirmitie but through obstinacie, verse 25. professing themselues enemies to the Gospell, as it is vers. 28.

The eleuenth place is Rom. 14. 15. *Destroy not him with thy meate for whom Christ died.* The like place is, 1. Cor. 8. 11. *And through thy knowledge shall thy weak brother perish, for whom Christ died.* From which places they thus reason: Those for whom Christ died may be destroyed and perish: but such are elected and indued with faith: therefore some elected

*§. Sect. 3.
Rom. 14. 15.
1. Cor. 8. 11.
For whom
Christ is said
to haue died.*

and indued with faith may be destroyed and perish. Vnto which I answered, first, by distinguishing of the assumption; for Christ is said generally and improperly to haue died for the whole visible Church; but properly and truly for the faithfull only, which are of the Church inuisible. The first phrase of speech is true in regard of the sufficiency of his death, which in it selfe was a full and sufficient price for the ransome of all, or else if we vnderstand it by a synecdoche of the whole for the seuerall parts and members; but not in respect of the efficacy of his death, for it is only effectually for the redemption and saluation of those who applie vnto themselves the vertue and merit thereof, by a true and liuely faith. All therefore for whom Christ is said to haue died, are not elect and faithfull, but only those to whom the vertue and power of his death and merits are effectually applied. Secondlie, Christ is said to haue died for every member of the visible Church, because being outward members thereof, they are in the iudgement of charitie reputed and esteemed of the Church to bee redeemed and iustified by Christs death, vntill by their apostacie they make it knowne that they were but hypocrites, for whom Christ neuer died; and of such may these places bee vnderstood, seeing the holie Ghost oftentimes speaketh of things according to the iudgement and estimation of men; and also by such charitable speeches doth teach vs both to speake and iudge charitably; and seeing likewise wee find by experience, that many such hypocrites as doe for a time professe themselves members of the Church, and redeemed by Christ death, being scandalized and offended by the example of some others, doe fall away from their profession, and so vtterlie perish.

Ioh. 10. 15, 28. But if wee will vnderstand it of those for whom Christ truelie and effectually died, the proposition is false; for Christ died for none but his sheepe, Iohn 10. 15. and Christs sheepe shall neuer perish, neither can any plucke them out of his hand. vers. 28. Yea but it is said, that *thy weake brother shall perish*. I answered, that is not to bee vnderstood of the effect and euent, but of the cause and occasion: for how soeuer the weak Christian may be shreudly shaken, and be grievously wounded

ded in his conscience by scandals and offences offered by those who are more strong, yet he can neuer fall and perish, seeing the Lord strengtheneth his weaknesse, vpholdeth him being readie to fall, and being fallen raiseth him vp againe. Notwithstanding it might truly be said in respect of the sufficiency of the occasion offered by the offence giuen that he should thereby be destroyed and perish: for hee that giueth such offences, doth as much as in him lieth, destroy his weake brother, the cause which he giueth being in it selfe of force sufficient to ouerthrow and destroy him, if he were not supported and preserued by the omnipotent power of God. So that the sense of this place is this, destroy not, that is, do not by giuing such offences as much as in thee lieth, destroy thy weake brother, for whom Christ hath died. And so, through thy knowledge shall thy weake brother perish, that is, by abusing thy knowledge concerning the vse of things indifferent, thou shalt by offending him as much as thou art able cause him to perish, because thou offerest the occasion, and vsest the meanest to bring him to destruction.

The twelfth place objected is 1. Cor. 9. 27. *But I beate downe my bodie and bring it into subiection, lest by any meanes after I haue preached to others, I my self should become a reprobate.* *¶ Whether* From which place they thus reason: *Paul* might become a reprobate: but *Paul* was elected and indued with faith; and therefore some elected and indued with faith may become reprobates. The proposition they endeavour to prooue by this place; because in chastising his body to this end that he might not become a reprobate, he sheweth himselfe doubtful and fearefull lest he should become one. I answer, first, that the original word *ἀσέβητος* here vsed, which they translate reprobate, may more fitly in this place be translated reprobued, as it is in our English translation; for so it is sometimes vsed, as 2. Cor. 13. 7. and Heb. 6. 8. and in this sense it is opposed vnto one who is approoued; and so it best agreeth with the scope of the Apostle in this place; for he doth not speake of the reprobation of his person in Gods counsell, but of the disapproouing and reiection of his ministry by God and his Church, if he did teach one thing and practise another.

§. Sect. 4.

1. Cor. 9. 27.

¶ Whether
Paul might become a reprobate.

2. Cor. 13. 7.
Heb. 6. 8.

ther. For he is reprobued that is reiected and disapprooued of God and the Church, as an euill and vnworthie Minister, whose life and conuersation is not agreeable to his word and doctrine. And therefore *Paul* being appointed an Apostle and Minister to teach others the waies of righteousnesse and holinesse, doth carefully beate downe his flesh, and indeuou-
 reth to mortifie the corruptions thereof, lest touching others, and neglecting the practise of his owne doctrine, he should be reiected and reprooued as an euill teacher. Secondlie, though this place should be vnderstood of eternall reprobation, yet it maketh nothing against the certaintie of *Pauls* perseuerance; for he doth not say that he could become a reprobate, but that he would vse this meanes that he might not become a reprobate. Now to vse the meanes to preserve himselfe from becomming a reprobate, doth not prooue the possibilitie of his reprobation but the certaintie of his perseuerance, seeing the meanes of perseuerance are no lesse contained in Gods counsell and decree then perseuerance it selfe. So that as the Lord hath decreed that we should not be reprobates, and that we should perseuere in grace, so also he hath decreed that wee should beate downe our flesh, and mortifie the corruptions therof, that so our perseuerance may be confirmed, and we preserved from defection and reprobation; as he hath elected vs to eternall life, so hee hath also decreed that we should vse the means wherby we might make our election sure, as he exhorteth, 2. Pet. 1. 10. and therefore the carefull vse of these meanes doth not shew the doubtfulnesse, but rather the infallible certaintie of our election and perseuerance. And this appeareth in the Apostle *Paul*, who as hee doth in this place with al diligence vse this meanes of mortification, y^e he might not become a reprobate, so in other places he professeth his certaine assurace of persevering in Gods loue, and that he neither was nor could become a reprobate.

2. Pet. 1. 10.

Rom. 8. 38. 39.

2. Cor. 13. 6.

§. Sect. 5.

Gal. 3. 3.

What is meant by beginning in the spirit, and ending in the flesh.

The thirteene place objected is Gal. 3. 3. *Are yee so foolish, that after yee haue begun in the spirit, yee would now be made perfect by the flesh.* From which place they thus reason: They that begin in the spirit, may fall away and end in the flesh: but they that begin in the spirit, are truly regenerate: there-
 fore

fore they who are truly regenerate, may fall away and end in the flesh. I answer, that the assumption is false: for by spirit in this place is not vnderstood the spirit of regeneration, but the doctrine of the spirit, or the spirituall doctrine, which is the Gospell; and thus doth our Sauour Christ call the words of the Gospell which he preached, *spirit and life*, Iohn 6. 63. Iohn 6. 63. and in this respect the Apostle calleth the Ministers of the new Testament *the Ministers of the spirit*, and the preaching thereof the *ministration of the spirit*, 2. Cor. 3. 6. 8. because 2. Cor. 3. 6. 8. when the Gospell is preached, the spirit is giuen to those that beleue. So that the Apostle in this place doth not accuse them for their falling from true regeneration, but from the profession of this Gospell which had been taught vnto them. For whereas they had learned by the preaching of the Gospell, that a man is iustified by faith alone without the workes of the law, they fell from this truth which formerly they had receiued, looking to bee iustified by the workes of the law. Secondlie, I answer vnto the proposition, that by the flesh we are not to vnderstand the state of man vnregenerate, but the fleshly doctrine of the false Apostles which sauoured whollie of carnal and worldlie wisdom, because they taught that they should not rest wholly vpon the righteousness of Christ for their iustification, and so ascribe vnto him the sole glorie thereof, but rather in part they should relie vpon their owne legall righteousness, and so share with Christ in the praise of their iustification; the which may well be called a fleshly doctrine, seeing nothing is more agreeable and pleasing to flesh and blood then to rob God of his honour, that we may arrogate it vnto our selues. And therefore to bee perfected by the flesh, cannot signifie falling away into the state of vnregeneration, but a defection from the profession of the doctrine of the Gospell, which teacheth that wee are iustified by faith alone in Christ, vnto the doctrine of the false Apostles, who taught them to looke for the perfecting of their righteousness which was begun by the Gospell, by performing the workes of the law, and by receiuing the legall sacrament of circumcision which was made in the flesh, without which they affirmed that Christ would not profit

them. The which their practise hee condemneeth of extreme folly, because they left the doctrine of the Gospell, which brought them into the glorious liberty of the sonnes of God, and reduced themselves into the state of seruitude and bondage vnder the law and the curse thereof, from which Christ hath deliuered those that beleeuing in him, doe wholly and solie rest vpon him for their iustification and saluation. And this exposition agreeth most cleerely with the context of this chapter, and the maine drift of the Apostle in this place. But though wee should expound these words according to that sense which they force out of them, yet would they make nothing for their purpose: for hee doth not write this vnto particular beleeuers, who were truly iustified and sanctified, but vnto those foolish Galathians who had left the doctrine of the Gospell, of which formerlie they had made some profession, and embraced the doctrine of the false Apostles. And therefore he saith not, that they were truly and thoroughly regenerated by Gods sanctifying spirit, but only that they had *begun in the spirit*, that is, had in some measure bin inlightned and tasted of the heauenly gift, and the word of God, receiuing it for the present with ioy, and making an outward profession thereof, like those temporizers of whom our Sauour Christ, and the Apostle speake, Matth. 13. 20.

Matth. 13. 20

Heb. 6. 4. 5.

§. Sect. 6.

Gal. 5. 4.

How the Galathians were said to be abolished from Christ.

The fourteenth place objected, is Galath. 5. 4. *Ye are abolished from Christ* (or, as it is in the originall, *ye are made void and emptie of Christ*, that is, Christ is vnto you vnprofitable) *whoſoeuer are iustified by the law, ye are fallen from grace*. From which place they thus reason: The Galathians looking to bee iustified by the law were abolished from Christ and did fall from grace: but they were elected and indued with faith: and therefore some who are elected and indued with faith, may bee abolished from Christ and fall from grace. I answere first to the assumption, that those Galathians which looked to bee iustified by the law, were not elected, if they did perseuere in this their heresie; and therefore it maketh nothing against our question if the proposition be vnderstood of such; for wee grant that they

they who seeke for iustification by the workes of the law by themselves performed, being not elected may be abolished from Christ, and fall from grace. Yea but, say they, these Galathians were in Christ once, and in the state of grace, or else they could not fitly be said to be made voide and emptie of Christ, and to haue fallen from grace: for how can they be made emptie of Christ and fall from grace, who were not first filled with Christ and in the state of grace? I answer, that these phrases are too much racked, to the end they may force them to make a confession against the truth; for to bee made voide of Christ signifieth to haue no part and communion in Christ, nor any profit by his death and righteousness; in which sense the Apostle speaketh in this place, namely, that those who looke to bee iustified by the workes of the law shall haue no communion, part nor profit in Christ. And so it accordeth with the second verse, *If yee bee circumcised, Christ shall profit you nothing.* And to fall from grace signifieth not to fall from sanctifying grace, but from the doctrine of grace, namely, the Gospell. So that the sense is this, whosoever will not content themselves with the righteousness of faith, but seeke for righteousness in the law, they haue no communion with Christ, and are fallen from the doctrine of grace taught in the Gospell, to the righteousness which is of the law. And whereas whilst they did embrace the doctrine of the Gospell, they seemed to be in the state of grace, they now falling from the profession of this truth, and embracing the righteousness which is of the law, doe make it manifest, that they are not in the state of grace, and that they neuer from their hearts embraced the doctrine of the Gospell, seeing they renounce the free grace therein offered and subiect themselves to the bondage of the law.

§ Sect. 7.

The 15. place objected is 1. Tim. 1. 19. *Having faith and a good conscience, which some haue put away, and as concerning faith haue made shipwracke.* The like places vnto this are these, 1. Tim. 4. 1. *Now the spirit speaketh evidently that in the latter times some shall depart from the faith.* And 5. 8. *If there be any that prouideth not for his owne, &c. he denieth the faith, and is worse than an infidell.* And 6. 10. *The desire of monie is the*

1. Tim. 1. 19.
4. 1. and 5. 8.
and 6. 10.
What is
meant by de-
nying, depar-
ting from, and
making ship-
wrack of faith.

712 *Objections taken from testimonies of Scripture, answered.*

roote of all euill, which while some lusted after they erred from the faith. From which places they thus reason: They that may make shipwracke of faith, and deny, depart and erre from the faith, they may lose their faith, and consequently fall away and perish; but some may make shipwracke of their faith, &c. and therefore some may lose their faith, fall away and perish. I answer, that this word faith is diuerslie taken in the Scriptures; sometimes for the doctrine of faith: So Act.

Act. 6.7.

Gal. 3.2.

Rom. 12.6.

Gal. 3.23.

Rom. 3.3.

Heb. 11.6.

6.7. *And a great companie of Priests were obedient to the faith.*

Gal. 3.2. *Received ye the spirit by the workes of the law, or by*

the hearing of faith? So Rom. 12.6. Gal. 3. 23. Sometimes

for fidelitie or faithfulness in the performance of ones word

and promise. So Rom. 3.3. *Shall their unbeliefe make the faith*

of God without effect? Sometimes for a perswasion whereby

we belecue God. So Heb. 11. And hereof also there are di-

uers kinds besides the true iustifying faith; as the faith of mi-

racles, a generall or historicall faith, a legall faith, a tempora-

rie faith, of all which the question is not to be vnderstood,

but onely of a true, liuely, and iustifying faith, where-

by the beleueer doth apprehend and applie vnto himselfe

particularly Christ and his righteousness and merites. Now

the places before alleaged are not to be vnderstood of this

iustifying faith, but of the doctrine of faith, and therefore

make nothing against the doctrine of perseuerance. For

first, whereas *Paul* saith that *Hymeneus* and *Alexander* had

made shipwracke of faith, his meaning is, that they were be-

come heretikes and apostates from that truth which they had

professed. And this appeareth 2.Tim. 2.18. where speaking

of this *Alexander* and *Philetus*, he saith, that they had erred

concerning the truth, saying, that the resurrection was past

alreadie. Secondly, whereas he saith, 1.Tim. 4.1. that some

should depart from the faith, he expoundeth his meaning in

the words following, saying, that they *should giue heeds to the*

spirits of error, and doctrine of diuels, that is, they should leaue

the sincere truth of the Gospell, and suffer themselues to bee

seduced with the heresies of Antichrist. Thirdly, whereas he

saith cap. 3. v. 8. that they that *provide not for those who are vn-*

der their charge, denie the faith; hee meaneth the doctrine of

faith

2.Tim. 2.18.

1.Tim. 4.1.

faith, which teacheth vs to haue care not only of our selues but also of those that belong to vs. Lastly, whereas he saith, that couetous men doe erre from the faith, he meaneth the doctrine of the Gospell, which teacheth that we should not lay vp our treasures vpon the earth nor serue this vnrighteous Mammon. And secondlie, though it should be vnderstood of iustifying faith, it were nothing to their purpose, seeing a couetous worldling may erre from the faith, though he were neuer indued therewith. Seeing therefore these places are to be vnderstood of the doctrine of faith, which a worldling and reprobate may know and professe as well as the elect, therefore they make nothing for the proouing of the possibilitie of a defection from a true iustifying faith, and consequently infringe not the doctrine of perseverance.

The sixteenth place objected is Heb. 6.4. *For it is impossible that they which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost. 5. And haue tasted of the good word of God, and of the powers of the world to come. 6. If they fall away, should be renewed againe by repentance, seeing they crucifie againe to themselves the sonne of God, and make a mocke of him.* From which place they thus reason: Those who are enlightened and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, and haue tasted, &c. they may so fall away, as y they cannot be renewed by repentance: but such are the elect of God and his faithfull ones; and therefore the elect and faithfull may so fall away as that they cannot be renewed by repentance. To which I answere, that there is no sound part in this syllogisme; for first the assumption is to be denied as false; neither can it be prooued that the Apostle doth here vnderstand an elect and faithfull man in this description, but an hypocrite who hath onely a temporarie faith; seeing he doth not here set downe peculiar properties of the elect and faithfull; but such as are common vnto them with temporizing hypocrites: as may appeare if we examine the particulars. For by illighting he vnderstandeth the illumination of the mind with the knowledge of Gospell, which is common to the faithfull with hypocrites, who oftentimes attaine vnto an historicall know-
ledge

§. Sect. 8.
Heb. 6.4. expounded.

What is meant by illighting.

714 *Obiections taken from testimonies of Scripture, answered.*

Heb. 10. 26.

*What is meant
by tasting the
heavenly gift.*

Luk. 8. 13.

Math. 10. 21.

ledge of the great mysteries of Christian religion, so as they can discourse of them in ordinarie talke, yea and become Preachers and teachers thereof vnto others; as appeareth in the example of *Iudas, Demas, Iulian* and many others. And thus doth the Apostle expound himselfe, Heb. 10. 26. *If wee sinne willingly after we haue receined the knowledge of the truth, there remaineth no more sacrifice for sinnes.* So likewise by tasting of the heavenly gift of the word of God, and of the powers of the world to come, we are to vnderstand some generall approbation of these things in the iudgement, which inclineth also the affection to like of and to desire them; but yet seuered from a resolute purpose to compasse and inioy them. And this also is common vnto hypocrites; for as the Merchant being about to buy a parcell of wines, doth taste of them, and thereupon doth approoue them as good, like of and desire them; & yet when he knoweth what a deare price hee must giue for them, chuseth rather to leaue them vn-bought and to goe his way: so the hypocrite hearing what excellent things are prepared for Gods faithfull ones, doth like and desire them, but yet howsoever hee liketh the taste and rellish of them, yet when he knoweth that whosoever will buy them, must deny himselfe and his worldly lusts, for sake the world and the vanities thereof, mortifie the flesh, and take vp his crosse and follow Christ, he leaueth them as being too deare, and rather will haue none of them, then hee will come to so high a price. And such are those temporizing hypocrites which our Sauour describeth in the parable, Luke 8. 13. *But they that are on the stones, are they which when they haue heard, receiue the word with ioy, but they haue no rootes, which for a while beleeue, but in the time of temptation goe away.* Such an one was *Baran*, who perceiuing the blessings which were reserued for the righteous, desired to die their death that he might inioy them, but yet would not liue their life, nor to obtaine assurance of these ioyes, leaue his couetousnesse and impietie. So the young man in the Gospell desired to attaine vnto eternall life, and came vnto Christ to be instructed in the meanes whereby he might come vnto assurance thereof; but when he heard that he must sell all hee had,

had, and giue it to the poore, and take vp his crosse and follow Christ, he relinquished his former suite and went away sorrowfull.

Lastly, by being made partakers of the holie Ghost, he vnderstandeth the gifts of the holie Ghost, which also are of two sorts: first, such as are the gifts of the sanctifying spirit, but not the gifts of sanctification, which are also common to hypocrites, as knowledge of the Gospell, a sudden and temporarie ioy in hearing the word, a desire to be conformable thereunto in some things, and such like. Secondly, such as are the gifts of the spirit as it sanctifieth, or the gifts of sanctification, as faith, charitie, repentance and such like, which are peculiar to the elect. Now we are to vnderstand the Apostle in this place of the former common gifts, and not of these latter which are proper to the faithfull.

What is meant by being made partakers of the holy Ghost.

Mar. 6. 30.

But it is further vrged, that we are here to vnderstand the elect and faithfull which fall away, because he saith that they crucifie Christ againe vnto themselues; whereof it followeth, that hee was once crucified for them before, and consequently that they were elected, seeing Christ died only for such. I answer, first, that the word (*againe*) is not to be referred to the words following (*vnto themselues*) but to the word crucifying going before. Secondly, by crucifying vnto themselues, we are not to vnderstand crucifying or dying for them, or for their saluation, whereby is noted the finall end of Christs death, but his crucifying by them (as they were the spiteful and malicious instruments of his death) vnto their iust condemnation. For as the Iewes did once maliciouslie crucifie Christ our Sauour vpon the crosse, so those are said to crucifie him againe who despise and contemne him, and his sufferings, and make a mocke of them. And in this sense Paul saith, that *the world was crucified vnto him, and hee vnto the world*, Gal. 6. 14. that is, as the world did contemne and basely esteeme him, so did hee contemne and basely esteeme the world and the vanities thereof.

§. Sect. 9. What is meant by crucifying Christ againe.

Gal. 6. 14.

Secondly I answer, that there is no soundnesse of truth in the proposition, although the assumption should be granted; for he doth not say that such as he had formerly described

§. Sect. 10. The speech of the Apostle not

bed

absolute but
conditionall.

716 *Obiections taken from testimonies of Scripture, answered.*

bed might fall away, but by way of supposition, if they did fall away, then they could not be renewed by repentance, because they had committed the unpardonable sinne of the holy Ghost, which is not possible incident to any of the elect and faithfull. Now from a meere supposition we cannot inferre an absolute conclusion. Yea rather the holy Ghost vseth these words as a terrifying admonition to beate downe carnall securitie, to preserve the faithfull from making a generall apostasie, and to strengthen them in their perseverance, seeing their relapse and backsliding would bring vpon them inacutable destruction. As may appeare by the words following, vers. 9. 10. 11. where he taketh occasion vpon this admonition to exhort them to diligence, constancie, and patience, that so they might bee inheritors of Gods gracious promises.

§. Sect. II.

Heb. 10. 26. expounded.
What is meant by sinning willingly.

The seventeenth place objected is Heb. 10. 26. *For if wee sinne willingly, after we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes. 27. But a fearefull looking for of iudgement, and violent fire which shall deuoure the aduersaries.* From which place they thus reason: They who sin willingly after they haue receiued the knowledge of the truth, do fall away from grace & perish. For the Apostle saith, that there remaineth no more sacrifice for their sinnes, but a fearefull looking for of iudgement, and violent fire which shall deuoure them. But the faithfull sinne willingly after they haue receiued knowledge of the truth, and therefore they may fall away from grace and perish. I answer, first the proposition is false, if the argument be vnderstood in the Apostles sense; for they who sinne willingly, as the Apostle meaneth, were neuer in the state of grace, and therefore cannot fall away from it. If wee vnderstand it in their sense, namely, of some particular sinne committed willingly, yet through infirmities, as whoredome, drunkenness, murder and such like, then is it also false, being vnderstood of the faithfull, for as much as they, notwithstanding these sinnes, doe not fall away from grace nor perish. Secondly, the assumption being vnderstood in their sense maketh nothing for their purpose, and being taken according to the Apostles meaning

meaning is vtterly false; for the Apostle here by voluntarie sinning vnderstandeth not particular sinnes, which the faithfull may fall into willingly through infirmities, seeing then *Dauid, Peter* and many other of Gods deare Saints being thus ouertaken, should haue been in a desperate case: but a generall apostasie from Christ and Christian religion not through feare and infirmities, but willingly, that is, with full consent of will, liking and approving what they doe, and vpon a desperate malice and determined resolution, which is that vnardonable sinne against the holy Ghost.

And this appeareth by the whole drift of the Apostle, and the circumstances of the place: for hauing exhorted them to keep the profession of their hope without wauering, & that they should not forsake the Christian fellowship which they had with one another in the Church, as some did who made an apostasie from the faith, he annexeth this terrible commination to preserue them from this apostasie. So in that comparison which he maketh from the lesse to the greater, hee plainly sheweth his meaning, namely, that as the despisers of the whole law of *Moses*, and not the transgressors of particular commandements were condemned to death without mercie, so they were worthie of farre greater punishment who despised the whole Gospell of Christ, and not euery one who willingly transgressed some Euangelicall dutie. Lastly, whereas he saith, that they did tread vnder their feete the sonne of God, and counted the blood of the Testament an vnholie thing, and despised the spirit of grace; by all this is signified that they contemned Christ and his religion as execrable or base, and with resolute malice despised the spirit of God, which had illightned them with the knowledge of Gods truth. Into which kind of generall apostasie it is impossible through Gods grace that any of the elect should fall; for the seede of regeneration abideth in them, and they cannot thus sinne because they are borne of God, as the Apostle speaketh, 1. Ioh. 3. 8. 9.

Yea, but it is here said, that they who thus willingly sinne are sanctified with the blood of Christ, and therefore he vnderstandeth it of the faithful, seeing those who are sanctified, they

§. Sect. 12.

Verf. 13. 25.

Verf. 16.

1. Iohn 3. 8. 9.

§. Sect. 13.

Verf. 19.

What the Apo-

stle meaneth

718 *Obiections taken from testimonies of Scripture, answered.*

by being sanctified with the blood of Christ.

they are also called and iustified. I answer, that as besides the inward and effectuall calling, there is an outward calling common to hypocrites, and as there is a true iustification before God proper to the elect, so there is an outward iustification before men, when as those who in their outward carriage and conuersation doe shew themselues iust, are in the iudgement of charitie so reputed and esteemed. There is in like manner a twofold kind of sanctification, the one internall before God, when as the heart is purified by faith; the other externall before men, when as we professe our selues members of the Church, and such as are sanctified with the blood of Christ, confesse the Christian faith, and bring forth some outward fruites in our liues and conuersations; and this latter sanctification is common vnto hypocrites, who whilest they professe themselues members of the Church, which is the bodie of Christ sanctified by his blood, word, and spirit, and make outward semblance and shew hereof in their liues, are called and reputed Saints in the iudgement of charitie, which iudgeth the best where it seeth no appearance of euill.

§. Sect. 4.

Yea, but the spirit of God who searcheth the hart and raines here saith, that they were sanctified by the blood of Christ, and therefore they were not onelie outwardly, but also internallie sanctified, not in the iudgement of men alone, but also in the iudgement of God. I answer, it followeth not; for commonly the spirit of God in the Scriptures speaketh not according to his owne knowledge, but according to the opinion and common estimation of men. So all Israell are called the peculiar people of God, because they made outward profession of his religion, though many of them did not belong to the election of grace. So the Apostles writing to whole Churches call them the Saints of God; though there were amongst them many hypocrites. The which the holy Ghost hath purposed lie done, to teach vs by his example to speake and iudge charitablie of our brethren; and not to censure them as hypocrites, vntil they haue plainly discouraged their hypocrisie.

Lastlie, I answer to this argument, that though we should take

take the words according to their owne sense and meaning, yet nothing inferred by them would follow necessarilie, seeing the speech is not absolute but conditionall, and by way of supposition, *if any doe sinne willingly, &c.* which may rather be taken as an admonition to keepe the faithfull from falling into condemnation, then as an argument of their fall.

CHAP. XIX.

Other obiections against the doctrine of perseverance, taken from testimonies out of the Epistles of Peter and the Revelation, answered.



He eightene place obiected is 2. Pet. 1. 9. *For he that doth not these things is blind and cannot see farre off, and hath forgotten that he was purged from his old sinnes.* From which place they thus reason: They who were purged from their old sinnes may fall away from grace, for they may become blind, and forget that euer they were thus purged: but they who are purged from their sinnes are elect and faithfull; and therefore the elect and faithfull may fall away from the state of grace. I answer, first, that these words haue only in them the force of a supposition, namely, that if any professing Christianity, neglect all Christian vertues, they are thus blind and forgetfull; and therefore seeing nothing is positiuelie affirmed, nothing can herehence be necessarily concluded, but that wee must carefully take heed wee doe not neglect these holy vertues, seeing this negligence would bring men into this desperate condition. Secondly, I distinguish vpon the assumption, for men are said to be purged from their sins either really and truely, when the blood of Christ is applied vnto them by his spirit, and a liuely faith, or when as they are only purged in their owne opinion and profession, or in the iudgement of others, who charitably account those purged from their sinnes, who haue receiued the outward purging and washing in baptisme, and haue by their outward profession giuen their names to Christ. And of this latter purging

§. Sect. 1.

2. Pet. 1. 9. expounded.

720 *Obiections taken from testimonies of Scripture, answered.*

purging common to hypocrites, wee are to vnderstand this place, and not of the true purging by Christs blood, in which whosoeuer are washed, can neuer become blind, nor forget that they were purged by him; and therefore the assumption being vnderstood according to the Apostles meaning is directly false.

§ *Seet. 2.*
2. Pet. 1. 20.
expounded.

The nineteenth place obiected is 2. Pet. 2. 20. *For if they after they haue escaped from the filthinesse of the world through the knowledge of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein and overcome, the latter end is worse with them then the beginning. 21. For it had been better for them not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy commandment giuen vnto them. 22. But it is come vnto them according to the true prouerbe, The dog is returned to his vomit, and the sow that was washed to the wallowing in the mire.* From which place they thus reason: They who haue escaped the filthinesse of the world, through the knowledge of God and Christ, and haue cast vp their sinnes which oppressed their soules and consciences, and haue been washed from their corruptions, may fall away from grace and become reprobates; for they may be tangled in the world and overcome, they may haue their latter end worse then the beginning, they may turne from Gods commandments, they may returne to their vomit of sinne, and wallow themselues againe in the filthie mire of their corruptions: but such are elect and faithfull; and therefore the elect and faithfull may fall away from grace and become reprobates. I answer, first, that here againe is no direct assertion that such as hee here describeth should fall into this state, but a conditionall supposition, if they doe thus behaue themselues; and therefore though we should by this description vnderstand the faithfull, no such thing could be necessarily inferred. Secondlie, I denie the assumption. For the Apostle doth not here vnderstand the elect and true beleeuers, whom elsewhere he affirmeth to be borne anew not of mortall seede, but of immortall by the word of God which endureth for euer; and to be kept by the power of God through faith vnto saluation. But onlie temporizers and hypocrites, who suffer

1. Pet. 1. 23. 25.
Vers 5.

suffer themselves after they haue bin instructed in the knowledge of the truth, and haue made shew of some outward reformation in their liues, to be seduced by false teachers, and to bee intangled againe in the world, and in the lusts of their flesh. And this appeareth first by the whole drift of the Apostle in this chapter, which is to inueigh against such false teachers as seduce the vnstable out of the way of truth into the bypaths of their owne errors; and after they haue been conuerted by the preaching of the Gospell from the grosse errors of paganisme, vnto the knowledge and acknowledgement of Gods truth, and haue been purged from some outward enormous finnes, are againe by their false doctrine corrupted, and so plunged againe into their old errors in doctrine, and enormous crimes in their liues. Secondly, the Apostle doth not here describe a true beleuer, by setting downe any notes proper and peculiar vnto him, seeing whatsoeuer is here spoken may belong to a temporizing hypocrite: for such an one may be cleane escaped from the errors of pagans and heretikes, and not onely know, but also acknowledge Gods truth inwardlie in his iudgement, and outwardly in his profession; and yet in the meane time remaine destitute of a lively faith, and of the inward sanctification of the heart: euen as a man may disauow the errors of Poperie, and yet continue vnregenerate and without the power of godlines. He may, after he hath attained the knowledge of God and Christ, haue escaped the filthinesse of the world, that is, he may haue his grosse faults, and the external filthinesse of the world in part reformed (as we may see in the example of Herod, who heard *John* gladlie, and did manie things according to his doctrine) and yet nourish secret corruption in his heart, which will afterwards burst out into his workes and actions. He may ease his heart and conscience for a time, by casting vp his grossest finnes, as it were in his vomit, but because he is not thoroughly purged from the corrupt humours of sin, nor hath his hart sound and vpright before God, the corruptions will gather againe, like bad humours in the stomacke ill disposed, the sicknesse of his soule will be renewed, and he will returne to his former wicked

Verf. 18.

Mark 6. 10.

§. Sect. 3.

Apoc. 2. 4.
What the Lord
understandeth
by losing their
first loue.

courses, like the dog to his vomit, or the sow to the mire.

The twentieth place objected is Apoc. 2. 4. *Neverthelesse, I have somewhat against thee, because thou hast left thy first loue.* From which place they thus reason: They who lose their charitie may lose their faith also, and finally fall from grace; but the Angell of the Church of Ephesus lost his charitie: Ergo. I answered, the assumption is manifestly false, and quite contrarie to the testimonie alleaged: for in the former part of the Epistle, as the Lord had highly commended the angell of this Church, for many singular graces, approoued by diuers excellent fruits of their faith, so especially hee praiseth their constancie and perseuerance in these godly and religious courses, in the next verse going before. Whereas therefore he admonisheth them that they had left their first loue, and willeth them to remember from whence they were fallen, his meaning is not that they had vtterly lost their charitie, and were fallen from faith and grace, of which there still remained so excellent fruits and infallible signes; but that they had left that high degree of loue, and that ardent affection, which they had formerly shewed towards God and his Saints. Neither doth he absolutely say that they had lost their charitie altogether, but their first charitie. That is, their zealous heate of loue, which they had shewed soone after their first conuersion, which was very extraordinarie and singular, as appeareth in the storie of the Acts of the Apostles. And this nothing impugneth that truth which wee maintaine, for wee hold that Gods sanctifying graces cannot bee vtterly lost, and quite extinguished, yet they may decay, be weakned and diminished in their measure and degree.

§. Sect. 4.

Apoc. 3. 5.

The 21. place objected is Apoc. 3. 5. *He that ouercommeth shall be clothed in white array, and I will not put out his name out of the booke of life, but I will confesse his name before my father, and before his Angels.* From which place they thus reason: If they who overcome shall not be blotted out of the booke of life; then contrariwise it followeth by like reason, that those who doe not overcome shall be blotted out; but the first is true, therefore the second likewise. This argument I haue alreadie

Obiections against perseverance taken from examples, anſ. 72;
 already taken away in my anſwere to the firſt teſtimonie ob-
 iected againſt perfeuerance; brieflie we are to anſwere, that
 if they meane by blotting out, Gods declaring that they
 were neuer written therein wee doe not denie it, as making
 nothing for them, nor againſt our queſtion. But if they vn-
 derſtand a blotting out of ſuch as are already written, then
 we denie their conſequence, there being not the like reaſon
 betweene theſe two: for howſoeuer they who overcome
 may ſtilly bee ſaid not to bee blotted out of Gods booke, be-
 cauſe they are written in it, yet it cannot bee ſaid that they
 who doe not overcome ſhall bee blotted out, ſeeing they
 were neuer written in this booke of life.

Laſtly, they object the admonitions and threatnings, *¶ Sect. 5.*
 which are common in the Scriptures, whereby the holie *Admonitions*
 Ghoſt ſeemeth to inferre, that the faithfull are in danger to *and threat-*
 fall away from grace, and to loſe their faith, and other gifts *nings, doe not*
 of Gods ſpirit. As, *let him that thinketh hee ſtandeth, take* *prooue that we*
heed leſt he fall. Take heed leſt at any time there be in any of you, *may fall from*
an euill heart and unfaithfull, to depart from the living God. *grace.*
 But this argument I haue already answered, when as I pro- *1. Cor. 10. 12.*
 ued the certaintie of our election, and tooke away the obie- *Heb 3. 12.*
 ctions againſt this aſſurance; vnto which place for breuitie *See 2. booke*
 ſake, I referre the reader for his fuller ſatisfaction. *Chap. 11.*

CHAP. XX.

*Obiections against the doctrine of perseverance grounded vpon
 examples, answered.*



And thus much for anſwere to thoſe obiections *¶ Sect. 1.*
 againſt perfeuerance which are grounded vp- *The example of*
 on teſtimonies of Scriptures. Now wee are to *the euill angels.*
 come vnto the examples which are alleaged to
 the ſame purpoſe; amongſt which diuers are
 vtterly impertinent to the queſtion in hand; for whereas it
 is thus propounded, whether a man elected, iuſtified, and ſan-
 ctified, may fall from this his ſtate, loſe his faith and all ſan-
 ctifying graces, and become a reprobate, and a caſt-away,
 they object the example of the euill Angels, *Saul, Judas,* and
 ſuch

such like whom we vtterly denie to haue euer had faith, iustification, or any other sauing grace; so that their apostasie from their former profession, was not a falling from faith which they neuer had, but onely a detection and discouerie of them, whereby was made manifest what they in truth were, namely, that what shew soeuer they had formerly made yet they were neuer in the state of grace, nor yet indued with a true iustifying faith.

But that wee may descend vnto particulars; first they alledge the example of euill Angels, which, howsoeuer they were Gods most excellent creatures, and indued plentifully with many singular gifts and graces, yet they persevered not in this estate, but lost their graces, and made a fearefull apostasie from God. But if we would see what force this, and the rest of the examples produced, haue to the present purpose, we shall easily discern it, if we dispose the example which is their argument, whereby they conclude their question, together with the question it selfe in a syllogisme after this manner.

*The example of
the Angels.*

The Angels fell from grace, lost their iustification, and faith, and became castawaies:

But the Angels were men in the state of grace, iustified, and indued with true faith:

And therefore certaine men being in the state of grace, iustified, and indued with true faith, may fall from grace, lose their iustification, and faith, and become castawaies.

Whereby the impertinencie of this allegation to the concluding of this question plainly appeareth. For first the Angels are not men, of whom alone the question is propounded; they were not in the state of grace, as the question vnderstandeth it, that is, the grace of redemption, but of creation onely; they were not iustified by Christs imputed righteousnesse, but stood iust in their owne inherent righteousnesse; they had no iustifying faith, seeing there was neuer any promise made vnto them that Christ should be giuen as their Mediatour, by whose righteousnesse they should be iustified.

The second example is of our first parents which is alike impertinent.

impertinent in every respect, saying that they were of humane nature; for before the fall they were onlie in the state of grace by creation, and not by redemption; they were iust by their own inherent righteousness, & not by the righteousnesses of Christ; they had no iustifying faith, for as yet they had no promise of a Mediatour, nor needed his righteousness to iustifie them, seeing they stood in their own righteousness.

Yea, but if the Angels and our first parents, who in their creation were farre more excellent, and much more strong in grace then wee, did lose their grace, and fall from God; then we who are weaker, and every way inferiour vnto them, may much more easilie lose those graces wherewith we are indued, and fall away. I answered, that this reason were of some force if we stood in our owne strength, and perseuered through our owne excellencie; for if we should be left of God vnto our selues, as they were, we should not be able to indure the least assault of our spirituall enemies, nor hold out in our perseverance against the slightest tentations. But now it is farre otherwise, for our perseverance is not grounded vpon our owne strength, but vpon the promises and power of God, who will because he hath said it, and can because hee is omnipotent, vphold vs against all the power of hell. And howsoever we are most feeble and weak in our selues, yet we haue a sure stay which continually vnderproppeth vs when we are readie to yeeld and faint, euen the intercession of Iesus Christ, who continually mediatheth in our behalfe for Gods promised assistance, and prayeth when Satan desireth to winnow vs, that our faith faile not. Neither doth our perseverance and saluation depend vpon our owne will as *Adams* did, for then we should easily be ouerthrowne and perish, but vpon the will of God. And therefore howsoever we are much more weake, yet our perseverance is incomparable more certaine; for though his will was free, and neuer so resolute and strong, yet it was finite and mutable, and therefore ouerruled by a greater power, but Gods will is immutable, and cannot be ouerswaied in regard of his infinitenesse in power, and wisdom. *Adam* receiued grace to perseuere if he would, but not to will that he could: whereas

§. Sect. 2.

The example of our first Parents.

*Esa. 59. 21.
Ier. 33. 31.
and 32. 40.
Psalm. 125. 1.
Luk. 22. 32.*

*Adam accepit
posse si uellet,
non habuit*

*ville quod pos-
set, &c. Auguſt.
de corrept. &
grat. cap. 11. 12.
Tom. 7.*

§. Sect. 3.

The example of

Saul.

the Lord hath granted vnto vs both power and will to continue in his grace vnto the end.

The third example alleaged is of *Saul*, whom they affirme to haue been elected and sanctified, and yet to haue fallen from grace and perished. From which example they reason thus:

Saul fell away from grace, lost his faith, and became a cast-away:

But *Saul* was elect and regenerate.

Therefore certaine men being elect and regenerate, fall from grace, lose their faith, and become cast-awaies.

I answer, that both these propositions are false; for first, *Saul* neuer was in the state of grace, and therefore could not fall from it; he neuer had true iustifying faith, and therefore could not lose it. The assumption also is alike vntrue; for neither was *Saul* elected by God to eternall life, nor regenerate by his spirit. But this they labour to proue by 1. Sam. 9. 2. which they thus reade: *Saul was elect and a good man, and there was not a man amongst the children of Israel better then he.* If therefore hee was elect and good, yea so good, that there was none better, then surely, say they, he was regenerate, or else there was none in Israel regenerate: but the former is true, therefore the latter. To this I answer, that they take aduantage vpon the equiuocation of the words, which they translate, elect and good. For the former word, howsoever it signifieth in some places an elect man, yet it is commonlie

1. Sam. 9. 2.

* Deut. 32. 15.

2. Sam. 6. 1.

2. Chro. 25. 5.

Pſalm. 143. 12.

* Gen. 6. 3. and

24. 16.

Exod. 3. 1.

1. Sam. 11. 2.

vsed for a * young or choise man, so called becauſe he is apt and fit for all imployments, and is therefore elected and chosen from amongst others for these purposes. So the other word signifieth not onely good, but also * faire and beautiful, and so it is to be taken in this place, as the words following expound it; *Amongst the children of Israel there was none fairer, or goodlier then he, from the shoulders upward he was higher then any of the people.* So that the meaning of these words is, that *Saul* was a choise young man, and more beautiful and of goodlier personage, then any of the people.

1. Sam. 10. 24.

Yea but it is said, 1. Sam. 10. 24. that the Lord had chosen *Saul*; and therefore hee was elect. I answer, that there is twofold

twofold choise or election, the first to an office or function, the other to eternall saluation. Now we are not to vnderstand this place of this latter election, of which here is no speech: but of the former, namely, that God had elected and chosen him, amongst all the people to be the King of Israel, as all the circumstances of the place plainly shew.

But it is further said, that the spirit of the Lord departed from *Saul*; and therefore *Saul* both had Gods spirit, and also lost it. I answer, that by the spirit of the Lord we are here to vnderstand the gifts of the spirit, as it is vsuall in the Scriptures; not his sanctifying and sauing graces which are proper to the elect, but those morall, ciuill and ordinarie gifts, which are common to them with the vnregenerate; namely, the spirit of prophecie, wisdom, fortitude and gouernement, with which *Saul* was formerly indued, when as he was chosen to bee King of Israel, and not the spirit of adoption, and regeneration, which he neuer had. And thus the holie Ghost expoundeth himselfe: 1. Sam. 10. 6. 9. and chap. 11. 6.

Exod 28. 3.
Iudg 13. 25.
and 13. 14.

1. Sam. 10. 6. 9.
and 11. 6.

The fourth example alleaged is of *Dauid*, from which they thus conclude:

§. Sect. 4.

The example of
Dauid.

Dauid lost his faith, and so for a time, fell from the state of grace:

Dauid was elect and regenerate:

Therefore some elect and regenerate, may lose their faith, and fall from the state of grace.

I answer, that the proposition is most false; for howsoeuer *Dauids* faith was shaken, yet it was not ouerthrowne; though it lost his former vigour and strength for a time, so as he had not that sensible assurance of Gods fauour, nor that comfort and ioy in the holy Ghost, as he was wont to haue in time past, yet the seede of faith and Gods grace remained in him; howsoeuer it was asleepe, as it were, or brought in to a deadly swoone for a while, yet it was not quite dead, but awaked againe by the preaching of *Nathan*, and reuiued when vpon his vnfeined repentance, hee was reassured of Gods loue and the remission of his sinne.

Psal. 51. 11.

Yea but, say they, the propotion may further be confirmed by this reason:

He that committeth any hainous sinne willingly against his knowledge and conscience, he destroyeth his faith. But *Dauids* sinne was such, *Ergo*.

I answere, that *David* did not sinne with full consent of will, but in part vnwillingly, the spirit struing against the flesh, and disallowing and dissuading from that, vnto which hee was violently carried through the vehement concupiscence of the flesh; he did not sinne maliciouslie, but through infirmitie, the flesh rebelling against the spirit, and leading him captiue vnto sinne; and therefore his sinne was not so powerfull to separate him from Gods loue, as Christ was to retaine him in his fauour. Againe, these sinnes of infirmitie though neuer so hainous in themselues, & fearefully aggravated, in that they are committed against our knowledge and conscience, are not exempted from Gods mercie, nor do not exclude vs from hauing our part in those gracious promises of pardon and forgiuenesse, so we vnfeignedly repent of them and forsake them; and consequently they cannot destroy the faith of Gods elect, seeing they stil haue the ground of their faith, Gods mercy and gracious promises remaining, whereby it is renewed, and repaired, when as it is shaken and battered with their sinnes, and the violence of temptation.

§. Sect. 5.

The example of
Salomon.

The fifth example objected against the certaintie of perseverance, is of *Salomon*; from whence they thus reason:

Salomon lost his faith, and fell from the state of grace:

Salomon was elect and regenerate:

Therefore some elect and regenerate, may lose their faith, and fall from grace.

To which I answere, by denying the proposition as false: for howsoever *Salomon* fell grieuousslie, yet he did not fall away from grace, nor lost his faith, nor was euer reiected out of Gods fauour, but liued and died a vessell of grace, and in the loue of God, as may appeare by these reasons. First, because God loued him, and that in such speciall manner, that he caused *Nathan* to giue him his name *Iedidiah* as a signe and Sacrament of his loue, as wee may see 2. Sam. 12. 24, 25.

3. Sam. 12. 24.

Now,

Now Gods loue is immutable, for whom he loueth, to the end he loueth them: Ioh. 13. 1.

Iohn 13. 1.

Secondlie, he is said to haue loued God, and to haue walked in the ordinances of *Dauid* his father, only through infirmity doting vpon his wiues, he sacrificed and offered in fence in the high places: 1. King. 3. 3. So it is said, that the godlie Priests and Leuites, and such as set their hearts to seeke the Lord, ioyned with *Rehoboam* in Gods worship and seruice, and strengthened his kingdome three yeere long, in which time they walked in the way of *Dauid* and *Salomon*: 2. Chro. 11. 16. 17.

1. King. 3. 3.

2. Chro. 11. 16.

Thirdly, vnto him was made a promise from God, that his mercie should neuer be taken from him, though hee sinned against him; but his sinne should be corrected with temporall chastisements: 2. Sam. 7. 14. *I will be his father, and he shall be my sonne, and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.* 15. *But my mercie shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.* The which promise is applied to all Gods elect to the same purpose: Psalm. 89. 29. 30. 31. &c. And this promise also was accordingly accomplished, for when *Salomon* fell into that fearefull sinne of idolatry, God threatneth to chastise this his sinne with the diuision and renting of his kingdome, which was but a temporarie punishment: 1. King. 11. 11.

2. Sam. 7. 14.

Psalm. 89. 29. 30

1. King. 11. 11.

Yea, but this promise is made not concerning his spirituall estate, but concerning his worldly kingdome and gouernment. I answer, this obiection is confuted by experience; for *Salomons* sinne was punished in his next successour, by taking from him ten tribes of the twelue, so that the greatest part of his worldly gouernment ceased in his sonne, and that which remained was in times succeeding taken from his posteritie. And therefore Gods promise could not be vnderstood after a worldly and carnall manner, seeing in that respect it was not accomplished, and made good vnto him.

Fourthly, he was a type of Christ, and his kingdome of the flourishing and peaceable gouernment of the Messias.

Fifthlie, hee was a penman of an excellent part of holie Scripture,

Scripture, and therefore hee was an holy man of God, who was inspired immediately by the holy Ghost, as the Apostle *Peter* affirmeth : 2. Pet 1.21.

2. Pet 1.21.

Lastlie, he repented of his sinne in his old age, and wrote the booke of Ecclesiastes for a testimonie of his vsfained repentance, and conuersion vnto God, as the Hebrewes who write of him generally affirme.

It is true, will some say, that *Salomon* was a iust and faithfull man, but yet he fell away from grace, and lost his faith, if not finally, yet at least for a time: for he doted vpon his wiues and concubines, and liued in filthie whoredome and horrible vncleanness, he worshipped the false gods of the Heathens, and so committed shamefull idolatrie, and his hart was not vpriight before the Lord his God, as was the heart of

1 King. 11.3.4. *Dauid* his father, as it is plainelie affirmed: 1. King. 11.3.4.

5.6. I answere, that these indeede are fearefull sinnes into which *Salomon* fel, which (for the time he liued in them) did no doubt stupifie his faith, and tooke away from him that liuely sense and feeling, which he formerly had of Gods loue and fauour, and together with it the peace of conscience, and ioy in the holy Ghost. But yet the seeds of faith did all this while lie vnder, as it were, the heauie clods of his sinne, doubting, and infidelitie, till God caused it to sprout out againe, being watred with the dew of his grace, and with the teares of his vsfained repentance. And howsoever the flame of his faith appeared not in his workes of pietie and righteousness, yet the sparkes thereof remained, which againe shewed themselues when God blowed vpon him with his holy spirit. In a word, though the act of faith, which gaue him assurance of Gods fauour, and brought forth the fruits of vsfained repentance, was for a time interrupted and hindered with his fearefull sinnes committed against his knowledge and conscience, yet the habite of faith remained with him, for the gifts and calling of God are without repentance; and Christ prayed for him that his faith might not vtterly faile, though it were shreudly shaken. Lastly, whereas it is said that his heart was not vpriight before God, as was his father *Dauid*; we are not simplic and absolutely to vnderstand

Rom. 11.29.

Lu. 22.32.

derstand it, that it was neuer vpright at all, but that it was not vpright, as his fathers, that is, in that measure and degree, as appeared by those many and grievous sinnes into which he fell.

The sixth example objected is of *Peter*, from which they conclude as from the rest: § *Self. 6.*

Peter lost his faith, and fell from grace:

The example of Peter.

But *Peter* was elect and regenerate:

And therefore some elect and regenerate, may lose their faith, and fall from grace.

The proposition, which is false, they indeuour to prooue, because *Peter* contrarie to his knowledge and conscience, fell into that hainous sinne of denying his Master. But this argument is of no force, seeing *Peter* fell into this sinne not vpon desperate malice, or with full consent of will, liking and approving his apostasie; but through infirmitie and present feare, he was violently carried captiue into this sin, disallowing his backsliding, and struing against his searefulness. So that as one saith, *Confessio deficit in ore, sed fides non deficit in corde*: The constant and open profession of his faith was wanting in his mouth, but faith was not wanting in his heart. And this will manifestly appeare if we consider the former gracious promises made vnto him by Christ, namely,

that the gates of hell should not preuaile against that faith, whereof he had made confession, and that howsoever Satan had desired to sift him as wheate, yet so earnestly had he praised vnto his father, that his faith should not faile. And therefore either Christs promise was voide, and his prayer vaine, (which without blasphemie cannot be affirmed) or else *Peters* faith failed not, howsoever he was shreudly sifted and shaken with Satans tentations. Math. 16.
Luk. 22. 32.

But against this they object, that Christs meaning was, that his faith should not finally and vterly faile, and therefore it might for a time bee quite extinguished, and afterwards againe renewed. I answer, Christs meaning is better vnderstood by his owne words, then by their vncertaine guesses. Now Christ doth not say, *Peter* I haue prayed that thy faith faile not vterly, or that failing it may againe bee renewed,

Heb. 1. 12.

renewed, but that it might not faile at all, as the word *inuolui* also signifieth, which is not to bee referred to the time, as though this should be the meaning, it shall not faile for euer, but vnto the thing that it should not faile at all. And thus the same word is vsed, Heb. 1. 12. and opposed not onely to perishing and waxing old, but also to all manner of change. Againe, if *Peters* faith should haue failed at all, though it had againe been renewed, yet these absurdities must needs follow; both that hee must haue had a new faith, differing at least, as we say in number, from his first faith, which had failed, and was lost and perished, and also that Christs prayer was not heard, who prayed, not that his faith might bee againe renewed after it was lost, but that that faith which *Peter* now had might not faile.

§. Sect. 7.

The example of
Simon Magus.

The seuenth example is of *Simon Magus*, which is altogether impertinent to the purpose, seeing he neuer had iustifying faith, nor sauing grace, and therefore could not lose them. But let vs conclude their reason, and then answer it:

Simon Magus lost his iustifying faith, and fell from grace:

Simon Magus was a beleeuer, elected to eternall life:

Therefore some who beleeuue and are elect, lose their faith, and fall from grace.

I answer, both the premisses are false, and therefore the conclusion cannot be true; for first *Simon Magus* could not lose that which he neuer had, namely faith and sauing grace, and therefore the proposition is vnttrue: secondly, the assumption being vnderstood according to the question, of a true iustifying faith, is likewise false. For whereas they vrge that *Simon Magus* is said to haue beleeued, and to haue been baptized, and therefore was regenerate and indued with a true iustifying faith, it followeth not; for he only had an historicall faith, whereby he gaue his assent to the truth of their doctrine, wrought in him by the admirable miracles which hee saw done by the Apostles, which was seuered from the power of sanctification and true godlinesse. He was washed onely with the outward water in baptisme, and not in the lauer of regeneration by Gods spirit; as it plainly appeareth by

A. 8. 13.

by Peters iust accusation and reproofe, whereby he chargeth him, that his heart was not vpright in the sight of God, (though he had made a plausible shew before men) that he was in the gall of bitternesse; and in the bond of iniquitie; and therefore when he was at the best, he was but a meere hypocrite and no true beleuer.

The eight example alleaged is of *Iudas*; from which they thus reason: §. 8.

Iudas lost his faith, fell from grace, and became a reprobate: The example of *Iudas*.

But *Iudas* was elected, and indued with iustifying faith:

Therefore some elected and indued with iustifying faith, may fall from grace and become reprobates.

I answer to the proposition, that *Iudas* could not lose that which he neuer had, nor fall from that estate in which he neuer was. Secondly, the assumption is to be denied as being utterly false, and directly repugnant to the the holy Scripture; for before the diuell entred into him, moouing him to betray our Sauour Christ, hee was an egregious hypocrite, and a wicked person, howsoeuer then first he plainly discovered his wickednesse, and hypocrisie; for although he spake in the behalfe of the poore, yet it was but in hypocrisie, not that he cared for the poore, but because he was a theefe, and bare the bagge, with that which was giuen: Iohn 12. 6. Iohn 12. 6.

He followeth Christ not for any loue vnto him or his truth, but for his owne gaine and aduancement, which comming farre short of his expectation, which was to be some great peere of an earthly kingdome, the same greedie desire of gaine moued him to betray him for a reward. He is called the child of perdition, Ioh. 17. 12. whose destruction was foretold long before in the Scriptures, as appeareth, Psal. 109. 7. 109. vers. 7. to the 20. which is applied vnto him, Act. 1. 20. Act. 1. 20. Yea our Sauour Christ himselfe, who best knew him, as being the searcher of the heart and reignes, expresse calleth him a diuell: Iohn 6. 70. *Haue not I chosen you twelue, and one of you is a diuell?* 71. Now he spake it of *Iudas* Iscariot. And that this wicked traitor, had neuer any true faith, what shew and profession soeuer he made, it may easily appeare, vers. 64.

But

But there are some of you (saith Christ) which beleene not; for Iesus knew from the beginning which they were who beleue not, and who should betray him.

Iohn 17.17.

But it is further objected, that our Sauour Christ saith, Iohn 17.12. that *Iudas* was giuen vnto him by his father, and consequently it followeth, that he was elect and indued with faith. I answer, that there is a twofold giuing vnto Christ, and a twofold election: the first is, when as men are giuen vnto Christ that they may be vnited vnto him, and so be redeemed, iustified, and saued, and when as they are elected in Gods eternall counsell vnto eternall life; and in this sense *Iudas* was not giuen to Christ, nor elected by God, seeing he was the sonne of perdition, whose destruction was foretold, and no better then a diuell by Christs owne testimonie. The other giuing to Christ and election is, when as they were giuen vnto him of God, and elected by Christ to beare the office of an Apostle, and to be his disciples; and thus only *Iudas* was giuen by God, and elected by Christ, to this Apostolicall office and function, according to that, Haue I not elected or chosen you twelue, and one of you is a diuell? Neither can we vnderstand it of the other donation & election, vnlesse we will say, that Christ redeemed not those whom God elected, or that he wanted power or will to effect his fathers end, seeing hee did not saue him, who was giuen vnto him by his father that he might be redeemed. To conclude, we may rather inferre from this place, that none who are giuen vnto Christ can perish or be lost, seeing our Sauour saith plainly and without exception, that none giuen vnto him by his father, are by him lost, but this *Iudas* the child of perdition, who was giuen to be his Apostle, but not to be redeemed and saued, seeing this would haue directlie crossed the prophecies of holie Scriptures which foretold his destruction.

Ioh. 6.7.

And these are the examples which are alleaged, and objected against the certaintie of our perseverance by *Bellarmino*, the great *Goliath* of the Romish Philistines.

§. Sect. 9.
The example
of the Israelites.

Besides which some others are objected to the same purpose by other men. As first the example of the Israelites in
the

the wilderness. From which they thus conclude :

All the Israelites in the wilderness were indued with faith, and were iustified and regenerate :

But some of them lost their faith, fell from grace and perished :

Therefore some who are indued with faith, iustified and regenerate, may fall from grace and perish.

But if wee conclude their argument in right forme, it should be thus :

All the Israelites in the wilderness lost their faith, fell from grace and perished :

But some of them were indued with faith, iustified and regenerate :

Therefore some indued with faith, iustified and regenerate, may fall from grace and perish.

But to let passe the forme I answered their argument, and denie that all the Israelites were indued with true faith, iustified and sanctified. The which they endeavour to proue by the saying of the Apottle, 1. Cor. 10. 2. 3. 4. where it is said, ^{1. Cor. 10.} ^{2. 3. 4.} that all the Israelites were baptised vnto Moses in the cloud, and in the sea, and did all eate the same spirituall meate, and drinke the same spirituall drinke, for they dranke of that rocke which followed the, and that rocke was Christ. From which place they inferre ; that seeing they did all feede of this spirituall meate, and drinke of this spirituall drinke, which could no otherwise be done, but after a spirituall manner, namely, by a true faith, that therefore they must needs haue this true faith, whereby feeding vpon Christ, they were iustified and sanctified. I answered, that by spirituall meate wee are to vnderstand the Manna, wherewith they were fed, and the water which issued out of the rocke, which were called spiritual, not onely because they were miraculoussie sent from heauen, and forced out of the rocke by vertue of Gods spirit ; but also because they were types and sacraments of the spirituall nourishment of our soules with the bodie & blood of Christ ; euen as the bread and wine are said to bee spirituall meate and drinke in the vse of the sacrament, not because they are so in their owne nature, but only as they are set apart for this spirituall

spirituall vse, to nourish our soules vnto eternall life. Now howsoeuer many of the Israelites who were indued with faith, did not onely receiue the outward signes of Manna and water; but also the things signified; namely, the bodie and blood of Christ, whereby they were spirituallly nourished to life euerlasting; yet many of them did onely eate of this meate with their bodilie mouthes, hauing no faith to receiue Christ inwardly for the nourishment of their soules, and so receiued these outward spirituall signes to their further iudgement & condemnation. And this appeareth by Christs owne testimonie: Ioh. 6. 49, 50. where he saith, that many of the Israelites did eate Manna in the wilderness, that is, the outward elements only with their bodilie mouthes, and not the things signified thereby, namely, his bodie and blood; and therefore they died and perished both in bodie and soule; whereas contrariwise, those who eate of the spirituall bread of life, which came downe from heauen, they die not but liue foreuer.

Ioh. 6. 49, 50.

Yea, but it is said that they all did eate of the same spirituall meate, and did drinke of the same spirituall drinke, which came out of the spirituall rocke, which was Christ. I answer, that they did eate of the same spirituall meate indeed, but not after the same manner. For there is a twofold kind of eating; First, whenas we eate this spirituall meate the Sacrament, that is, the outward signes and elements in the sacrament with our mouthes only; and thus all the fathers were said to haue eaten the spirituall meate in the wilderness, because they were all partakers of the outward signes: the other manner of eating this spirituall meate is, when as wee doe not onely receiue the outward signes with the bodilie mouth, but also the things signified thereby, namely, the bodie and blood of Christ with the mouth of the soule, a true and liuely faith; and thus many of the fathers in the wilderness did not eate this spirituall meate, seeing they died and perished; whereas those who feede vpon the flesh of Christ, the bread of life, and drinke his blood spirituallly by faith, they shall liue for euer as our Sauiour speaketh. Neither doth it helpe them at all, that it is said that this rocke wherof they dranke was Christ, seeing

seeing wee are not hereby to vnderstand, that it was Christ himselfe, but onlie a sacrament of his blood; it being vsuall in the Scriptures to call the signes by the name of the things signified.

The second example objected is of the Corinthians. From §. Sect. 10.

which they thus conclude:

All the Corinthians were indued with true faith, iustified and sanctified:

*The example of
the Corin-
thians.*

But some of the Corinthians lost their faith, and fell from grace, for they committed sins which ouerthrow faith, and destroy the conscience, as namelie, they liued in drunkenness, they maintained fornication, they denied the resurrection, &c.

Therefore some hauing faith, and being iustified and sanctified, may lose their faith, and fall from grace.

To say nothing of the forme of this syllogisme, I answered vnto their argument, that as it cannot bee truely said in the generall, that all the Corinthians were indued with faith, iustified and sanctified, so neither that all did not liue in these finnes, nor maintaine that damnable heresie, that there should be no resurrection: but some onely were faithfull and iustified, and some other onely committed and maintained these finnes. If therefore it be generally said of all that they had faith, or that they fell from grace by maintaining these sins, it is vtterly false: if either be affirmed but of some onely, they doe not dispute *ad idem*, and so conclude nothing. Yea but the Apostle saith, that they were sanctified, iustified, and washed from their finnes by Gods spirit. I answered, that hee doth not say, all were, but some onelie. *Such were some of you, but you are washed, &c.* But though it should be granted that he had said so of them all, as he calleth all at Rome Christians and Saints, and all at Galatia the sonnes of God; yet nothing would hereof follow. For to bee iust and sanctified is taken two waies; first, generally and improperly before men; secondly, specially and properly before God. In the former respect men are said to bee iust, and holy, when as they haue receiued the sacrament of regeneration, and doe professe themselves members of the Church which is iustified and

1. Cor. 6. 11.

sanctified, and make shew of religion and outward sanctification; and this is before men, who call such iust and holy in respect of their hope, and in the iudgement of charitie; in the other respect men are truly and properly said to bee iust and holie, in the sight and iudgement of God, when as they are so indeede and truth, and not in outward shew only. The reason of this distinction is, that men cannot search the heart, and therefore according to the rule of charitie, must iudge well of those who make a good shew, though they be hypocrites, if they haue not discovered their hypocrisie; but God seeth not as man seeth, but he searcheth and trieth the very heart and reines. Now to applie this distinction, the Apostle being a man, and writing vnto men, speaketh not according to the secret iudgement of God, but that professing themselues the Church, and people of God, they were to be reputed in the iudgement of charitie iust and holy.

§. Sect. 11.

*The example
of the Galathians.*

The third example objected is of the Galathians, whom they affirme to haue had faith and iustification, and afterwards to haue lost this faith, and false from grace, because they were caried away with the doctrine of the false apostles as though they had bin bewitched; as the Apostle affirmeth. This objection is all one with the former, and therefore I will not stand vpon it. Briefly I answere, that as all the Galathians were not iustified and indued with true faith, so all did not imbrace the doctrine of the false Apostles. And therefore this accusation belonging properly to the hypocrites and vnregenerate (although in respect of their societie and neere communion, it be directed to the Church in generall, as being all of one bodie) doth not touch those who were indued with true faith and regenerate, and consequently impugneth not their perseuerance.

§. Sect. 12.

*The example
of Nicolas the
Deacon.
Act. 6. 4.*

Lastlie, they object the example of *Nicolas* the Deacon, spoken of Act. 6. 5. from which they thus conclude:

Nicolas the Deacon lost his faith, and fell from grace:

Nicolas the Deacon was iustified and regenerate:

Therefore some iustified and regenerate, lose their faith, and fall from grace.

The proposition they prooue, because he was the author
and

and first founder of the wicked heresies of those heretikes, which after his name were called Nicolaitanes, whose doctrine, approouing spirituall and carnall whoredome, God hated, as appeareth, Apoc. 2. 15. I answer, that if this were the same *Nicolas* (which doth not appeare by any necessarie prooffe, but standeth onely vpon some probable coniecture) yet the proposition is false, seeing he neuer had faith, nor was euer in the state of grace, and therefore could not lose that he neuer had, nor fall from that estate in which he neuer was. For had hee euer been truly iustified, then hee should haue been also glorified, as the Apostle speaketh, Rom. 8. 30. Had hee been of the faith, he would surely haue continued with them, and not departed from them by this foule heresie, as *Iohn* affirmeth : 1. Epist. 2. 19. Apoc. 2. 15.
Rom. 8. 30.
1. Iohn 2. 19.

But that he was iustified and regenerate, they assume and inducure to prooue by that testimonie Act. 6. 3. where the Apostles bid the disciples chuse seuen men of honest report, and full of the holie Ghost, and of wisdom, to be their Deacons, who should distribute to the poore. And accordingly they chose them and amongst the rest this *Nicolas*. There reason standeth thus: Act. 6. 3.

They who are full of the holy Ghost, are iustified and sanctified :

Nicolas was full of the holy Ghost : Ergo.

I answer, that here by the holy Ghost we are not to vnderstand the sanctifying spirit of God, and the sauing graces thereof; but those common gifts of his holy spirit, whereby he was fitted for that office and function of a Deacon; vnto which he was called; namely, wisdom, faithfulness, carefulnesse, prouidence, loue to the poore, pitifulnesse, kindnesse and such like, all which are common to the vnregenerate with the regenerate. Secondlie, though wee should grant that here is vnderstood Gods sanctifying graces, yet it followeth not that this *Nicolas* was indued with them. For the spirit of God saith not, that these seuen Deacons elected were indued with faith and the holy Ghost, for he onely giueth this testimonie vnto *Stephen*, but that the Apostles inioyned the disciples to chuse such as in their iudgement were

thus qualified. Now it is one thing to be full of the holie Ghost, iustified, and sanctified in the iudgement of the Church, and another to be so in the iudgement of God; for the Lord who searcheth the hearts and reines neuer erreth in his iudgement, but the Church iudging according to outward signes and effects, and according to the rule and direction, not of omniscience which they haue not, but of charitie which they ought to haue, iudgeth those indued with Gods holy spirit iustified and sanctified, who make profession of religion, and bring forth some outward fruites thereof; in which their iudgement they are as often mistaken and deceived, as they haue to deale with cunning disguised hypocrites, before they haue vnmasked themselves, and by their euill fruites discovered their hypocrisie.

CHAP. XXI.

Reasons alleaged against the doctrine of perseuerance, answered.

§. Sect. I.



And thus haue I answered vnto such obiections against the certaintie of perseuerance, as are grounded vpon examples. Now in the last place, I will propound their reasons vsuallie alleaged to the same purpose; which I will answer briefly, because they may easily be refuted by that which hath been already said. First then they reason thus:

All habits may be lost:

Iustifying faith is an habite:

Therefore iustifying faith may be lost.

I answer to the proposition, that if it be true at all (as it is questionable) then onely of naturall habits, which in proceesse of time are gotten by mans industrie & labour. But faith is no natural habit attained vnto by mans industrie, but is ymeere gift of God, infused into vs by his holy spirit: in which wee constantly perseuere vnto the end, not by the vertue, strength and nature of this habite of faith in it selfe, but through the promised power of Gods assistance, and the intercession of

of Iesus Christ, against which the gates of hell can neuer pre-
maile,

But they further confirme the former proposition by this
reason:

Hee that doth an act of infidelitie, loseth the habite of
faith:

Hee that hath an habite of faith may doe an act of in-
fidelitie:

Therefore he that doth an act of infidelitie loseth the ha-
bite of faith.

I denie the proposition: for as we say, one swallow maketh
no summer; one or two particular acts cannot destroy the ha-
bit, howsoever they interrupt it for the time. One cruell act
doth not destroy the habit of clemency and mercie, one fond
act doth not ouerthrow an habit of wisdom, neither doth one
act of intemperancie extinguish the habit of temperance:
because the habit doth not depend vpon the act, but the act
on the habite.

The second reason is thus concluded:

Many baptised in their infancie, when they come to age
sinne grieuouſlie, and so are damned: *§. Sect. 2.*

All baptised in their infancie are predestinated vnto life,
and by baptisme receiue faith and are iustified:

Therefore many predestinated vnto life, iustified, and in-
dued with faith, do sinne grieuouſlie and are damned.

I answere, that the assumption is manifestly false; for as
our Sauour faith, many are called, but few chosen; that is,
many there are who are outwardly called to be members of the
Church, entred thereinto by baptisme, made partakers out-
wardly of the word and sacraments, but few of these belong
either to Gods eternall election, or are effectually called and
chosen to be members of the Church inuisible. Neither doth
the outward receiuing of the Sacraments *ex opere operato*, by
the deede done, conferre grace, as the Papists falsely affirme,
but onely to the true beleener, who not only receiue the
outward signes, but also the things thereby signified by a
liuely and iustifying faith.

The third reason is thus concluded:

§ Sect. 3.

If the elect cannot lose iustifying faith, there could be in the world no heretikes and apostataes: but there are in the world heretikes and apostates; therefore the elect may lose iustifying faith. The consequence of the proposition they indeuour to prooue, because this is the difference betweene pagans and heretikes, that pagans neuer had faith; heretikes haue had, but lost it. I answere, first, that the proposition hath in it no force, vnlesse wee presuppose that onely the elect become heretike, which is vtterly false. Neither is the prooue of the proposition to any purpose, seeing their faith which distinguisheth heretikes from pagans is not a true iustifying faith, but the doctrine of faith, which they hauing formerly professed afterwards denie. And in this sense they are said to haue departed from the faith, and to haue made shipwracke of faith, as before I haue shewed more at large, chap. 18. Sect. 7.

§ Sect. 4.
Lib. 2. Cap. 11.

The fourth reason is, that if the elect may not fall away, then all admonitions and threatnings are in vaine. But vnto this obiection I haue already answered, and therefore I will passe it ouer.

The fifth reason is thus concluded:

The opinion which brings desperation is not true:

But this opinion, that the elect cannot lose iustifying faith, bringeth desperation:

Therefore this opinion that the elect cannot lose iustifying faith is not true.

I answere to the assumption, that rather that opinion which teacheth vs that we may lose iustifying faith, and that we can haue no certaintie of perseverance bringeth desperation; for vncertaintie causeth doubting, and doubting desperation; and when our faith hath no firme ground to rest vpon, but flickereth and wauereth as it were in the aire, then at last being tired and wearied, it must needs faint and fall.

Yea but if our grace, faith, and iustification cannot be true, vnlesse we bee also certaine, that we shall perseuere in them, then must this needs bring doubting and desperation, seeing wee cannot bee sure of future euents, and oftentimes doubt whether we shall perseuere in these graces or no. I answere,

that

that if these future euent had no other ground but our owne will or power, they would certainly bee vncertaine: but seeing their certaintie is grounded vpon the infallible promises, immutable loue and omnipotent power of God, we may as well be assured of them, as of any thing present. And howsoeuer we are often assaulted with doubting, and cannot assuredly determine of our perseverance, when we looke vpon our owne weakenesse and frailtie, yet this followeth not that our grace, faith, and iustification are not true, if wee doe not nourish this doubting, but labour and strue against it, and renew our assurance of faith by meditating vpon the infinite truth, power and goodnesse of God, and the mediation and intercession of Iesus Christ.

Lastlie, it is objected, that if we cannot fall from the grace of God, then God cannot bee angrie with vs for our sinnes; for anger and loue will not stand together: but the latter is false, and therefore the former also.

I answere, that the consequent of the proposition is false; § Sect. 5. for loue is not opposed to anger but to hatred. The Lord indeed is angrie with the sinnes of his faithful, and in his anger correcteth them; but this correction is not so much a punishment of the sinne past, as a preuention of sinne to come. He is angrie with them as a louing father is angrie with his son, not in hatred but in loue, not to hurt or forsake them, but that by his iust conceived displeasure he may restrain them from falling into the like sinnes, and so still retaine them as worthie to be beloued.

And thus haue I prooued the certaintie of our perseverance, and also answered such obiections as are commonlie suggested by Satan, and stifly vrged by his wicked instruments the Popish rabble against this truth. And so by Gods gracious assistance I haue finished this treatise containing the chiefe controuersies betweene Satan and the true Christian. The which with all other my labours I commend to Gods blessing, who being the sole fountaine of al true comfort and consolation onely is able by the assistance of his holy spirit, to make them effectuell to the aduancing of those ends, for which I haue intended them: desiring the Christian Reader

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who shall find fruit and profit by these my labours; that as I haue not bin wanting vnto him in my paines and best endeauors, so he will not be wanting to reioyce in me in his prayers vnto Almightye God for the continuance, increase, and holy vse of all his gifts and graces which he hath bestowed on me, so as it may be most for the aduancing of his glorie, the benefit of his Church, and the furthering of mine owne saluation. To this God most wise, most gracious, and most infinite in al perfections, the Father, Sonne, and holy Ghost, be ascribed all glory, praise, power, and dominion, both now and euermore,

Amen.

FINIS.

FINIS.

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